





A  
NEW VERSION  
OF THE  
G O S P E L  
ACCORDING TO  
SAINT MATTHEW;  
WITH A  
LITERAL COMMENTARY  
ON ALL THE DIFFICULT PASSAGES:  
TO WHICH IS PREFIXED  
AN INTRODUCTION  
TO THE  
READING OF THE HOLY SCRIPTURES,  
INTENDED CHIEFLY FOR  
YOUNG STUDENTS IN DIVINITY. >

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WRITTEN ORIGINALLY IN FRENCH  
By Messieurs DE BEAUSOBRE and LENFANT,  
BY THE ORDER OF THE KING OF PRUSSIA.  
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**I**T appears from an advertisement prefixed to the publication, of which the following one is a copy, that the editor first designed to translate the whole work, of which he gives an account in his preface. But he never published more of his translation than what this volume contains.





## TRANSLATOR'S PREFACE.

THE authors of this incomparable *Version* and learned *Commentary* having given a particular account, at the end of the *Introduction*, of each branch of their *work*, the *translator* has thought fit to prefix, by way of preface, the substance of what is there said, that the reader may beforehand have a just notion of the nature of the whole undertaking.

It having been represented to the late king of *Prussia*, that the *French Versions* of the *holy scriptures* being, by length of time, become *obsolete* and *intelligible*, it was necessary either to make a *new translation*, or *revise* the *old ones*; he was pleased to cast his eyes on Messieurs *De Beausobre* and *Lenfant*, as the properest persons to do the publick that important piece of service. Accordingly they jointly set about this work, by the king's express order, and after some years compleated the whole, consisting of the following parts; *An Introductory Discourse to the Reading of the Scriptures*; *An Abstract or Harmony of the Gospel History*; *A New Version of all the Books of the New Testament*; *A literal Commentary on all the difficult passages*, with a *General Preface to all St. Paul's Epistles*, and a *Critical Preface to each book in particular*.

I. *The* INTRODUCTION.

**T**HOUGH there is nothing in the *Introduction* but what *divines* are well acquainted with, yet it may not be displeasing to them to see so many particulars alluded to in the scriptures, and dispersed up and down in the *works* of the *learned*; brought together and handled in one treatise. It was chiefly intended for *students in divinity*, who have not the opportunity, or perhaps the ability, of coming at those *voluminous* works that treat of the many curious as well as *necessary* points here discussed. In the first part you have a clear account of all the *Jewish* matters as far as is requisite for the understanding the scriptures. The *civil* and *religious* state of the *Jews*: The *Samaritans*: *ceremonies*: The *temple*: *sacrifices*: *synagogues*: *high priest*, and others: *courts of justice*, particularly the *Sandedrim*: *prophets* and *scribes*, *Jewish* sects, *Pharisees*, *Sadducees*, *Essenes*: *Profelytes of the gate*, and *Profelytes of righteousness*: *years*, *months*, *days*, and *hours* of the *Jews*: *fasts* and *feasts*, particularly the *Jewish sabbath*, &c. In the second part, which relates more especially to the *New Testament*, you have the *proofs* of the truth of the *Christian religion*: The nature of the *New Testament style*: The *chronology*, and *geography* of the *New Testament*: The *Hebrew money*, *weights*, and *measures*: The *various readings*: The division into *chapters* and *verses*: The *heresies* in the days of the *Apostles*: The *versions* of the *New Testament*, *ancient* and *modern*, to which will be added an account of our *English* ones, &c.

II. *The Abstract or Harmony of the* GOSPEL HISTORY.

As for the *evangelical* and *apostolical* Harmony, &c. It contains the history of the actions of *Jesus Christ* and

and the *Apostles* in their true order of time, which the *Evangelists* did not so much regard, as not conducing to their principal design of proving *Jesus* to be the *Messiah* from his *doctrines* and *miracles*. 2. It shews what is common to all the *Evangelists*, and what is particular to each of them. 3. It paraphrases or explains in other words the original *text*, which otherwise would require *notes*. 4. It clears up many things which could not so well be treated of in the *Commentary*. 5. It may serve also for a *table* of the principal *matters*.

### III. The VERSION.

When our authors were ordered by the king of *Prussia* to undertake this work, they consulted whether they should revise the *old version*, or make an entire *new* one. But when they considered that a *new* translation would cost them no more time and pains than the revising an *old* one, and that it was impossible to revise an *old version*, so as to make it all of a piece; they resolved upon the former, well knowing that the best way to make an ancient misshapen edifice regular and uniform, is to pull it down, and build it all anew.

As the most approved *versions* are those, that adhere not too *close* to the *letter*, nor deviate too far from it, our authors profess to have kept between both. Indeed they have often, out of a regard to the *sacred text*, and a deference to the opinion of the generality of the world, not taken the liberty necessary to an exact and perfect translation. But lest the liberties they have sometimes taken, may not be relished by those, who have not sufficiently attended to the rules of a good translation, they thought proper to make the following remarks upon that subject.

1. In the first place it must be observed, that in translating we are not to render *word* for *word*, but

*sense* for *sense*, and that the most *literal versions* are not always the most *faithful*. There is a great deal of difference between the *letter* and the *literal sense*. The *letter* is the *word* explained according to its *etymology*. The *literal sense* is the *meaning* of the author, which is frequently quite different from the *grammatical* signification of the words. The design of a *version* is not to explain the *words* of a book, that is the office of a *grammarian*, the intent of a translator ought to be to express the *thoughts*. Thus a man may be a good *grammarian*, and at the same time a wretched *translator*.

2. Nothing is more common than for the same words, in the mouths of *different* nations, to have *different* significations. In this case to consult your *dictionary* would be a certain means to put you wrong as to the *literal sense* of an author. For instance, were we to render the *Greek* word *scandalizein* by the *English* word to *scandalize*, we should be far from expressing the meaning of the *sacred penmen*. For *scandalizein* in *Greek* signifies *to lay a snare, to put an obstacle in the way, to dishearten, to cause to waver and fall, &c.* Whereas in *English*, to *scandalize*, is properly *to speak ill of a person, to defame, and the like.*

3. It often happens that one author uses a word in a different sense from *that* of another. Of this, *to justify* and *justification* are instances. In *English* to *justify a person*, is, *to speak in his defence, to clear him from what he is accused of*; whereas in the *scripture* language, *to justify*, is an act of God's mercy, whereby pardoning our sins, in consideration of our *faith* and *repentance*, he declares us *just* or *righteous*, and treats us as such, for the sake of *Jesus Christ*. There are abundance of words of the like nature; the *sacred* writers of the *New Testament* forming their *style* upon the *Hebrew* and *Septuagint version*, often give a particular

cular meaning to the *Greek* words. If therefore we were to render such words by their most usual signification, we should indeed render them according to the *letter*, but at the same time should be far from expressing the *ideas* annexed to them by the author. The same writer also very often uses the same word in different senses, not only in different places, but sometimes in the same sentence. If we were to render them always by the same word, on pretence of being *faithful* and *exact*, we should, on the contrary, exprets ourselves in a very *improper* and frequently in an *unintelligible* manner. The *Greek* word, for example, that signifies *faith* \*, is made use of by St. Paul in very different senses; sometimes he means by it *the being persuaded of a thing* †, sometimes *trust* or *reliance* ‡, and sometimes the *object* of *faith* §, that is, the *gospel*. As these are very distinct *ideas*, the rules of a good translation require, that in each place we give the word *faith* the meaning which is agreeable to the *context*.

4. It is well known, that in *Hebrew*, upon which the *Greek* of the *New Testament* is formed, there are certain *expletives*, or superfluous *particles*, which in that tongue may possibly have their *graces*, or at least may not be so disagreeable as in *ours*. Such is the *conjunctive*, *copulative*, *kai*, *and*, which commonly in the *New Testament* instead of *connecting* begins the discourse. Hence it is that we meet with such multitudes of *ands*, without any meaning at all, and which in the *living languages* sound very odd. Of the same nature is the *adverb* *behold* or *lo*. It often has its meaning and *emphasis*, but for the most part it is a mere *Hebraism* without any particular signification.

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\* ΠΙΣΤΙς.  
iy. 14.

† Rom. xiv. 13.

‡ Heb. xviii, &c.

§ Rom.

5. As for the other particles, *for, but, as, now, then, &c.* the *criticks* have very well observed, that they have not *determinate* significations, and therefore it would be very wrong to render them always in the same manner. In fixing their sense the context and connection of the discourse must be our guide. These several meanings of the same *particle* are owing to the *Hebrew*, where the *particles* vary extremely in their signification\*; but the same thing is to be met with in both *Greek* and *Latin* authors.

6. As several may think it strange that in this *version* *thou* and *thee* are changed into *YOU*, it will be proper to remove their scruples, which can proceed only from their being used and accustomed to the contrary. But such should consider, That no prescription ought to be pleaded against reason, and that to speak in a *barbarous* style in a *polite* age and language, is highly unreasonable. Those, who object against this, either forget or do not know that the *Hebrew*, *Greek*, and *Latin* tongues having no *you* in the *singular number*, it was impossible for the *sacred* penmen to speak otherwise. The pretended dignity of *THEE* and *THOU* in the *gospels*, is to be met with in all the discourses and books of those times, because they could not talk to one another in any other manner. But now-a-days that *YOU* is made use of in the *singular number*, when we would speak *handsomely*, and that to say *THOU* is extremely *rude* and *uncivil*, or a sign of great familiarity, or of the meanest dependance, there can be no reason of admitting this indecent manner of expression in the *version* of the *New Testament*. What can be more grating than to hear the *disciples* calling their Lord, *thou*, and *thee*, and our Saviour talking to the Apostles as to the meanest of servants?

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\* See *Boyle* on the style of the holy scriptures. Obj. 3. c. 2.

It is not the same thing when we address ourselves to God, as when men are talking one to another. God is infinitely above the little rules of our *breeding* and *civility*, and as the addresses of the *faithful* to this *Supreme Being* are of a *supernatural* order, it is proper their language should in some measure be so too. Upon this occasion the *oriental* style has a certain *sublimity* in it, which may be much easier conceived than expressed. And if, when we speak to kings in an *heroick* style, we find *thou* has something very noble, grand, and respectful, how much more so when we address ourselves to the King of kings!

7. In this *version* the translators had solely in view the *thoughts* of the *sacred* penmen, without any regard to the particular *explanations* and *applications* of divines. *Systems of divinity* are to go by the *scriptures*, and not the *scriptures* by them. To prove a doctrine by a *text*, which in its natural sense proves it not, or does not do it without a strained and forced interpretation, is to betray at once both the *scriptures* and doctrine too. *Divines*, who go this way to work, expose at the same time the Christian religion in general, and their own principles in particular. In each *communion* a man is obliged to adhere to the *articles*, therein established, but then every one ought to be left free to interpret the *scriptures* by the same rules that are necessary for explaining any other book whatsoever. Besides, when a doctrine is proved by several express *texts*, or by one such, to endeavour to prove it by passages quite foreign to the purpose, is unfair dealing, a *pious* fraud very blame-worthy, or at least shews such a strong prejudice and blind obstinacy, as can never make for the credit of any sect or party. *Calvin* was a truly *orthodox* divine. But he ingenuously disclaimed both the *ancients* and *moderns*, when in proof of certain *mysteries* they alledged *texts*, which in his opinion had no manner of relation to the matter

ter in hand. Howbeit the like liberty is not here taken, but without confuting any particular explanation, our authors have laid it down as a law, to represent the *text* just as it is, and to leave every one at liberty to judge of the *truths* therein contained.

8. There are two sorts of *Hebraisms* in the *New Testament*. Some there are, which all the world understand, having been accustomed to them; but there are others, which would be unintelligible, if not explained. The first of these are preserved, in order to give the *Version* the air of an *original*, which is essential to a good translation. The others have an [*English*] turn given them, and the *Hebraism* is marked in the *Comment*. For instance, as it is usual in all languages, as well as in *Hebrew*, to term the *disciples* or *followers* of any person, his *children*, this expression is retained, as the *children of God*, and the *children of the devil*. The *Hebrews* say, *to eat bread*\*, when they would express *eating* in general or *making a meal*. Now this *Hebraism* cannot be rendered literally without ambiguity. Again, for *the edge of the sword*, they say, *the mouth of the sword*†, which is unintelligible in *English*. For a *thing* they say, a *word*; for *posterity*, they say, *seed*; for a *tree*, they say, *wood*; and make use of the word, *to answer*, in the beginning of a discourse, before any person has spoke. It is evident in these and the like cases the *Hebraism* must be dropt, and the author's meaning, not his expressions, must be kept to. To give the *Version* a certain *oriental* turn, natural to the *New Testament*, all the *figures* are carefully preserved, as far as perspicuity and the purity of language will admit. There are several *ellipses*, that is, *words understood*, which it was necessary to supply; and several *enallages*, or changes of *tenses* and *persons* which cannot be imitated without *barbarism*, and leaving the sense obscure,

\* John xiii. 18.

† Luke xxi. 24.



scure, equivocal, and sometimes entirely wrong\*. In fine, there are several allusions to words, which are very seldom capable of being translated from one language to another. This is done where the words in our language would bear it; for instance, *let the dead bury their dead*, which is a sort of an *enigmatical* expression, the understanding whereof depends on the taking the word *dead* in two different senses.

To conclude, nothing has been omitted to keep up the *character*, *genius*, and *style* of the *sacred* penmen, as far as was consistent with preserving their sense. If there are any *supplemental* words, they are no more than the *text* necessarily requires. They, for whom the *sacred* writings were at first designed, supplied without any difficulty the words that were wanting, being used to that way of expression. But our language will not admit of any of these *ellipses*. All *modern* and *affected* expressions are carefully avoided, and though the *familiar* and *popular* style of the *Evangelists* is closely imitated, yet is it done without descending to any *mean* or *low* expression. There is a *nobleness* in the *simplicity* of the language of the *sacred* authors, which distinguishes them in an eminent manner from *common* writers, and no endeavours have been wanting to follow them in that particular.

#### IV. The NOTES.

The *Notes* were designed for the following uses.  
 1. They shew the difference between the [*English*] and *Greek*, to the end they, who understand the *original*, may the better judge of the *faithfulness* of the translation. 2. They serve to clear up the *literal sense*, when any obscurity occurs. 3. They describe the  
*places,*

\* See Luke xiii. 34. Mat. xxiii. 37.

*places, persons, and usages*, spoken of or alluded to, as well as explain the *proverbial sayings, ways of expression*, and the like, the knowledge whereof gives great light to the meaning of a passage. For instance, our Saviour prefers the *whiteness of the lily* before all the magnificence of *Solomon's* royal robes. Now the *beauty* and *force* of this comparison are much more conspicuous, when we are told, the *robes* of the *eastern* princes were *white*. 4. When a passage may be rendered several ways, or is not understood in the same manner by interpreters, the different senses are taken notice of in the *Notes*, and either *that*, which is thought the best, is remarked, or the reader is left to judge for himself, when the case is doubtful. 5. The *various readings*, that make any alteration in the *sense*, are set down. 6. Our authors candidly own, they know not the meaning of some passages. They lay nothing down for certain but what appears so, and what they cannot rationally explain, they leave as they found it, doubtful and obscure. It is impossible, a work of so great antiquity, should be every where equally clear, since we are deprived of many *helps*, which would have given great light into several difficult places. It is sufficient that every thing, relating to our *faith* and *morals*, is delivered with all imaginable plainness and perspicuity.

## V. The PREFACES.

As there will be an occasion to mention the *Prefaces* to each book of the *New Testament*, in the Introduction, the reader is referred thither, in order to avoid repetition.

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# I N T R O D U C T I O N

TO THE READING OF THE

## N E W T E S T A M E N T.

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### P A R T I.

**G**OD having been pleased to make use of the *ministry* of men, in revealing to us his *will*, and transmitting to posterity the *divine oracles*; a *general* knowledge, at least, of several previous articles, is absolutely necessary for a right understanding of the *holy scriptures*. We must know, for instance, the *time* and *country* the *sacred* penmen lived in; their *language* and *character*; the *religion*, *manners*, *customs*, and *usages* of the people with whom they conversed; and many other particulars, taken notice of hereafter.

THOUGH there be this material difference between the *sacred* writings, and all others, of what character soever, that the *first* having been inspired by the Spirit of God, their authority is *divine*, and consequently *infallible*, beyond all *contradiction*, as well as beyond all *parallel* and *comparison*; yet in explaining both *sacred* and *profane* authors, the

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same

same rules of *common sense* must be observed: we must have recourse to *study* and *meditation*, we must call in the help of *history*, *chronology*, *geography*, and *languages*; in a word, of what the *learned* term *criticism*, or the *art* of *judging* of authors and their works, and of arriving at the true sense of them. This method is absolutely necessary for the understanding both the *Old* and *New Testament*; but then there is this difference between them, that the *New* having succeeded the *Old*, and been, as it were, the accomplishment of it, the *sacred* writers of the *former* have borrowed the language of the *latter*, have perpetually alluded to it, and applied the *predictions* to the *events* of their own times, in imitation of their Divine Master, who always referred back to that Source. So that in order rightly to understand and explain the *New Testament*, one ought to be *well* read in the *Old*, and have a true notion of the state of things in the days of the *Evangelists* and *Apostles*.

THESE are the reasons that have induced us to compose this Discourse, as an *Introduction to the Reading of the New Testament*. It is indeed true, that all things necessary to salvation are clearly and plainly revealed, and therefore such persons as have neither the leisure nor opportunity of improving themselves in such parts of learning as are before mentioned, have yet this comfort and satisfaction, that they may easily find and discover all *saving* Truths without much study and application; as, on the other hand, they are entirely without excuse, if they neglect to *search* the *scriptures* on pretence of ignorance or inability. However, it must be owned, when we come to a close and thorough examination of the *holy scriptures*, we shall, unless furnished with the knowledge of the particulars above-mentioned, be continually liable to mistakes, imagine we understand what we have no notion of, or, at best, but a very imperfect one, and find ourselves puzzled and put to a stand at every turn. For want of these helps, the *scriptures* are frequently ill understood, and ill explained. Some put *abstracted* and *metaphysical* senses on passages that contain *plain* and *simple* truths, and expressed in *common* terms. Others having learnt a *system of divinity*, instead of explaining scripture by scripture, by considering the *context* and *parallel* places, wrest the word of God to their pre-conceived opinions. Others again, having regard only to the *modern* languages, customs, and manners, cannot but mistake the meaning of the *inspired* writers, for want (if I may

may so say) of conveying themselves back to the time *when*, and country *where*, the *sacred penmen* wrote. Hence it comes to pass, that the holy scriptures, and the christian religion, are so disfigured, as hardly now to be known in the *schools* and *seminaries* of learning; where the heads of young students are filled with a thousand chimerical notions, entirely unheard of by the *Evangelists*. In order to remedy these inconveniences, we shall endeavour to give a general knowledge of what is necessary for the more profitable reading the *holy scriptures*, especially the *New Testament*.

I. As God designed, and had accordingly revealed it to the world by his prophets <sup>a</sup>, that the gospel should be preached to the *Jews* first; so was it natural, and even necessary for JESUS CHRIST to chuse at first *Disciples* or *Apostles* out of the *Jewish Nation* and Religion. It was moreover requisite that they should be *mean* and *illiterate* persons, not only for the greater manifestation of God's glory, but because of that spirit of pride and incredulity, which reigned among the rich and powerful, and rendered the precepts of the gospel odious in their eyes, as they were inconsistent with their prejudices and passions. But though the Apostles were *mean* and *illiterate*, it must not from thence be concluded, that they were entirely destitute of learning and judgement, or of such improvements as were necessary to qualify them for the discharge of their glorious function. Though their discourses are commonly expressed in a plain and familiar manner, yet you may frequently discover in them such eloquence and sublimity, as could not have proceeded from men of no education: Though they are sometimes guilty of failings, as unbelief, ambition, presumption, and the like; yet it may be said in their behalf, that it proceeded not so much from their own, as the general temper of their nation. Nor let it be thought a disparagement to the Apostles, that some of them had learned and followed handy-crafts; for it may reasonably be inferred from the instance of *Joseph*, who, though he was descended from the royal family of *David*, was yet a carpenter; and from that of *St. Paul*, who notwithstanding his being a *Rabbi*, and a citizen of *Rome*, had learnt *tent-making* <sup>b</sup>; that mechanical employments were

The Gospel was to be preached to the *Jews* first, and by *Jews*.

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<sup>a</sup> Isa. ii. John iv. Acts xiii. 46.

<sup>b</sup> Acts xviii. 3.

not inconsistent with learning, or accounted a disparagement <sup>c</sup>. Though St. *John* was a fisherman, yet there are several passages in his gospel, whereby we may be convinced that he was versed in the mystical writings of the *Jews*; and had even some tincture of the *Grecian* philosophy. Which last will appear the more probable, if it be considered, that this Apostle lived for a considerable time in *Asia*. The office of a *Publican*, which was that of St. *Matthew*, was indeed looked upon as scandalous among the *Jews*, who were extremely jealous and tender of their liberty; but it was in such high esteem and repute among the *Romans*, that, according to *Cicero*<sup>d</sup>, *The order of the Publicans consisted of the choicest of the Roman Knights, was the ornament of the city, and the support of the commonwealth.* Hence it is evident, that though St. *Matthew*, in all appearance, was a *Jew*; yet he could not be of the meanest of the people, since he had been admitted to so considerable a post. These few reflections and instances may serve to shew, how false and groundless the objections are, that were urged by the *Heathens* against the Apostles, as if they had been a parcel of *weak* and *silly* men. Hence also, on the other hand, it is manifest, that they had neither *learning* nor *authority* enough, as that the wonderful propagation of the gospel throughout the world, could be ascribed merely to their own power and wisdom.

HOWEVER this be, in reading the New Testament, we must have always in our minds, That the gospel was at first preached by the *Jews*, and in *Judea*, the *Evangelists* and *Apostles* having been all of that nation; (excepting St. *Luke*, who was born at *Antioch* in *Syria*, and concerning whom it is not well known whether he was a *Jew*, or a *Hea-*

<sup>c</sup> “It was a custom among the *Jews*, of what rank or quality soever, to teach their children some ingenious craft or art, not only as a remedy against idleness, but as a reserve in time of want. — We have a memorable instance of this custom in those two brothers, *Chafnai* and *Chanilai*, whose story *Josephus* relates at large: — though they were persons of note, they were nevertheless put with a weaver to learn the trade, which, says the historian, was *no disparagement to them*, (ποιήσεις ἐκ ὧντος ἀπενῆς τῶν ἐπιχωρίων, &c.) *Rabbi Jose* was a currier, or a leather-dresser; *Rabbi Jacoban* was a shoe-maker, and from thence surnamed *Sandalar*, &c.” *Mr. Falle’s Sermon on Acts xviii. 3. p. 12, &c.*

<sup>d</sup> — *Flos equitum Romanorum, ornamentum civitatis, firmitatem reipublicæ, Publicanorum ordine continetur. Orat. pro Plancio.*

a *Heathen*, when he embraced the Christian Religion. It is very likely that he was a *Heathen* by birth, but a *Jewish* Profelyte, as we have observed in our preface on his gospel, and in St. *Paul's* epistle to the *Colossians*.) For this reason, we meet, in the *New Testament*, with frequent allusions to the *Jewish* customs and ceremonies. Their *proverbs* and *moral sayings* are often made use of; and for want of being acquainted with the style of the inspired writers, we are apt to be at a loss, and look for mysteries where there are none, by understanding *literally* what is only an *allusion* to some custom or saying of the *Old Testament*.

THE author of the *new covenant* proceeded in the same manner as the legislator of the *old* had done before. God's design in giving the children of *Israel* a law, being to distinguish them from the rest of the world by a particular kind of worship; he adapted, in the best manner that can be conceived, the *ordinances* he gave that people, to their state and circumstances. Whatever might lead them into idolatry, that he forbid upon the severest penalties. But lest they should, at the same time, have an aversion for the religion he instituted, he was therefore pleased to appropriate to his worship, some of the *harmless* customs and ceremonies that were received among those nations, whom the *Israelites* had conversed with. The same method was observed by JESUS CHRIST in his establishment of the religion which he revealed to mankind. Though circumcision was a seal and token of the ancient covenant, yet the mediator of the new was circumcised, that the *Jews* might have no manner of pretence for rejecting him: and, for the same reason, all other things relating to him were performed according to the law of *Moses*. The baptism of *John* assured men of pardon, provided they repented of their iniquities. The Son of God had undoubtedly no need of it; yet we find that he desired to be baptized, not only that he might thereby authorize the *ministry* of his forerunner, but more especially, that he might by this means *fulfil all righteousness*; i. e. omit no custom that was practised by the *Jews*. JESUS CHRIST being the accomplishment of the law, it consequently ceased to be in force at his coming: But as it was not then a proper time to reveal this *mystery*, our Saviour therefore observed the law with great exactness, and even constantly went up to *Jerusalem* at the *solemn* feasts

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feasts. If he is sometimes accused of breaking the *sabbath*, he answers all objections of that kind, with such reasons and instances, as ought to have convinced at once those that made them, that they were guilty both of calumny and superstition. From these several particulars it appears, how necessary it is, for the right understanding of the New Testament, to be furnished with such parts of learning, as have been mentioned above.

The state of mankind, and of the *Jewish* nation in particular, at the time of our Saviour's appearance.

II. THE condition mankind was in, at the time of JESUS CHRIST's appearance in the world, may very fitly be represented under the idea of a person afflicted with a deadly distemper; and the coming of our blessed Redeemer be considered as the critical time, which was to decide either the death or cure of the diseased person. What therefore *John* the Baptist said of the *Jewish* nation, that *the ax was laid unto the root of the tree*<sup>i</sup>, hath, in other words, been said by *St. Paul*, of all the inhabitants of the world. The best part of the universe was *without God*<sup>h</sup>; idolatry, which then generally prevailed, being the most inexcusable sort of *atheism*<sup>i</sup>, because not content with not acknowledging the true God, it rendered to creatures a worship that was only due to the Almighty Creator of all things. It is indeed no wonder, that since the heathen worshipped for their gods monsters of *uncleanness*, and of all kinds of *injustice*, they should give themselves up to the most enormous vices, as we are told by *St. Paul* they did<sup>k</sup>. But, on the other hand, the *Jewish* nation, that had been so highly favoured by Almighty God, was neither more holy, nor less vicious than the rest of the world, as the same Apostle observes in several parts of his epistles<sup>l</sup>. We do not find indeed that they were ever guilty of idolatry, after their return from the *Babylonish* captivity. But they had fallen into several other heinous crimes, whereby they no less deserved the wrath of God, or the compassion of the great lover and physician of souls. Though God had, by a very special favour, committed his holy oracles to them, yet they had been so ungrateful as to slight and neglect so valuable a treasure. For after the gift of prophecy ceased among them, and their *Rabbins* and *Scribes* came to interpret and comment on the *sacred* writings, they adulterated them

<sup>i</sup> Matth. iii. 10.    <sup>z</sup> Rom. i. 18.    <sup>h</sup> Eph. ii. 12.    <sup>i</sup> *Ibid.* \* *Ἀθεοὶ ἐν τῷ κόσμῳ.*    <sup>k</sup> Rom. i. 21. &c.    <sup>l</sup> *Ibid.* ii. 17, 24. iii. 9; Ephes. ii. 3.    Titus iii. 3.



them to that degree, that they rendered them of none effect by their false *glosses*, and foolish *traditions*<sup>m</sup>. They made the essence of their religion to consist in ceremonies, while they trod under foot the weightier matters of the law, and their worship was resolved into a set of formal shews and hypocritical pageantry. Puffed up moreover with arrogancy and pride at this their specious outside, and for having a law, which would indeed have promoted their glory and happiness, if they had stuck to the true sense of it; they fancied they had a right to hate and despise the rest of mankind, with whom they agreed in no one point, but in an extreme corruption of manners. Those authors that are most jealous of the glory of the *Jewish* nation, for instance, *Josephus*, have given a most shocking description of it, in this respect.

THE account we have here given of the moral state of the *Jews*, affords us an occasion of admiring the excellent method God was pleased to follow, when he sent his Son into the world. For hence it is evident, that it was absolutely necessary the *Messiah* should have such a forerunner, as *John the Baptist* was. Before any precepts can be instilled into men's minds, it is proper that the errors and prejudices which they labour under, should be removed; to the end that the obedience, which they render to God, may be the effect of deliberation and choice: but when their corruption is come to an exorbitant height, and their understandings are clouded with a thick darkness, we must create in them a *new heart*, and disperse all the obstacles, which prevent them from admitting the light of the truth. Before our *lands* are sown, they must be grubbed, cleared and plowed. Above all, the doctrines of the gospel were of that nature, that they could not be received but by persons well disposed, because they were contrary to all the passions and prejudices of men, and especially to the pride and sensuality of the *Jews*. This made JESUS CHRIST say to them<sup>n</sup>, *Men loved darkness rather than light, because their deeds were evil*. And in another place, *How can ye believe, which receive honour one of another*<sup>o</sup>? It was then suitable to the dignity of the Son of God, and expedient for the interest of the *Jews*, that JESUS CHRIST should have a forerunner, that might go before him in the spirit and power of *Elias*, to prepare the way of the Lord. For, if

The necessity of a forerunner.

A 4

notwith-

<sup>m</sup> Matt. xv. 3, 4, 5, &c.

<sup>n</sup> John iii. 19.

<sup>o</sup> *Ibid.* v. 44.

## AN INTRODUCTION TO

notwithstanding all this, our blessed Saviour met with so much obstinacy among the greatest part of the *Jewish* nation, is it not very probable that it would have been universal, had it not been for the preaching of *John the Baptist*? This method was, in short, absolutely necessary either to bring about the conversion of the *Jews*, or that they might be entirely without excuse, if they persisted in impenitence and unbelief.

THE extreme corruption of that people, and the great care God was pleased to take, of removing all the obstacles that might any way prevent their conversion, help us moreover to discover the reason why JESUS CHRIST made use sometimes of very harsh expressions, when he addressed himself to them, and particularly to the *Pharisees*. It is somewhat surprising to find, at the entrance of a dispensation full of *grace* and *mercy*, the blessed Author of it, who was certainly the meekest person upon earth, using very hard, and seemingly injurious words; as when he calls the *Jews*, an *evil and adulterous nation* †, and stiles the *Pharisees*, *hypocrites*, a *generation of vipers*, that presumed to set their *traditions* and *maxims* above the *law* of God. But our wonder ceases, when we consider that the last stroke was now to be given, and no more measures were to be taken with a people, that had so shamefully slighted and abused all the means which God had used for their conversion. For, 1. They had the predictions of the prophets, wherein were set down the characters of the *Messiah*; and that the greatest part of them agreed to *Jesus of Nazareth*, is what they did not deny. 2. *John the Baptist* was come with the same spirit and power, as had been foretold by the same prophets; he had exhorted them to repentance, and warned them that the *Messiah* was at hand. 3. JESUS CHRIST came at the very time the *Jews* professed to be in expectation of their *Messiah*, and appeared with all the *external* and *internal* marks, wherewith he had been described. But they rejected him, as they had done before *John the Baptist*, and made them both alike the objects of their derision and calumnies. So far certainly ought we to be from wondering at the heavy censures which JESUS CHRIST passes upon a people so wickedly inclined; that, on the contrary, we shall, upon a due examination, find his language to them had an equal mixture of kindness and severity. These few reflections may serve to clear up several passages in the gospel; but

† Matt. xii. 34. 39.

but we must descend to a more particular account of the *Jewish* nation, and go on from their *manners* to the consideration of their outward *state* and *polity*.

III. WE may consider the *Jews* with regard both to their *civil* and *ecclesiastical* state. The *Jewish* nation in general was the posterity of *Abraham*, *Isaac*, and *Jacob*. This the scripture often takes notice of, to distinguish the people of God from the posterity of *Ishmael*, who was also the son of *Abraham* by *Hagar*. The *Jews* were also named *Israelites*, or the *children of Israel*, which was the surname of *Jacob*; that they might not be confounded with the descendants of *Esau* the brother of *Jacob*, and son of *Isaac*. They were moreover called *Hebrews*, either from *Heber* one of *Abraham's* ancestors, or from a *Hebrew* word of the same sound, that signifies *passing* or *crossing over*<sup>9</sup>; because *Abraham* passed over the river *Euphrates*, when in obedience to God's command, he came from *Ur* of the *Chaldees* into the land of *Canaan*. After the carrying away of the *ten tribes* into captivity, the two remaining *tribes* were most commonly known by the name of *Jews*, [*Judæi*] so called from the tribe of *Judah*, which remained in possession of the regal authority, and out of which the *Messiah* was to be born: Perhaps this name was not given them till after their return from the *Babylonish* captivity.

NEVER did any nation receive more extraordinary favours from the hand of God, and never did any one render itself more unworthy of them. God had no sooner brought them out of *Egypt*, with a strong hand and a stretched out arm, but their ingratitude appeared by their idolatry and continual murmurings in the *desert*. When the descendants of these rebels were put in possession of the *land of promise*, they followed the steps of their forefathers, turned idolaters, and proceeded to that unbridled licentiousness, as to prefer *anarchy* before the government of God's own establishing. God delivered them up frequently to the fury of their enemies, as a punishment for their crimes, and to make them see the error of their ways. He raised up from time to time *deliverers*, which were so many *forerunners* of the great *Redeemer* of mankind. Uneasy at having God for their King, and weary at being governed by his *judges*, they demanded a king to judge them like other nations;

<sup>9</sup> עָבַר *Transitus, trajetus.*

tions; fulfilling thereby, though undesignedly, the purposes of the Almighty, who had ordained that the *Messiah* should be born of a *Royal Family*. They obtained their request, and yet made an ill use of that favour. After the death of *David*, who was a type of the *Messiah*, and to whose family God had annexed the *regal* authority, because out of it was the *Christ* to be born, ten *tribes* revolted against *Rehoboam*, and chose for their king *Jeroboam*, of the *tribe* of *Ephraim*; a revolt permitted by God as a punishment for *Solomon's* idolatry.

The captivity of the ten tribes.

A.C. 718.

THIS schisin, which lasted above two hundred years, ended at last in the captivity of the *ten tribes*<sup>r</sup> which were carried away by *Shalmaneser* into *Assyria* and *Media*; whereby were executed the *judgements* of God against that nation. It doth not appear from history that they ever returned into their own country, at least all of them, though we find it asserted by some *modern Jews*, and ancient *fathers* of the church<sup>s</sup>. It is true that mention is often made in the *New Testament* of the *twelve tribes*<sup>t</sup>, and that St. *James* directs his *Epistle* to them: but it cannot be concluded from these passages, that they were then gathered together; all that can be inferred from them, is, that they were still in being. Perhaps the whole body of the *Jewish* nation retained the name of the *twelve tribes*, according to the ancient division, as we find the disciples called the *twelve*, after the death of *Judas*, and before the election of St. *Matthias*<sup>u</sup>, as we have observed on the *Epistle* of St. *James*. There were moreover *Jews* enough of the *ten tribes* mixed with that of *Judah*, or dispersed into several parts of the world, to give the *sacred* writers an occasion of speaking of the *twelve tribes*, as making but one *body* with the *Jewish* nation. What *Josephus* says concerning the *Samaritans*<sup>x</sup>, that they stiled the *Jews* their brethren, as long as they were prosperous, and called themselves the posterity of *Joseph*, gives us reason to believe that there was abundance of *Israelites* among them, since the *Cutheans* could have had no manner of pretence for saying any such thing; and accordingly he expressly says elsewhere<sup>y</sup>, that in the time of *Alexander the Great*, *Samaria* was peopled by *Jewish* deserters. The same *Historian* relates upon the authority of *Aristeas*<sup>z</sup>, that the

<sup>r</sup> 2 Kings xvii. 6, 7.    <sup>s</sup> See Dr. *Hody* de vers. 70 Interpr. p. 79.

<sup>t</sup> Matt. xix. 28. Luke xxii. 30. Acts xxvi. 7. James i. 1.    <sup>u</sup> John

xx. 24.    <sup>x</sup> *Joseph.* Antiq. l. ix. c. 14. and l. xi. c. 8.    <sup>y</sup> *Joseph.*

Antiq. l. xi. c. 8.    <sup>z</sup> Id. l. xii. c. 2.

the high-priest *Eleazar* sent *Ptolemy Philadelphus* king of *Egypt*, six men out of each tribe, to make that *greek* translation of the holy scriptures which goes by the name of the *LXX*: from which it is evident that there was a considerable number of *Jews* of the *ten tribes* mixed with those of *Judah* and *Benjamin*. We own that this account of the version of the *LXX*, is justly looked upon as a forgery, as we shall have occasion to shew hereafter. But then, unless it had been true that there were at that time a great many *Israelites* of the *ten tribes*, among those of *Judah* and *Benjamin*, the falsehood would have been so very palpable, that every one could have discovered it. *Josephus* tells us in the same place, that *Ptolemy* informed the high-priest *Eleazar* by letter, "That there were great numbers of *Jews* in *Egypt*, that were brought captives thither by the *Persians*." A heathen author <sup>a</sup> quoted by *Josephus*, affirms that the *Persians* had carried several thousands of *Jews* into *Babylon*, from whence it is natural to conclude, that a considerable number returned home with the others, when they were set at liberty by *Cyrus*. But, without having recourse to the authority of *Josephus*, we are assured from scripture that the *ten tribes* were not confined to *Persia* or *Media*. For it appears from the II<sup>d</sup> book of *Chronicles* <sup>b</sup>, that in the reign of *Josiah*, there were great numbers of *Israelites* in *Palestine*, and particularly of the tribes of *Simcon*, *Manassch*, and *Ephraim*, since the *Levites* collected money from them for repairing the temple. It may also be inferred from the IX<sup>th</sup> chapter of the I<sup>n</sup> book of *Chronicles* <sup>c</sup>, where we find the *Israelites* distinguished from the *Jews*, and mention made of the tribes of *Ephraim* and *Manassch*, that several persons belonging to the *ten tribes* fled into *Judea*, when the rest of their countrymen were carried away captive. The prophet *Jeremiah* <sup>d</sup> when he foretold the return from the *Babylonish* captivity, declared likewise, that at that time, the children of *Israel* should come, they and the children of *Judah* together, and seek the Lord their God. The same thing is further evident from the gospel. *Anne* the daughter of *Phanuel*, mentioned by St. *Luke* <sup>e</sup> was of the tribe of *Aser*. St. *Matthew* says <sup>f</sup> that *JESUS CHRIST* went and preached in the borders of *Zabulon* and *Nephtalim*, that it might be fulfilled which was spoken by *Esaia* the prophet, saying,

<sup>a</sup> Hecætus ap. Joseph. contra Appion. p. 1049.

xxxiv. 9.

<sup>c</sup> 1 Chron. ix. 3.

<sup>d</sup> Jer. l. 4.

<sup>b</sup> 2 Chron.

<sup>e</sup> Luke ii. 36.

<sup>f</sup> Matt. iv. 13, 15, 16.

saying, *The land of Zabulon, and the land of Nepthalim hath seen great light.* It may indeed be said that the tribe of *Judah* and the remains of that of *Benjamin* took possession of these countries after their return from the captivity. But this opinion cannot well be reconciled with the contemptuous manner with which the *Jews* treated the *Galileans*, and their extreme aversion of the least mixture with the *Gentiles*. It is manifest from the whole tenour of the *gospel*, and the testimony of *Josephus* §, that though the *Galileans* professed the *Jewish* religion, and had some dealings with the *Jews*, yet that they were looked upon by the latter as persons of a quite different character from themselves. It is moreover evident from the same authors, that *Galilee* was a very populous country, which could not possibly have been, if it had been peopled only by colonies sent thither from the tribe of *Judah*, whose country was large enough to hold them all. It is then very probable, that the cities of *Galilee* were peopled with such of the *ten tribes*, as remained in the land, or had returned thither from several parts, upon different occasions.

The Captivity of the tribe of *Judah*.

THE tribe of *Judah* did not continue more faithful to God, than *Samaria*, the metropolis of the kingdom of *Israel* had done. Accordingly they were alike severely punished for their disobedience, by being <sup>h</sup> often delivered into the hands of their enemies, and at last all carried away captive 598. by *Nebuchadnezzar* in the 19th year of his reign. *Nebuchadnezzar*, the captain of his guard, having taken and destroyed the city and temple of *Jerusalem*, carried away *Zedekiah* the last king of *Judah*, captive to *Babylon*, with such as survived their unhappy country, excepting some of their poorest, whom he left to dress and till the ground. Their number must notwithstanding have been pretty considerable. For they are stiled a *people*; they inhabited several towns; and *Nebuchadnezzar* appointed *Gedaliah* a very famous man for their governor, since all the *Jews*, who had fled for refuge among the *Moabites*, *Ammonites*, *Idumæans*, and other neighbouring nations, came and implored his protection. As soon indeed as this president had been barbarously murdered by the treachery of *Ishmael*, the greatest part of them being afraid of falling into the hands of the *Chaldeans*, went down into *Egypt*; though God had given them an express prohibition to the contrary by his Prophet

§ *Joseph. de Bell. Jud. l. iii. c. 2.*    <sup>h</sup> *2 Chron. xxxiii. 2. xxxvi. 6. 17. 2 Kings xxiv. xxv. Jer. lii.*

Prophet *Jeremiah* <sup>i</sup>, because he was desirous of keeping together these remains of *Judah*.

HOWEVER this be, after the captivity of *Babylon* had lasted *seventy* years, according to the prophecy of *Jeremiah* <sup>k</sup>, it ended with the empire of the *Chaldeans*, which **A. C. 536.** was destroyed by *Cyrus* the founder of the *Persian* monarchy. This prince, being moved thereto by God, in a special manner, signalized the first year of his reign over the *Babylonians*, by his edict in favour of the *Jews*; fulfilling thereby the prophecy of *Isaiah* <sup>l</sup>, which, as *Josephus* pretends <sup>m</sup>, *Cyrus* himself had read. Thus much is plain from *scripture* <sup>n</sup>, that he acknowledges, it was by God's order, he set the *Jews* at liberty, and caused the city and temple of *Jerusalem* to be rebuilt. However, this work was but just begun during the life-time of *Cyrus*, wholly taken up with his war against the *Massagetae*, wherein he fell. It was afterwards interrupted and stopped <sup>o</sup> for several years, under the reigns of some of *Cyrus's* successors, by the treachery and calumnies of the *Samaritans* or *Cuthæans*, the professed and perpetual enemies of the *Jews*. So that the temple could not be finished till the reign of *Darius* the son of *Hystaspes* <sup>p</sup>, nor *Jerusalem* rebuilt till the time of *Artaxerxes* his successor, according to the opinion of the most famous *Chronologers*. About these times prophesied *Haggai*, *Zechariah*, and *Malachi* the last of the prophets, with whose writings the *Jewish canon* ends. This is necessary to observe in relation to the *New Testament*, because neither the *sacred* authors, nor *Jesus Christ*, have quoted any other books but what were in that *canon*.

THE *Jews* after their return from the *Babylonish* captivity, remained in subjection to the kings of *Persia*, till the time of *Alexander the Great*. Though they were tributary to them, yet they enjoyed the free exercise of their religion, and were governed by *kings* of their own nation. *Josephus* relates <sup>q</sup> that *Alexander the Great* being highly incensed against the *Jews*, because they had refused him **A. C. 332.** assistance, had resolved to go and lay siege to *Jerusalem*; but that as he was marching towards it, his anger was immediately turned into a reverend awe at the sight of *Jaddus* the high-priest, who came out to meet him in his  
*pontifical*

<sup>i</sup> Jer. xli. xlii. xliii.

<sup>k</sup> Jer. xxix. 10.

<sup>l</sup> Isa. xlv. 28. xlv. 13.

<sup>m</sup> Jos. Ant. Jud. l. xi. c. 1.

<sup>n</sup> 2 Chron. xxxvi. 22, 23. Ezra i. 1,

2. <sup>o</sup> Ezra iv.

<sup>p</sup> Ezra vi. vii. Euseb. Chron.

<sup>q</sup> Josephus

Antiq. Jud. l. xi. c. 8.

*pontifical* robes, and that he granted the *Jews* all the privileges they required of him. We are not indeed obliged to give credit to all the fine things *Josephus* hath advanced in this part of his history. But thus much is certain, that from that time the *Jews* began to *hellenize* <sup>r</sup>; that the *Greek* tongue, spoken by the *Macedonians*, became more common among them; and that they also embraced some of the opinions of the *Greek* philosophers, as the *transmigration* of souls, for instance. We find some steps of this notion even in the *New Testament*, as in *St. Luke* xvi. 23. where there is an account of the abode of departed souls, conformable to the *Grecian Philosophy*, and in *St. John* ix. 2. where we find an allusion to the *præexistence*, and *transmigration* of souls. It is moreover evident from the *apocryphal* writings <sup>s</sup>, from *Philo* <sup>t</sup>, *Josephus* <sup>u</sup>, and the *Talmudists*, that the *Jews*, especially the *Pharisees*, had learned and followed the *Grecian Philosophy*, ever since their conversing with the *Greeks* under *Alexander the Great*, the *Ptolemies* and *Seleucidæ* his successors, who reigned in *Egypt* and *Syria*. After the death of this illustrious monarch, the administration of the common-wealth of *Israel* came into the hands of the high-priests, and was sometimes protected, and at other times oppressed by the kings of *Egypt* and *Syria* its neighbours, who became successively masters of it. *Ptolemy Lagus* <sup>x</sup> king of *Egypt* and successor of *Alexander the Great*, surprised *Jerusalem*, and carried several thousands of *Jews* with him prisoners into *Egypt*, where they were followed by several others, who were induced to go thither, upon account of the great trust which *Ptolemy* reposed in them. *Ptolemy Philadelphus* had a great kindness for them, and gave several thousands leave to return into their own country. They underwent very great hardships, during the long and continual wars between the kings of *Egypt* and *Syria*. But their religion and state never were in so great danger, after their return from the

A. C. 170. *Babylonish captivity*, as under *Antiochus Epiphanes*. What a terrible persecution that cruel and impious prince raised against them, is so well known, that we need not give an account of it here; nor of the valour nor heroic zeal of the *Maccabees*, who then freed them from it. A few years after, the regal authority and the priesthood were united in

*Aristo-*

<sup>r</sup> See Euseb. Chron. & Præpar. Evang. vii. 14. & viii. 10. <sup>s</sup> Wisdom vii. 17. <sup>t</sup> Philo passim. <sup>u</sup> Jos. de Bell. Jud. l. ii. 12. <sup>x</sup> Id. Antiq. Jud. l. xii. c. 1.



*Aristobulus*, the son of *Hyrchanus* <sup>1</sup>, who had shaken off the yoke of the *Macedonians*, destroyed the temple of *Gerizim*, sacked several towns in *Syria*, and forced the *Idumeans* to be circumcised, for which reason they were thenceforward looked upon as *Jews*. We may observe by the by, that it came likewise to pass about the same time that *Onias*, exasperated at seeing the high-priesthood given to *Alcimus*, who was not of the sacerdotal race, went into *Egypt*, and got *Ptolemy Philometor's* leave to build a temple there upon the model of that at *Jerusalem*. Thus the *Jews* came to have three temples, that rivalled one another, one at *Jerusalem*, another at *Gerizim* in *Samaria*, built by the permission of *Darius*, and afterward of *Alexander the Great*; and that of *Onias* in *Egypt*.

THE *Jewish* state remained in this condition till the time of *Pompey the Great*, who deprived *Hyrchanus* of his crown, leaving him however in possession of the priesthood, and invested with princely power, and made the *Jews* tributary to the *Romans* <sup>2</sup>. Thus did the *Jews* forfeit their liberty, by means of the factions of those very *Asmonæans*, whose valour had procured it for them before <sup>3</sup>.

*JULIUS CÆSAR* having defeated *Pompey*, he continued *Hyrchanus* high-priest, and gave the government of *Judea* to *Antipater*, an *Idumæan* by birth, but a *Jewish Proselyte*, and the father of *Herod* surnamed *the Great* <sup>4</sup>, who was afterwards king of the *Jews*. *Antipater* divided *Judea* between his two sons bestowing upon *Phasael*, who was the eldest, the government of *Jerusalem*; and that of *Galilee*, upon *Herod*, his second son: who, being naturally bold and active, was not long without shewing the greatness of his mind; for he cleared his country of the robbers it was infested with, and signalized his courage against *Antigonus* the competitor of *Hyrchanus* in the priesthood, who was set up by the *Tyrians*: *Mark Anthony* ratified these regulations of *Antipater*, and gave his two sons the name of *Tetrarchs*, or *Princes* <sup>5</sup>. In the mean time the *Parthians* having invaded *Judea*, carried away captive *Hyrchanus*, and *Phasael*, *Herod's* brother <sup>6</sup>. Whereupon *Herod*, giving up all for A. C. 40. lost, fled to *Mark Anthony* at *Rome*, who, with the consent of the *Senate*, bestowed upon him the title of *King of Judea*.

<sup>1</sup> *Jos. Antiq. Jud.* l. xiii. c. 19.      <sup>2</sup> *Lami Appar. Chron.* p. 11.

<sup>3</sup> *Jos. de Bello Jud.* l. i. c. 7.      <sup>4</sup> *Jos. Antiq.* xiv. 2, 12.      <sup>5</sup> *Id.* *Antiq.* xiv. 23. & *de Bell. Jud.* l. ii. 8.      <sup>6</sup> *Id.* *Antiq.* xiv. 25.

*dea*<sup>e</sup>, which he designed to beg for *Aristobulus* the brother of *Mariamne*, and grandson of *Hyrcaus*, of the *Asmonæan* family. He kept himself in possession of this dignity by the help of the *Roman* arms, notwithstanding the faction of *Antigonus*, who had the greatest part of the *Jewish* nation on his side<sup>f</sup>. The intestine war that happened upon this occasion, and lasted for about three years, brought *Judea*, to the very brink of destruction. *Jerusalem* was taken, the temple plundered and ravaged; and a dreadful slaughter ensued on both sides. Though *Herod* got the better, yet he was not well settled on his throne; so long as he had the displeasure of *Augustus* to fear, after the overthrow of *Mark Anthony*, with whom he had sided. However he was continued by *Augustus* in his government of *Judea*.

If this prince may be said to have had any good qualities, his vast magnificence in buildings must be reckoned as one. This manifestly appeared in his founding or repairing several cities, to which he gave the names of *Augustus Cæsar*, and *Agrippa*; as for instance, *Samaria* which he called *Sebaste*<sup>h</sup>, that is *Augusta*; *Turris Stratonis*<sup>i</sup> which he named *Cæsarea*, different from that other *Cæsarea* which *Philip* the *Tetrarch* honoured with that name out of respect to *Tiberius Cæsar*, and which for that reason is stiled in the *New Testament* *Cæsarea Philippi*<sup>k</sup>. But the greatest glory and ornament of *Herod's* reign, in this respect, was the building of the temple of *Jerusalem* anew, which had been rebuilt about five hundred years before by *Zerubbabel*. The reason he alledged for this undertaking, was, that the second temple was sixty cubits lower than *Solomon's*<sup>l</sup>. When he acquainted the *Jews* with his design, they were alarmed at it, thinking that it would be both difficult and dangerous to put such a thing in execution, and moreover judging it unlawful to meddle with a temple which God had restored to them in so wonderful a manner. Besides, they were afraid that the *divine service* would have been interrupted for a considerable time, while this new temple was a building. But *Herod* removed their fears, by assuring them that the old temple should remain untouched, till all the materials for the new one were got ready. And accordingly it appears from history, that

<sup>e</sup> Id. *ibid.* c. 26. <sup>f</sup> Dio. Hist. l. 49. p. 463. <sup>g</sup> Jos. de Bell. Jud. l. i. c. 16. <sup>h</sup> Id. Antiq. l. xv. c. 11. <sup>i</sup> Id. *ibid.* & c. 13. <sup>k</sup> Matt. xvi. 13. <sup>l</sup> Jos. Antiq. l. xv. c. 14.

that the *divine service* was performed all the time the new one was building, or rather the old one repairing. *Josephus* observes <sup>m</sup>, that *Herod* "durst not presume to enter "into the *holy place* himself, because not being a priest, he "stood prohibited by the law; but that he committed "the care of this part of the work to the priests themselves:" from whence it plainly appears, that place was not pulled down, but only some alterations made in it. The same is further evident from the gospel <sup>n</sup>, wherein it is said, that *Joseph* and *Mary* went to *Jerusalem every year at the feast of the passover*, which was celebrated in the temple, and that they went thither with *Jesus Christ*, according to custom<sup>o</sup>. Had there been any interruption in that matter, the *Evangelist* could not have used that expression. And therefore the *Jews* never make mention of any more than two temples, looking upon *Herod's*, only as *Zerubbabel's* repaired, though it might justly have been reckoned a new temple, both upon the account of the magnificent buildings he added to it, and the rich materials he used; which whilst the disciples of *Jesus Christ* were once admiring<sup>o</sup>, he took an occasion from thence of foretelling the ruin of that temple. This magnificence the prophet *Haggai* <sup>p</sup> had an eye to, when he declared that *the glory of this latter house* was to be greater than that of the former. But, notwithstanding all the beauty and sumptuousness of *Herod's* temple, this prophecy was not fulfilled but by *Jesus Christ's* coming into it; He, who was the true temple of God, and of whom that of *Jerusalem* was no more than a very imperfect figure, as *St. Paul* <sup>q</sup> and *Jesus Christ* himself <sup>r</sup> do intimate. How noble soever the descriptions are <sup>s</sup> which the *Jews* have given us of *Herod's* temple, yet they unanimously agree <sup>t</sup> that there were several things wanting in it, as well as in that of *Zerubbabel*, which were the chief glory of the first temple; that is, the *Ark of the covenant*, wherein were put the two tables of the law, with the pot of manna, and *Aaron's rod* that budded; the *Urim* and *Thummim*; the cloud, or *Shecinah*, which was a token of the *divine* Presence; the *spirit of prophecy*; and the holy anointing oil. Of all these there were but faint representations, and imperfect copies in the

B

second

<sup>m</sup> Id. *ibid.*    <sup>n</sup> Luke ii. 41, 42.    <sup>o</sup> Matt. xxiv. Mark xiii. 1.  
 Luke xxi. 5.    <sup>p</sup> Hag. ii. 9.    <sup>q</sup> Colos. ii. 9.    <sup>r</sup> John ii. 21.  
<sup>s</sup> Jos. Antiq. Jud. l. xv. c. 14.    <sup>t</sup> Thalmud. ap. Lightfoot, Tom.  
 ii. Opp. p. 275.

second temple, as is owned by the *Rabbins* themselves. And therefore *Haggai's* prophecy was applied to the *Messiah* by the ancient *Jewish* doctors <sup>u</sup>, who say, that the *glory* of the second temple consisted in this, that it was honoured with the *Messiah's* presence. *Josephus* tells us <sup>x</sup>, that *Herod* set about this work in the eighteenth year of his reign; and finished it in the space of nine years and a half. Which must necessarily be understood of the walls and main body of the building, and not of all its parts and ornaments, since the same *historian* relates in another place, that it was not quite finished till the time of *Agrippa the Younger*, the grandson of *Herod*, that is about sixty years after the birth of *Jesus Christ*. We have no reason therefore to be surprised at what the *Jews* told *JESUS CHRIST* <sup>y</sup>, that *this temple was forty and six years in building*, since if we reckon from the eighteenth year of the reign of *Herod*, [when he undertook to rebuild the temple,] to the thirtieth year of *Jesus Christ*, [in which this dispute happened between him and the *Jews*] we shall find just *forty six years*. It is more natural to put this sense upon the words of the *Jews*, than, as others have done, to compute those forty six years from the order given by *Cyrus* for rebuilding the temple, to the finishing of it; because by this last calculation those years cannot well be made out.

*Josephus* relates that the people were overjoyed to see the work completed, and that they offered numberless sacrifices upon that occasion. How great a shew soever there might be of religion in this undertaking, yet it could by no means make amends for the miseries which that unhappy people suffered from the impieties, and above all from the cruelties of *Herod*. If he built a temple in honour of the true God, he erected several, on the other hand, to false deities, in order to ingratiate himself with *Augustus* and the *Romans* <sup>z</sup>. But his prevailing character was an extreme inhumanity, and the most enormous cruelty.

THOUGH *Josephus* hath extolled, as much as possible, the good qualities of *Herod*, yet he could not conceal his crimes and vices, and above all his horrid cruelty. He imbrued his hands in the blood of his wife, of his children, and of the greatest part of his family: Of so restless and jealous a temper was he, that he spared neither his

peo-

<sup>u</sup> *Aben-Esra* ap. *Deyling Obs. sacr. Part. iii. Obs. 20.*    <sup>x</sup> *Jos. Antiq. l. xv. c. 14.*    <sup>y</sup> *John, ii. 20.*    <sup>z</sup> *Joseph. Ant. l. xv. c. 12, 13.*

people, nor the richest and most powerful of his subjects, nor even his very friends <sup>a</sup>. He was naturally so suspicious, that he put the *innocent* to the torture, for fear the *guilty* should escape <sup>b</sup>. It is justly wondered at, that *Josephus* should make no mention of the slaughter of the infants at *Bethlehem* <sup>c</sup>, which was done by *Herod's* order, not long after our *Saviour's* birth. To account for this omission, some learned men have imagined, that this *massacre* having been done privately from house to house by a few foldiers, it made no great noise, or else was not set to *Herod's* account <sup>d</sup>. But it is most probable that *Josephus* knew nothing of it, since he found it not in the *memoirs* of *Nicolaus Damascus*, an historian of those times; whom he himself charges with having palliated and disguised the most notorious and extravagant cruelties of *Herod* <sup>e</sup>. It seems however not to have been unknown to a *heathen author* <sup>f</sup>, who speaks of it (though confusedly,) in the following manner: "Augustus *having been informed, that among some children, which Herod had ordered to be killed in Syria, (he should have said Judea) he did not spare one of his own sons, said, That it was much better to be Herod's swine, than his son,*" alluding to the *Jewish* custom of not eating swine's flesh. However this be, as *Herod* was a *Jew*, he could not be the author of so barbarous a cruelty without making himself guilty of the utmost impiety, since he did it with a design to cut off the *Messiah*, being fully satisfied by the answer which he received from the *chief priests* and *elders* <sup>g</sup>, that the new-born infant was the promised *Christ*.

His end, and a *very dismal one*, being a visible punishment of his wickedness, closely followed this horrid butchery. He died as he had lived, contriving nothing but mischief, and framing the most bloody and inhuman designs <sup>h</sup>. His death was looked upon as a very happy deliverance, and the tidings of it received with the utmost joy and satisfaction; which that vile monster well foreseeing, he had ordered *all the chief men of the city to be barbarously murdered before he died, that there might be a general mourning*

B 2

at

<sup>a</sup> Jos. Ant. l. xi. cap. 11. & de Bell. Jud. l. i. p. 17. <sup>b</sup> Id. ibid. p. 19. <sup>c</sup> Matth. ii. 16. <sup>d</sup> Lami Harm. Evang. p. 54. <sup>e</sup> Jos. Ant. l. xvi. p. 11. <sup>f</sup> Macrob. Saturn. ii. 4. <sup>g</sup> Matt. ii. 4, 5, 6. <sup>h</sup> Jos. Ant. l. xvii. cap. 8. He was parched up with a faint, inward fever, that almost burnt his heart out, and yet scarce sensible to the touch. He was tormented with an *insatiable appetite*, *ulcers* and *cholicks* in his bowels; *phlegmatick tumors* in his feet and groin; *asthmas*, *cramps*; &c.

at his death <sup>i</sup>. A *Jewish doctor*, supposed to be pretty ancient, affirms that the day of his death was kept by the *Jews*, as a festival <sup>k</sup>. The learned are not agreed about the year of his death; but thus much is certain, that he died 34 years after the expulsion of *Antigonus*, and in the 37<sup>th</sup> year from his being declared king of the *Jews* by the *Romans* <sup>l</sup>. We shall have occasion to examine this more particularly hereafter, when we come to treat of the *chronology* of the *New Testament*.

Of the  
posterity  
of Herod.

AFTER having spoken of *Herod the Great*, it is proper that we should next give an account of his *sons* and *grandsons*, as far as is requisite for the understanding the *New Testament*. We find *three* of his *sons* mentioned there, between whom, by his last *will* and *testament*, he divided his dominions; *viz.* *ARCHELAUS*, to whom he gave the kingdom of *Judea*, together with *Idumæa* and *Samaria*; *HEROD Antipas*, or *Antipater*, whom he appointed *Tetrarch* or governor of *Galilee* and *Peræa*; and *PHILIP*, whom he made likewise *Tetrarch* of *Ituræa*, *Batanæa*, *Trachonitis*, *Auranitis*, and some other countries. It was necessary that *Herod's will* should be ratified by *Augustus Caesar*, and it was accordingly done, excepting this, that he would not bestow upon *Archelaus* the title of *king*, but only that of *Ethnarch*, that is, prince or *chief of the nation* <sup>m</sup>. This name, which had been given before to some of the high-priests, (as to *Hyrceanus* for <sup>n</sup> instance,) seems to denote a dignity superior to that of a *Tetrarch*, but inferior to that of a king, since *Augustus*, refusing to confer this latter title upon *Archelaus*, was however willing to distinguish him from his brothers by that of *Ethnarch*. The learned are not agreed about the meaning of the word *Tetrarch*. But it may be inferred from what hath been just now said, that it was reckoned less honourable than the name of king or prince. In its primary and original signification it implies a *governor of a fourth part of the country*, and this seems to have been the first meaning that was affixed to it <sup>o</sup>. But it was afterwards given to the governors of a province; whether their government was the *fourth part* of a country, or not; as it happened in the case now before us, for *Herod* divided his kingdom only into three parts. However, the *Tetrarchs* were

<sup>i</sup> *Id. ibid.*      <sup>k</sup> *Megillath Taanith ap. Usser. Ann. p. 535. Lami Appar. Chron. p. 73.*      <sup>l</sup> *Josephus ubi supra.*      <sup>m</sup> *Joseph. Antiq. l. xvii. p. 13.*      <sup>n</sup> *Id. Antiq. l. xiv. p. 22.*      <sup>o</sup> *Harpocrat. Lexic. p. 330.*

were looked upon as princes, and sometimes complimented even with the name of kings <sup>p</sup>, but this was a misapplying of the word. *Archelaus* was acknowledged king by the people with vast expressions of joy; but though he had declared that he would not usurp that title, without the emperor's consent, yet he soon acted like a king, or rather a tyrant, that is, in a very absolute and arbitrary manner. *Augustus* had promised him the kingly power, whenever he should make himself worthy of that honour <sup>q</sup>; but he, instead of endeavouring to gain the favour of his sovereign, and the good-will of his subjects, exercised in the very beginning of his reign such cruelties towards them, that, not being able to bear his unjust and barbarous dealings, they complained of him to *Augustus*. It was undoubtedly upon the account of the tyrannical temper of this prince, that *Joseph* and *Mary*, when they came back from *Egypt*, and heard that he reigned in *Judea*, in the room of his father *Herod*, were afraid to go thither: and therefore came and dwelt in a city of *Galilee* called *Nazareth* <sup>r</sup>, which was under the jurisdiction of *Antipas*, a good and mild governor. We cannot exactly tell whether this return of *Joseph* and *Mary* happened before, or after *Archelaus's* journey to *Rome* to have his father's will confirmed. However, when he came back to *Jerusalem*, he acted in as tyrannical a manner as ever, so that the chief men of the *Jews* and *Samaritans* joined in such grievous complaints against him, that *Cæsar* banished him to *Vienne*, a city in *Gaul*, where he died <sup>s</sup>. From that time *Judea* was made a province of the *Roman* empire, and as well as *Samaria* and *Idumæa*, governed by *Roman* magistrates, who had the name of *Procurators*, the first of whom was *Coponius* of the *equestrian* order <sup>t</sup>. These *Procurators* depended upon the president of *Syria*, to which *Judea* and *Samaria* also were annexed, after *Augustus* had reduced them into provinces. *Quirinus*, a *Roman* senator, was then governor of *Syria*, and he it was who with the assistance of *Coponius* put the emperor's commands in execution, by thus reducing *Judea* and *Samaria* into provinces. This is the same *Quirinus* whom *St. Luke* and *Josephus* <sup>u</sup>

B 3

call

<sup>p</sup> Matt. xiv.    <sup>q</sup> Joseph. Antiq. l. xvii. p. 13.    <sup>r</sup> Matt. ii. 22.  
<sup>s</sup> Joseph. Antiq. l. xvii. p. 15.    <sup>t</sup> Id. de Bello Jud. l. ii. p. 7.  
<sup>u</sup> Luke ii. 2. Joseph. Antiq. l. xviii. p. 1. For an account of the nature of the Procurator's office, see Bishop *Pearson* on the Creed, upon these words, *Under Pontius Pilate*.

call *Cyrenius*, who by *Cæsar's* order, made a taxing in *Judea* and *Syria*.

*JOSEPHUS* mentions only this last taxing. But it is unquestionably manifest from *St. Luke*, that there was another ten years before, that is, at the time of our Saviour's birth <sup>x</sup>. It is therefore to distinguish this first taxing from the second, that the Evangelist says, that *this*, which happened at the birth of our Saviour, was made before *that* of *Quirinus*, which the same divine author makes also mention of in the Acts of the apostles <sup>y</sup>. It is true that *St. Luke's* words are obscure and ambiguous, for one would think at first sight that they should be rendered, *This first taxing was made when Cyrenius was governor of Syria* <sup>z</sup>. But this translation of them cannot be reconciled with the history of those times; for it appears that, at the time of our Saviour's nativity, it was either *Sentius Saturninus* or *Quintilius Varus*, that was president of *Syria*, and not *Quirinus* <sup>a</sup>. It may however be supposed, that, as it happened sometimes, *Quirinus* was sent by the emperor into *Syria* with an extraordinary commission to make his first taxing, and was perhaps invested with the title of *governor* or *procurator*, these two names being often promiscuously used by sacred and profane writers <sup>b</sup>.

BUT, in short, there is no occasion of having recourse to this supposition, if we do but render the words of *St. Luke* thus, *This taxing was made before Cyrenius was governor of Syria*. The original will admit of this sense, as well as the other, and therefore we have followed it in our translation after several learned critics <sup>c</sup>. *Quirinus's* taxing had made so much noise, and the memory of it was so fresh in men's minds, when *St. Luke* wrote his gospel, that he had reason to suppose it had caused the other to be forgotten, since it had been, in all likelihood, less taken notice of, as being no more than a bare enrolling of the citizens names, without taking an estimate of their estates, as was done by *Quirinus*; therefore the Evangelist thought fit to distinguish them one from another. For it is to be observed, that when *JESUS CHRIST* was born, *Judea* was not tributary to the *Romans*, as it had been before in the time of *Pompey*, because

<sup>x</sup> Luke ii. 2.

<sup>y</sup> Acts v. 37.

<sup>z</sup> Ἀπὸ τῆς ἡ ἀπογραφῆς πρώτη

ἐγένετο ἡ ἐνσημασίοντος τῆς Συρίας Κυρηνίου.

<sup>a</sup> Tertull. adv. Marc.

l. iv. p. 19.

<sup>b</sup> Lami Appar. cap. 10. sect. iii.

<sup>c</sup> See *Perizonius*, Dissertat. de Aug. Descript. And *Dr. Whitby*, in his Comment on this place.



because *Augustus* had given it to *Herod*; but, when after the banishment of *Archelaus*, it was again reduced into a province, it became of course tributary to the *Roman empire*, and accordingly an estimation of it was made in order to settle and regulate the taxes and tribute. The reason why *Josephus* doth not speak of the first taxing mentioned by *St. Luke*, is, in all likelihood, because it being only an enrolling of the people's names, he did not meet with it in the acts of *Nicolaus Damascenus*, as having no relation to the life of *Herod*, which that author wrote. It is probable that this taxing was made according to *Augustus's* survey of the *Roman empire*, which he had taken<sup>d</sup>, that he might readily know, how many forces, and what sums of money he could raise in his provinces.

BEFORE we conclude this digression, it will be proper to add a word or two with reference to the *version* and *notes* on *Luke* ii. 1. where the terms in the *original*, which according to the *letter* signify, *All the habitable earth*, are rendered by, *the whole country*, that is, *Judea*. We are not ignorant, that some famous authors understand by this expression, that great part of the world then in subjection to the *Romans*<sup>e</sup>, and that they actually stiled themselves *The masters of the world*<sup>f</sup>. But it is extremely improbable that ever *Augustus*, or any other emperor, did enrol, or tax the whole *Roman empire* at once. For, 1. No *historian* makes mention of any such thing, excepting *Suidas*, and he is too modern an author to be credited; besides, he has it from an ANONYMOUS writer. Now can it be imagined that among so many *Roman historians*, as have been handed down to us, not one should mention this supposed *general taxing* of the whole empire, especially since they have taken notice of several particular ones &? 2. Taxing of particular countries, always occasioned abundance of murmurings and discontent, and therefore what noise must a general one have caused? *Dio Cassius* relates, that *Augustus* having once attempted to take an account of the value and incomes of some provinces, in order to lay a tax upon them for the maintaining his armies, they declared, that they were resolved rather to undergo the greatest hardships and miseries, than suffer any such thing; so that *Augustus*

B 4

was

<sup>d</sup> Tacit. Annal. l. i. p. 11. Sueton. Vit. Augusti, cap. ult.  
<sup>e</sup> Petron Satyr. Florus, l. iv. p. 2. S. 1. Dionys. Halicarn.  
<sup>f</sup> Athen. Deipnosoph. l. 1.      & Dio Cassius, p. 56. Monum. Ancyr.  
 Suet. Aug. p. 27.

was forced to get it done privately and by stealth <sup>h</sup>. Which certainly was very far from being like a publick decree for a general tax. It is well known, that when *Quirinus* undertook, by *Cæsar's* order, to raise a tax in *Judea*, the *Jews* could hardly be prevailed upon to submit, and that it caused a very great sedition <sup>i</sup>. *Tacitus* informs us, that when *Cappadocia* was reduced to a province, part of the country rebelled upon their being enrolled, in order to be taxed <sup>k</sup>. The emperor *Claudius*, in a speech to the *senate*, speaks of *enrollings* as a very delicate point, though designed only to know the riches of the empire <sup>l</sup>. 3. As *St. Luke* takes occasion of mentioning this first taxing, when he is speaking of *that* of *Quirinus*, which was confined to *Judea*, it is natural to judge of the one by the other; and by *all the world*, to understand only the whole country of *Judea*, including the *Tetrarchies*. This way of speaking seems to be very conformable to the style of this *Evangelist*. Thus he tells us <sup>m</sup>, that men's hearts shall fail them for fear, and for looking after those things which are coming on *the earth* <sup>\*</sup>, that is, on *Judea*, as is evident from the 23<sup>d</sup> verse. It is also much more probable that when he tells us, in another place <sup>n</sup>, that *Agabus* had foretold there should be great dearth *throughout all the world*; he understood thereby only all *Judea*. It is true some historians <sup>o</sup> mention a famine that happened at *Rome* in the time of the emperor *Claudius*; but *Rome* was not *the whole world*; and this dearth was neither in *Egypt* nor *Cyprus*, since according to *Josephus* <sup>p</sup>, queen *Helena* sent for provisions from thence to relieve the inhabitants of *Jerusalem*, which were ready to perish for want of sustenance. You may observe here, that *Josephus* mentions only *Jerusalem*, and therefore it may from hence be inferred that the famine was not universal. This way of speaking was not peculiar to *St. Luke*, for the *sacred* writers of the *Old Testament* often give *Judea* the name of *the whole earth* <sup>q</sup>, which the *seventy* most commonly render by the *habitable world* <sup>r</sup>; and they call so not only

<sup>h</sup> Dio. Cassius, ubi supra. <sup>i</sup> Joseph. Antiq. l. xviii. p. 1. & de Bello Jud. l. ii. p. 8. Acts v. 37. <sup>k</sup> Tacit. Annal. l. vi. p. 41.

<sup>l</sup> Gruter. Inscript. p. 502. <sup>m</sup> Luke xxi. 26. <sup>\*</sup> Τῇ οἰκουμένῃ

the same word as is used chap. ii. p. 1. See Dr. Hammond in loc.

<sup>n</sup> Acts xi. 28. <sup>o</sup> Dio. Cassius, p. 60. Sueton. Vit. Claudii. p. 18.

<sup>p</sup> Joseph. Antiq. l. xx. c. 2. <sup>q</sup> בְּלִיחָאָרֶץ Deut. xxix. 23. Josh.

xi. 23. Jer. i. 18. iv. 20. viii. 16. xxiii. 15. <sup>r</sup> Οἰκουμένη. Isaiah xlii. 5. xiv. 26, &c.

only *Judea*, which was looked upon as the *earth* by way of eminence, but any other country they are speaking of, as St. *Jerome* hath observed <sup>s</sup>.

IN the mean while, *Herod-Antipas* and *Philip* were in peaceable possession of their *Tetrarchies*. As mention is often made of these princes in the gospel, it will be proper to give some account of them. *Josephus* <sup>\*</sup> seems not to be consistent with himself, when he speaks of the mother of *Herod-Antipas*; he calls him sometimes the son of *Cleopatra*, and at other times of *Malthace*, which were two of *Herod's* wives: but this is a matter of very little consequence to our present purpose. He cannot but very improperly be called a king <sup>t</sup>, since he never was so. *Herod* had indeed in his first will nominated him his successor to the kingdom; but he altered it afterwards, and conferred that dignity upon *Archelaus*, who notwithstanding had it not. *Antipas* is represented in the New Testament as a very vicious prince, who added the death of John the Baptist to all the evils which he had done <sup>u</sup>. *Josephus* gives him no better character <sup>x</sup>. He plainly discovered his incontinence by marrying *Herodias*, his brother *Philip's* wife. It must be observed, by the by, that this *Philip* seems not to have been the *Tetrarch* of *Ituræa*, and son of *Cleopatra*; for, according to *Josephus* <sup>y</sup>, he, whose wife *Antipas* married, was the son of *Mariamne*, the daughter of the high-priest *Simon*. *Josephus* does not indeed call this son of *Mariamne*, *Philip*; but all the Evangelists give that name to him, whose wife *Antipas* married <sup>z</sup>. That historian styles him only *Herod the brother of Herod* (*Antipas*), by another mother. And therefore in the note on that place we have chose rather to follow the Evangelists, who lived in those days, than *Josephus*, who might easily be mistaken in a fact so long before his time, and besides of very little consequence. There is certainly a vast deal of confusion in the genealogies of *Herod's* family, given us by *Josephus* <sup>a</sup>. However this be, such a vile thing as the debauching his brother's wife, and basely putting away his own, which was the daughter of *Aretas* king of *Arabia*, manifestly shews the character of *Herod-Antipas* was but very indifferent. The death of *John the Baptist*, of which he was the author, was a complication of crimes; for he could

<sup>s</sup> Hieronym, in Esai. xiii. 5.

<sup>\*</sup> De Bello Jud. l. i. c. 20, 21.

<sup>t</sup> Matt. xiv. 9. <sup>u</sup> Luke iii. 19, 20. <sup>x</sup> Joseph. Antiq. Jud. l. xix. c. 7. <sup>y</sup> Id. Antiq. l. xviii. c. 7. de Bell. Jud. l. i. c. 19. <sup>z</sup> Matt. xiv. 3. Mark vi. 17. Luke iii. 19. <sup>a</sup> Joseph. Antiq. l. xvii. c. 1.

could not commit this murder without great impiety, because *John* was looked upon as a prophet, and *Herod* himself seems not to have been ignorant of it. However, he was severely and justly punished for this wickedness: for *Aretas*, to revenge the injury done to his daughter, denounced war against *Herod*, and utterly routed his army: the generality of the *Jews*, if we may believe *Josephus*<sup>b</sup>, were of opinion that this was a just judgment of God upon that prince, and his army, for the murder of *John the Baptist*; but it is doubted whether this passage be genuine. In what year the death of *John the Baptist* happened, is not well known; but it is certain that *Jesus Christ* had then preached a considerable time, and done many miracles in *Galilee*. It may therefore seem strange, that *Herod-Antipas* should have so little knowledge of what passed in his dominions, as never to have seen *Jesus Christ*, as the Evangelists tell us<sup>c</sup>. But it may be *Herod* was absent whilst our blessed Saviour preached in *Galilee*; accordingly *Josephus* makes mention of his taking a journey to *Rome*, before he married *Herodias*. After his return from thence, he had not the satisfaction of seeing *Jesus Christ*, though he was very desirous of it. This was indeed a very suspicious kind of curiosity in a prince, who well knew how to disguise his ill designs with a fair outside, and draw the innocent into his snares, as well as oppress them by open force. *Jesus Christ* was so far from gratifying his desire, that he went away into another place, that he might elude and defeat the craftiness and devices of that fox, as he is pleased to stile him<sup>d</sup>. *Herod* could not therefore obtain his desires in this respect, till the time of our Saviour's arraignment and condemnation; when *Pilate* knowing that *Jesus* was a *Galilean*, and consequently belonged to *Herod's* jurisdiction, sent him to him, intending thereby to do him a pleasure, and also that he might at the same time get rid of the trouble of judging him. In what manner he treated him, we are told by St. *Luke*, who adds that at that time *Pilate* and *Herod* were made friends together, when before they had been at enmity<sup>e</sup>.

THE unlawful marriage which this prince contracted with *Herodias*, was the cause of his ruin. For that ambitious woman, out of the pride of her heart, not being able to bear that her brother *Agrippa*, the son of *Aristobulus*, and nephew

<sup>b</sup> Id. *ibid.* l. xviii. c. 7.

<sup>c</sup> Luke xxiii. 8.

<sup>d</sup> Luke xiii. 32.

<sup>e</sup> Luke xxiii. 7, 8. 11, 12.

nephew of *Antipas*, should be advanced to the throne, and excel her in splendor, dignity, and power, compelled, in a manner, her husband to go to *Rome*, and get the like honour and preferment for himself<sup>f</sup>. But *Agrippa* countermined him, by giving *Caligula*, who was then emperor, just reason of suspecting his loyalty to him<sup>g</sup>; so that instead of making him king, he banished him to *Lyons*, and afterwards to *Spain*. This *Herod* built or repaired some cities, as *Sepphoris*<sup>h</sup>, which he named *Tiberias* in honour of *Tiberius*; and another in *Peræa*, which was by him called *Julias*, in memory of *Julia* the daughter of *Augustus*. He enjoyed his Tetrarchy forty three years.

As for his brother *Philip*, who was Tetrarch of *Ituræa*, and *Trachonitis*, mention is made of him only in St. *Luke*<sup>i</sup>. It is true that St. *Matthew* and St. *Mark*<sup>k</sup> speak of one *Philip*, the brother of *Herod*; but as hath been already observed, *Josephus* gives us reason to doubt, whether this was *Philip* the Tetrarch, or another *Herod*, that had also the name of *Philip*<sup>l</sup>. This historian represents *Philip* as a meek, just, and peaceable prince; and therefore *Jesus Christ* was wont to retire into his dominions, in order to secure himself against the insults and attacks of the *Jews*<sup>m</sup>. He also built or beautified and enlarged some cities, as *Paneas* for instance, to which he gave the name of *Cæsarea*<sup>n</sup>, (and which is commonly called *Cæsarea Philippi*<sup>o</sup>, that it may thereby be distinguished from another *Cæsarea* or *Turris Stratonis*, which lay on the sea-coast;) *Bethsaida* was likewise enlarged by him, and named *Julias*. He reigned thirty seven years; and as he died without issue, *Tiberius* annexed his dominions to *Syria*. It remains now to give some account of the grandsons of *Herod* the Great, as far as is requisite for the understanding of some parts of the New Testament.

ARISTOBULUS, who was put to death by his father's orders, left behind him two sons, of whom mention is made in the *Acts* of the Apostles and the history of *Josephus*. The first of them was *Agrippa* surnamed *the Great*, the son of *Mariamne*, a princess of the *Asinonean* race: to him *Caligula* gave the kingdom of *Judea*, *Idumæa*, and *Samaria*, with the Tetrarchy of *Antipas*, which was approved of and confirmed

<sup>f</sup> Joseph. Antiq. l. xviii. c. 9.

l. xviii. c. 3.

<sup>i</sup> Luke iii. 1.

<sup>l</sup> Joseph. Antiq. l. xviii. c. 6.

l. xviii. c. 3.

<sup>o</sup> Matth xvi. 13.

<sup>g</sup> Id. Ibid.

<sup>k</sup> Matth. xiv. 3.

<sup>m</sup> Id. Ibid.

<sup>h</sup> Joseph. Antiq.

Mark vi. 17.

<sup>n</sup> Joseph. Antiq.

Of the  
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firmed by the emperor *Claudius*, who moreover added to his dominions the territories which had belonged to *Philipp*. This is the same *Agrippa* who in the *Acts* is named *Herod the king* <sup>9</sup>, and who, to please the *Jews*, killed *James* the son of *Zebodec* with the sword, and cast *St. Peter* into prison. Like his grandfather, he was cruel, effeminate, and impious; and he met also with the same unhappy end, for he was smitten by the hand of God for his crimes <sup>1</sup>. After his death, which occasioned great joy to all his people, *Judea* became again a province to the *Roman* empire, and was governed by *Cuspidius Fadus*; the son of *Agrippa* being then too young to be entrusted with the government of a kingdom <sup>2</sup>. The other son of *Aristobulus* was *Herod* king of *Chalcis*, commonly known by the name of *Claudius's* favourite; from whom he obtained the privilege of chusing and deposing the high-priests <sup>3</sup>, together with the charge of the temple, and the holy treasure; though, in other respects, he had no manner of authority or power in *Judea*. We find no mention at all of him in scripture.

AFTER the decease of *Herod* king of *Chalcis*, *Agrippa the Younger*, the son of *Agrippa the Great*, was put in possession of that little kingdom; the situation whereof, historians are not well agreed about. The most probable opinion is, that it lay between *Libanus* and *Antilibanus*. To this prince was likewise committed the keeping of the temple, the holy treasure, and the priestly garments. Before this *Agrippa* it was, that *St. Paul* made that noble defence for himself which we read in the xxvith chapter of the *Acts of the Apostles*; where he is always stiled king, either upon the account of his being king of *Chalcis*, as he actually was, or else because he had a great power in *Judea*, though he was not invested with the supreme authority, since we find that it was in the hands of governors appointed by the *Romans*, as *Festus*, *Felix*, *Albinus*, and *Gessius Florus* <sup>4</sup>. The last of whom was the occasion of those grievous disturbances and troubles in that province, which in the end proved the cause of its total ruin and destruction. *Agrippa* is well known in history by his criminal, or, at least, his too free conversation with *Berenice*, the daughter of *Agrippa the Great*, and consequently his own sister, which before had been the wife of *Herod* king of *Chalcis*, his uncle, and was after

<sup>9</sup> Joseph. Antiq. l. xviii. c. 9. & de Bell. Jud. l. ii. c. 8. <sup>1</sup> Acts xii. 1. <sup>2</sup> Ibid. c. 23. <sup>3</sup> Joseph. Antiq. l. xix. c. 7. <sup>4</sup> Id. Ibid. l. xx. c. 1. <sup>5</sup> Joseph. Antiq. l. xx. c. 9.

after married to *Polemo* king of *Cilicia*<sup>x</sup>, whom she soon forsook, being drawn away by her immoderate and excessive lust. This is the same with him in the *Acts* of the Apostles<sup>y</sup>. *Agrippa* was the last king of *Herod's* race. In what year he died is uncertain: Some imagine that he lived till the time of *Trajan*. Thus much we know, that he survived his country, and endeavoured to prevent the fall of it by his wise counsels, and prudent administration<sup>z</sup>. But the time appointed for the destruction of that impenitent people was come; they were now become their own enemies, contriving, as they did, their own ruin, by repeated seditions, and continual revolts.

Thus have we brought down the history of *Herod* and his posterity, to the downfall of the *Jewish* commonwealth, which happened in the 70<sup>th</sup> year of the *Christian æra*, and 40 years after it had been foretold by *Jesus Christ*.

To finish the account of the state of the *Jewish* nation as far as it relates to the *New Testament*, it will be necessary to speak of the *Jews* that were dispersed in several parts of the earth. There were great numbers of them in *Greece*, and all the other parts of the *Roman Empire*, which had at that time no other bounds, but those of the then known world. It is of the *Jews dispersed among the Gentiles*, that the *Jews of Jerusalem* speak, in the seventh chapter of *St. John's* gospel<sup>a</sup>. *Jesus Christ* likewise seems to allude to them, when he saith, *he hath yet other sheep*<sup>b</sup>; without excluding nevertheless the *Gentiles*, who were also to enter into his sheepfold, or to be admitted into his church. Let this be as it will, some of the dispersed *Jews* were met together from all parts of the world at *Jerusalem* on the day of *Pentecost*, after our Saviour's ascension<sup>c</sup>. It was then the critical time, in which the *Jews* openly professed they were in expectation of the coming of the *Messiah*. God moreover ordered it so, (that they should now be at *Jerusalem*) to the intent that the miraculous effusion of the *Holy Ghost* might be made known to all nations, in order to convince them of the *divine mission* of *Jesus Christ*, and the truth of the *Christian religion*.

To these dispersed *Jews* it was that *St. James* and *St. Peter* wrote their epistles; the former to those of the *twelve tribes*

<sup>x</sup> Id. *ibid.* c. 5.    <sup>y</sup> *Acts* xxv. 13.    <sup>z</sup> *Joseph. de Bello Jud.* l. ii. p. 17, & 24.    <sup>a</sup> *John* vii. 35.    <sup>b</sup> Id. x. 16.    <sup>c</sup> *Acts* ii. 5, &c.

Of those  
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tribes which were scattered throughout the world ; the latter to those in particular that were in *Pontus, Galatia, Cappadocia, Asia, and Bithynia*. We may judge of the prodigious number of them by what king *Agrippa the Elder* wrote to the emperor *Caligula*, to dissuade him from setting up the statue of *Jupiter in Jerusalem*, and from ordering that he himself should be worshipped there as a god <sup>d</sup>. “*Jerusalem*, saith he, is the metropolis not only of *Judea*, but of many other colonies that have been planted from thence. In the neighbouring parts there are abundance of them, as in *Ægypt, Phœnicia, Upper and Lower Syria; Pamphylia, Cilicia*, and several parts of *Asia*, as far as *Bithynia* and *Pontus*. And so in *Europe, Thessaly, Bœotia, Macedonia, Ætolia, Athens, Argos, Corinth*, and the better part of *Peloponnesus*. And not only the continent, but the islands also of most eminent note, are filled with *Jewish plantations*; as *Eubœa, Cyprus, Crete*; to say nothing of those beyond the *Euphrates*.”

THESE words of *Philo* give a great light to the second chapter of the *Acts*. And that the case was the same even in the time of *Josephus*, appears from the speech which *Agrippa the Younger* made to the *Jews*, with a design to persuade them not to engage in a war against the *Romans*; where, among other arguments, he offers this, that “*the Jews, who were scattered over the face of the whole earth, would be involved in their ruin*.” These dispersions of the *Jews* were owing to particular occasions and causes <sup>f</sup>, but they were undoubtedly the effect of the wonderful wisdom of God, who thereby gave the Apostles an opportunity of preaching the gospel to the *Gentiles*, because the *Jews*, who were mixed with, and resided among them, professed to be in expectation of the *Messiah*. It cannot moreover be questioned, but that this dispersion did very much contribute towards the preserving the body of the *Jewish* nation, as a lasting monument of the truth of Christianity; since very few of them survived their country, and, such as then remained, were almost entirely destroyed and cut off by the emperor *Adrian* afterwards.

Concerning the Samaritans.

HAVING given an account of the *Jewish* nation, properly so called, it will not be amiss to give an abstract of the

<sup>d</sup> Vid. Philonis Legationem ad Caium. p. 16.

<sup>e</sup> Joseph. de Bello Jud. l. ii. c. 16. <sup>f</sup> You may see an account of the several dispersions of the *Jews*, and the causes and occasions of them, in the famous Mr. *Baſnage's* history of the *Jews*.



the history of the *Samaritans*, who were a branch of the *Jews*, and of whom mention is often made in the *New Testament*. The *Samaritans* were so called from *Samaria* <sup>g</sup>, which formerly was the capital of a country of the same name, as it was also of the kingdom of the *ten tribes*: *Omeri* king of *Israel*, by whom it was built, gave it that name, because he bought the hill, on which it stood, of one *Semer* or *Samar* <sup>h</sup>. One would be apt to think, by what *Josephus* says, that *Samaria* and *Sichem* were one and the same city, since that historian places *Sichem* on mount *Gerizim*, and calls it the capital of the *Samaritans* <sup>i</sup>. But the most exact *Geographers* make *Samaria* and *Sichem* to have been two different cities. This being of little moment, we shall spend no time in examining it. What is certain is this, that *Sichem* is the same with *Sichar* in the gospel <sup>k</sup>; the alteration of the name being occasioned, either by changing the letter *M* into an *R*, agreeable to the different dialects of the *Jews* and *Samaritans*, as the learned have observed; or else by way of reproach, because the *Hebrew* word *Sichar*, according as it is written and pointed, signifies several scandalous and ignominious things, *viz.* a *liar*, *mercenary*, *drunkard*, *sepulchre*. We have spoken already of the *schism* of the *ten tribes*, which was the first rise of the extreme aversion the *Jews* had for the *Samaritans*, *Samaria* being the metropolis of the kingdom of *Israel*, and set up, in a manner, as a rival to *Jerusalem*. *Samaria* stood firm, for a considerable time, against the repeated and violent assaults of *Benhadad* king of *Syria*; but was, at last, entirely destroyed by *Salmenefer* king of *Assyria*, when he carried away the *ten tribes* captive <sup>l</sup>. It seems, nevertheless, to have risen again out of its ruins, since we read that the *Samaritans* got leave from *Alexander the Great*, to build a temple upon mount *Gerizim* <sup>m</sup>, because from thence had been pronounced the  *blessings*  annexed to the observance of the law of *Moses* <sup>n</sup>. It became subject to the kings of *Egypt* or *Syria*, till it was besieged and taken by *Johannes Hyrcanus*, the high-priest of the *Jews* <sup>o</sup>; who defaced and laid it waste to that degree, that (to use *Josephus's* <sup>p</sup> words) "there was not the least mark left of any building that had ever been

<sup>g</sup> 1 Kings xvi. 24. & 2 Kings xxiii. 19. <sup>h</sup> 1 Kings, ubi supra. The *Hebrew* name of it is *Schomeron*. <sup>i</sup> *Joseph. Antiq.* l. 11. sub finem.

<sup>k</sup> *John* iv. 5. <sup>l</sup> 2 Kings xvii. <sup>m</sup> Anno 3668. *Joseph. Antiq.* l. 11. c. 3. <sup>n</sup> *Deut.* xi. 29. xxvii. 12. <sup>o</sup> Anno 3869.

<sup>p</sup> *Joseph. Antiq.* l. xiii. 18.

"been there." It was afterwards wholly rebuilt, and considerably enlarged by *Herod the Great*, who gave it the name of *Sebaste*, that is, *Augusta*, and who built therein a temple in honour of *Cæsar Augustus*<sup>r</sup>. Lastly, as it was united with the kingdom of *Judea*, it became with it a province of the *Roman* empire.

THE origin of the *Samaritans* is well known; and the account which the scripture gives us of it is undoubtedly to be preferred before that which we meet with in the *Samaritan Chronicle*<sup>r</sup>, for this is manifestly a new-fangled and spurious work, and therefore deserves no credit. *Josephus* agrees in this particular with the *sacred writings*<sup>s</sup>.

THE *Samaritans* were a mixture of such *Jews* as remained in the land, when the *ten tribes* were carried away captive; or of those that afterwards returned thither upon several occasions; as likewise of those idolatrous people, which were transplanted thither by *Salmaneser*, and are known by the general name of *Cuthæans*<sup>t</sup>. These brought their gods along with them, and highly provoked the true and great God to indignation against them for the worship they paid to these idols; whereupon God, to punish them for their idolatry, and to keep the rest of the inhabitants from following their example, sent lions among them, which devoured several of them. But they having been informed (as *Josephus* tells us<sup>u</sup>) by an oracle, that this punishment, which he calls a *plague*, was brought upon them, because they did not worship the true God; they sent commissioners to the king of *Assyria*, with a petition, that he would be pleased to send them some of the priests that were carried away captive with the *Israelites*, to teach them the worship of the true God, whom they called the *God of the land*. Which having been granted, they ceased to be infested with lions, but continued still to be idolaters; *fearing the Lord, and serving withal their graven images*. Thus there came to be among the *Samaritans* a mixture of religions as well as of nations. It cannot exactly be determined how far the ancient inhabitants of *Samaria* were concerned in this way of worship; but it is very probable, that they embraced the religion of their conquerors, as people are naturally apt to do<sup>x</sup>. And that even before this time they had

<sup>r</sup> Joseph. Antiq. xv. 12. & de Bello Jud. l. i. c. 16. <sup>s</sup> Reland. Dissert. de Samarit. p. 14. 17. <sup>t</sup> Joseph. Antiq. l. 9. c. 14. <sup>u</sup> 2 Kings xvii. <sup>x</sup> 2 Kings xvii. 29. &c.

had not been entirely free from idolatry, as is plain from *Jeroboam's* golden calves <sup>y</sup>, and the scriptures reproaching them upon that score. What helped moreover to spread the infection, was their neighbourhood to *Syria*, the kings whereof had great power in *Samaria* <sup>z</sup>. It is however generally supposed that their worship was reformed by *Manasseh*, whom *Sanballat* made high-priest of the temple of *Gerizim* <sup>a</sup>. At least it is certain that *Manasseh*, who was the brother of *Jaddus* the high priest of the temple at *Jerusalem*, was very zealous for the law of *Moses*, though he had married a *strange* woman. *Josephus* tells us that several *Jews*, whose case was the same with *Manasseh's*, withdrew to *Gerizim*; from whence we may infer, that, bating these marriages, they observed in other respects the law of *Moses*. He further testifies, that the *Samaritans* kept the *sabbatical* year, and desired of *Alexander the Great* that they might be exempted from paying tribute that year; because they could neither reap, till, nor sow <sup>b</sup>. *St. Chrysostom*, who might possibly have received it from tradition, says, in his *xxx<sup>th</sup> homily* on *St. John*, that in process of time the *Samaritans* forsook idolatry, and served the true God. But it is plain from history that their worship was far from being entirely free from idolatry <sup>c</sup>. Their temple was dedicated to *Jupiter of Greece* in the time of *Antiochus Epiphanes*. And even, if we may believe *Josephus*, they solemnly abjured their religion, in a letter which they wrote to that king, in order to avert from themselves the terrible calamities which were by him brought on the *Jews*, pretending they were originally *Sidonians*, and that they looked upon the observance of the *Mosaic law* as a crime, moreover styling *Antiochus a God*. But it may be questioned whether *Josephus* is absolutely to be depended upon in this matter; at least if we judge of him by other *Jewish* authors, who have, upon all occasions, made it their business to cry down the *Samaritans*, as a pack of idolaters. However this be, as the persecution of *Antiochus* did not continue long, they might repent of this their shameful dissembling, and return to the worship of the true God. Nevertheless one would be apt to conclude from these words of our Saviour to the woman of *Samaria*, *ye worship ye know not what* <sup>d</sup>, that the faith of the *Samaritans* was neither grounded upon clear evidence,

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nor

<sup>y</sup> 1 Kings xii. 28.    <sup>z</sup> Reland de Samarita. p. 6, 7.    <sup>a</sup> Jos. Antiq. l. xi. c. 8.    <sup>b</sup> Id. ibid.    <sup>c</sup> Id. l. xii. c. 7.    <sup>d</sup> John iv. 22.

nor their worship so pure as it ought to have been. The which would be no wonder at all, considering the strange mixture before observed; but in the *comment* on this place it will be made appear, that our Saviour's words will admit of another sense. In the mean time, these four things may be inferred from this passage in St. *John's* gospel concerning the *Samaritans*. 1. That the *Samaritans* did at that time call themselves the *posterity of Jacob*<sup>e</sup>; which inclines one to entertain a favourable opinion of their *religion* and *worship*. 2. That they professed to be in expectation of the *Messiah*<sup>f</sup>; which was one of the chief articles of the *Jewish* faith. 3. That Jesus Christ found them well disposed to embrace Christianity, before it appears he had wrought any miracles among them, which, had they been idolaters, would scarce have happened<sup>g</sup>. Besides, our Saviour's sojourning with them so long as he did, is a good argument that they were not such. 4. That they looked upon the temple of *Gerizim* as the *only place where men ought to worship*.

If the *Samaritans* had known or received all the books of the *Old Testament*, they could not possibly have been ignorant that *Jerusalem* was the only place God had chosen and appointed for the performance of his worship. Perhaps, the reason why they rejected all the *sacred* writings, except the five books of *Moses*, and it may be those of *Joshua* and *Judges*, was, that they found therein all their pretensions, which they alledged in favour of their temple on mount *Gerizim*, absolutely condemned and overthrown. Though their hatred and aversion to the *Jews* was the true cause of their adhering so obstinately to *Gerizim*, yet they alledged some specious pretences for what they did. They pleaded, in their defence, the  *blessings* that were pronounced on mount *Gerizim* on the faithful observers of the law. Moreover they found in their *Pentateuch*, that *Joshua* built an altar on the same mount after the blessings were pronounced, whereas in the *Hebrew* the altar is said to be erected on mount *Ebal*<sup>h</sup>. This supposed altar of *Joshua*, they pretend, was afterwards converted into a temple; and  
so

<sup>e</sup> Ibid. v. 12.    <sup>f</sup> Ibid. v. 25.    <sup>g</sup> Ibid. v. 42.    <sup>h</sup> Deut. xxvii. 4. ——— To reconcile the greater veneration to mount *Gerizim* and their place of worship thereon, they have been guilty of a very great prevarication in corrupting the text (here quoted)—for they have made a sacrilegious change in it, and instead of mount *Ebal* have put mount *Gerizim*, the better to serve their cause by it. Dr. *Prideaux*, Connect. Part 1. Book 6. ad Ann. 409.

so by a fabulous tradition they have ascribed to their temple on mount *Gerizim* a much greater antiquity than that of *Solomon's*; which *Jeroboam* had induced them to forsake, by erecting an altar at *Dan*, and another at *Bethel*, the latter of which places was apt to create reverence not only by its name, which signifies the *house of God*, but especially upon account of the vision which *Jacob* was there honoured with<sup>i</sup>. The *Samaritans*, not satisfied with asserting their temple to have been built by *Joshua*, endeavoured to render mount *Gerizim* still more venerable, by affirming that the *twelve patriarchs* were buried there<sup>k</sup>, and that *Abraham* was met there by *Melchisedech*<sup>l</sup>; applying to it what the *Jews* say of *Jerusalem*. The contests and disputes between the *Jews* and *Samaritans* about their temples rose to the greatest degree imaginable. *Josephus* relates that they came to that height at *Alexandria*<sup>m</sup>, that *Ptolemy Philometor* king of *Egypt* was forced to take the matter into his own cognizance, who accordingly appointed advocates on both sides, the one to speak in defence of the temple of *Jerusalem*, and the others of that of *Samaria*. The king was prevailed upon to decide the case in favour of *Jerusalem*; and the *Samaritan* advocates were condemned to death for having so wretchedly defended their cause.

<sup>n</sup> THE difference between the *Jews* and *Samaritans* in point of religion, may be reduced to these three heads: (For we are not to believe all the scandalous stories, which are by the *Jews* laid upon them in this respect;) 1. That they looked upon the temple of *Gerizim* as the only place which God was pleased to be worshipped in, and as the center of true religion. 2. That they received none other scriptures but the *Pentateuch*, that is, the five books of *Moses*, rejecting all the other books of the *Old Testament*, excepting perhaps the books of *Joshua* and *Judges*, which they also acknowledged, but would not allow to be of the same authority of the *Pentateuch*. 3. That their worship had some tincture of paganism, and of the opinions of the nations with whom they conversed. But it is very probable it was reformed in the time of *Jesus Christ*. The *Jews* indeed and some ancient *Christian* writers, confounding them with the *Sadducees*, have accused them of denying the resurrection of the dead and the immortality of the

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soul,

<sup>i</sup> Gen. xxviii. 16, 17. <sup>k</sup> Epist. Samar. ad Scalig. p. 126. <sup>l</sup> Euseb. Præp. Evangel. ix. 17. <sup>m</sup> Joseph. Ant. l. xiii. c. 6. <sup>n</sup> See Dr. Prideaux, Conn. Part. 1. B. 6. sub finem.

soul °, but this accusation is so far from being proved, that it plainly appears by their *chronicle*, these doctrines were firmly held and certainly believed among them, as learned criticks have observed<sup>p</sup>. The *Samaritans* are still in being, and profess to be more strict and exact observers of the law of *Moses* than the *Jews* themselves. Some of them are to be found in *Egypt*, *Syria*, *Palestine*, and other parts of the *East*. What their religious tenets and notions are, may be seen in several letters which they have wrote to some learned men in *Europe*, and which have been collected in one volume<sup>q</sup>.

THERE is no necessity of aggravating or multiplying the errors of the *Samaritans*, to account for the extreme aversion which the *Jews* had for them. That it actually was so, is undeniably manifest from history. The son of *Sirach* ranks the *foolish inhabitants of Sichem*, that is, the *Samaritans*, amongst those whom his soul abhorred, and reckons them among the nations which were most detestable to the *Jews*<sup>r</sup>: If the *Jews* hated the *Samaritans*, the *Samaritans* were even with them, as is plain from the gospel. Jesus Christ going one day through a village of *Samaria*, the inhabitants would not receive him, because his face was as though he would go to *Jerusalem*<sup>s</sup>. The way from *Galilee* to *Judea* being through the country of the *Samaritans*, they often exercised acts of hostility against the *Galileans*, and offered them several affronts and injuries, when they were going up to the solemn feasts at *Jerusalem*. Of which there is a very remarkable instance in *Josephus*, viz. That in the time of the emperor *Claudius*, the *Samaritans* made a great slaughter of the *Galileans*, as they were travelling to *Jerusalem*, through one of the villages of *Samaria*<sup>t</sup>. The same thing is also evident from what the woman of *Samaria*, or rather St. *John*, in a parenthesis, says; to wit, That the *Jews have no dealings with the Samaritans*<sup>u</sup>. Commentators are not indeed agreed about the nature and extent of the dealings, or communication here mentioned. Some think that these words contain only an *exaggeration*, which, as they imagine, ought to be restrained to their *not joining together in religious performances*; not  
inter-

° See Dr. *Prideaux*, *ibid.*    <sup>p</sup> Reland *ubi supra*, p. 30.    <sup>q</sup> Under the title of *Antiquitat. Eccles. Orient.* Londini 1682. 80. See also *Bafnage*, *Histoire des Juifs*, Tom. v. *Pritii* *Introduct.* in *Lect. N. Testam.*    <sup>r</sup> *Ecclus. I. 26.*    <sup>s</sup> *Luke ix. 52, 53.*    <sup>t</sup> *Joseph. Antiq. l. xx. c. 5.*    <sup>u</sup> *John iv. 9.*

*intermarrying* ; *avoiding eating and drinking together* ; never making use of *one another's utensils* ; but not to all manner of *civil intercourse*. Others, on the contrary, find in them a *diminution*, or *meiosis* ; as if by them it had been intended to express the greatest aversion imaginable, even to the not asking or giving one another a glass of water. The words may likewise be looked upon as an *ironical saying* ; as if the woman, out of an ill-natured joy and satisfaction to find a *Jew* forced to beg a little water of her, should have insulted over him for acting inconsistently in this respect, with the hatred which his countrymen had for the *Samaritans*. Whatever sense you put upon them, it amounts to the same ; that is, to shew that there was a mutual *antipathy* between the two nations. It appears from the eighth chapter of *St. John's gospel*, that the most opprobrious name the *Jews* thought they could give our Saviour, was, to call him a *Samaritan* <sup>x</sup>. And it was undoubtedly for fear of creating in them a prejudice against his doctrine, that he ordered his disciples not to enter into *any city of the Samaritans* <sup>y</sup>, till they had preached in *Judea* : For in reality, this divine Saviour had the salvation of the *Samaritans* as much at heart, as that of the *Jews*, and they were indeed equally deserving of that favour, as is manifest from several places in the *gospel*.

THIS inveterate hatred began with the schism of *Jeroboam*. Though it was exceeding great, yet certainly it was very ill-grounded : for if they hated one another upon the account of their religion or *morals*, they were inexcusable, since they were both alike very much corrupted ; as may be inferred from the threatnings which the prophets denounced against them upon this account, and from *Jeremiah* in particular <sup>z</sup>. Besides, the revolt of the *ten tribes*, instead of creating such an extreme hatred and aversion for them in the *tribe of Judah*, as we find it did, should in reality have humbled and covered them with confusion, since this was brought upon them as a just punishment for their manifold iniquities. And lastly, the extraordinary care God was pleased to take of sending from time to time his prophets to the *ten tribes* <sup>a</sup>, and the fatherly tenderness and affection which he expresses in several places, when speaking of them, ought to have taught them to look upon one another as brethren.

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## THE

<sup>x</sup> John viii. 48.    <sup>y</sup> Matt. x. 5.    <sup>z</sup> Jerem. xiii. 11, 12. xxiii. 13, 14.  
<sup>a</sup> Jerem. xxxi. 20. Hosea xi. 2.

THE hatred of the *Jews* against the *Samaritans* was very much increased by the opposition *these* last made against the former, on their return from the *Babylonish* captivity, both in the rebuilding of the temple, and the repairing of the walls of *Jerusalem*<sup>b</sup>. As on the other hand, the building of the temple on mount *Gerizim* served very much to swell the *Samaritans* with arrogance and pride<sup>c</sup>, and to raise the jealousy of the *Jews*; so that the feuds and animosities between them became fiercer than ever<sup>d</sup>. Insomuch, that *Hyrceanus*, the grandson of *Matthias*, was prompted at last utterly to destroy *Samaria* and the temple of *Gerizim*, as has been already shewn. The *Samaritans*, for their part, were likewise very industrious in showing their anger and resentment upon all occasions. As they did once (for instance) when a few years after the birth of *Jesus Christ*, they strewed the temple of *Jerusalem* with dead men's bones, to defile and pollute it<sup>e</sup>. Less plausible pretences than these have often been known to breed an irreconcilable hatred between two nations.



### *Of the religious state of the Jews.*

Of the  
*Jewish* ce-  
remonies  
in general.

HAVING spoken of the *external* and *political* state of the *Jews*, it will now be proper to take a view of their *religion*. As the *Jewish* church was a *type* of the *Christian*, it is worth while to have a thorough knowledge of its *ceremonies*. When any one considers the ceremonial law in itself, without reflecting upon the state and circumstances of the people for whom it was calculated, there is something in it that appears at first sight, surprising and unaccountable to human reason. But upon a closer examination, and especially by the help of that light which the gospel affords, it will appear on the one hand, to have been so excellently adapted to the *necessities* of those for whom it was instituted, and on the other, to be such an exact representation of things future, that the wisdom of its author cannot be sufficiently admired. The ceremonial law may be said to have had two *objects*, a *nearer* and a *more remote* one. The *proximate* or *nearer object* were the children of *Israel*,

<sup>b</sup> Ezra iv.  
<sup>d</sup> Id. l. xviii.

<sup>c</sup> Joseph. Antiq. l. xi. 2. 4.

<sup>e</sup> Id. l. xiii. 18.



*Israel*, to whom God gave it, to distinguish them from the rest of the world, and make them his *peculiar* people<sup>a</sup>. As they had been very prone to idolatry in *Egypt*, and had since discovered a very great hankering after it, there was need of a strong barrier to keep them off from so pernicious a bent and disposition. And accordingly this was the end of the *ceremonial* law, as might easily be shewn, if it was proper to do it here. It cannot be doubted but that each of these laws had some other particular views; but it is certain that *this* was the chief design and intention of the legislator in giving them, as hath been proved by some learned writers<sup>b</sup>.

BUT besides this end and design, which related directly to the *people of Israel*, the *New Testament* lays before us a view more extensive, and more worthy of the Supreme Being: it teaches us that the law was a *shadow of things to come*, a *school-master to bring us unto Christ*<sup>c</sup>, and that *Jesus Christ* was the accomplishment, the substance, and the end of the law. So that christianity may be looked upon as the key of that law, and, as it were, an apology for the law-giver against the objections that may be advanced against it. Whoever hath read the *New Testament*, cannot deny, but that besides the *plain* and *literal* sense, this law admitted also of a *mystical* or *allegorical* one, which was reckoned much more sublime than the *literal*. Though therefore these words of our Saviour, *I am not come to destroy the law, but to fulfil it*<sup>d</sup>, ought chiefly to be understood of the moral law, which he was then speaking of, yet this is not the full and adequate meaning of them. For it is plain from the following verie, that by that *law* which he said he was *come to fulfil*, we ought to understand the whole body of the law both *moral* and *ceremonial*, and the prophecies relating to the *Messiah*. Thus likewise, when speaking of himself, he said to the *Jews*, *Destroy this temple*<sup>e</sup>, he thereby intimated to them that he was the true *temple* of God, of which *theirs* was only a *figure*; that he was the only true expiatory sacrifice, without which there could be no remission of sin, and consequently that he was the *Messiah* whom they expected. For this reason it was, that St. *John* said, *The law was given by Moses, but grace and truth came by Jesus Christ*<sup>f</sup>; that is, our blessed Redeemer

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was

<sup>a</sup> Josh. xxxiv. 14. Ezek. xxii. 2. 8. 21. <sup>b</sup> Particularly by Dr. *Spencer*. <sup>c</sup> Rom. x. 4. Gal. iii. 24. C ololl. ii. 17. Heb. x. 1. <sup>d</sup> Matth. v. 17. <sup>e</sup> John ii. 19. <sup>f</sup> John i. 17.

was the reality and substance, of what the *ceremonial law* was only a shadow and faint representation.

THIS *typical* way of reasoning is mostly used by St. Paul in his *epistles*, and especially in *that* to the *Hebrews*. And it may very reasonably be supposed that the method he hath followed in applying the *Jewish ceremonies* to *Jesus Christ* and the *christian religion* was familiar to the *Jews*, since he takes it for granted and argues from them, as from truths generally owned and received; though some passages in the *epistle* to the *Hebrews* may now seem to be very hard and obscure to us that are not accustomed to such a way of reasoning, it is very probable that they were plain and intelligible to those whom it was at first directed to. Upon the whole, it is certain, that whoever rejects and condemns absolutely all *typical* reasoning, doth manifestly depart from the end and design of the law, and contradicts Christ and his Apostles.

BUT if it be a very great rashness to censure and find fault with the *allegorical* interpretations which the *sacred* writers of the *New Testament* have given of several parts of the *Old*, it is on the other hand of a pernicious consequence to give too much scope to one's fancy in this particular, and to find *types* and *allegories* every where. Some authors have long ago complained of the excessive liberty which some of the fathers have taken in turning the whole *Bible* into *allegory*. St. Jerome, for instance, who was himself a noted *allegorist*, accused Origen of departing from the truth of *scripture history*, and of delivering his own *inventions* and witty conceits for *sacraments of the Church* &c, i. e. for essential parts of the christian religion; and St. Basil compared such as gave into the *allegorical* way, to those men that endeavour to make their own conceptions and whimsical dreams become subservient to their private interests or *systems*.

THE design of these *allegorical* writers was, as they pretended, to give mankind a more exalted notion of the *holy scriptures*; but they did not consider that they brought in at the same time a very bad precedent; for this way of reasoning proved afterwards a great disservice to true religion: the *school-men*, treading in the steps of the *fathers*, had recourse to *allegories*, in order to make out and confirm some odd opinions, and unaccountable ceremonies, which were no

way

‡ Ingenium facit Ecclesiæ Sacramenta. Hieron (de Orig. Loqu.) Commentar. in Esai.

way countenanced by the word of God. Our first *reformers* therefore, and after them several learned *protestant* divines<sup>b</sup>, have very justly observed what pernicious consequences such a method as this must inevitably be attended with, since it renders the only rule of *christian* faith *equivocal* and *ambiguous*; and makes it as capable of as many senses as the fruitful fancy and copious invention of superstitious men are able to frame. It must indeed be owned, that the immoderate use of *allegories*, which hath been in fashion for a long time, and is not yet out of date in some places, destroys the very substance of all true religion, and *sound* divinity. By means of them, holy scriptures become a meer quibble, or at best, a perpetual riddle, which will admit of as many different solutions and meanings, as there are persons to read them: this shamefully betrays and exposes them to the scorn and contempt of profane and unbelieving persons, and to the reproaches and insults of hereticks. Moreover, supposing this *allegorical* way of expounding scripture to be the best, or the only true one, then what occasion was there, that God (in order to adapt himself to the capacities of his rational creatures) should reveal his *will* by the ministry of men, if quite another sense is to be put upon the *sacred* writings, than what the words naturally convey to one's mind? Besides, it would be entirely needless to learn the original languages, in which the *Old* and *New Testament* are written, or to get an insight into the customs and manners of the *Hebrews*; if, in order rightly to explain the holy scriptures, nothing more was requisite, than a strong and lively imagination, and to fill one's head with *airy* and *metaphysical* notions. There is, in short, no one thing in the world, though never so out of the way, or so contradictory in itself, but what may be represented as countenanced by the sacred writings, with the help of *forced* and *unnatural* types; especially, if a *maxim* laid down by some divines be true, *That the words of scripture mean every thing they are capable of signifying*. By this *maxim*, the glorious objects which the word of God sets before us, to exercise our faith and piety, will be banished, in order to make room for empty trifles, and vain subtilties; which may indeed amuse and divert the mind, but can never afford any solid instruction, or lasting satisfaction. Most of the facts, upon which the truth of our religion depends,

<sup>b</sup> Luther, Calvin, Sixtinus Amama, Scaliger, Amyraldus, Dr. Hall, Dr. Mills.

depends, will be converted into *types* and *prophecies*. The duties of *morality* will be *allegorized* into *mysteries*, which method the corrupted heart of man will readily close in with, as more reconcileable with its depraved appetites.

HENCE it is evident there is a necessity of setting some bounds to the *mystical* way of explaining scripture; and of our being sparing and cautious in the use of *allegories*. For this reason, it will not be improper to lay down here some general rules and directions concerning this matter. First, then, we ought never to put a *mystical* or *allegorical* sense upon a *plain* passage, whose meaning is obvious and natural, unless it be evident from some other part of scripture, that the place is to be understood in a *double* sense. For instance, St. Paul teaches us that *the law was a shadow of things to come*, that it was a *school-master to bring men to Christ*<sup>i</sup>; we must therefore, without any hesitation, acknowledge that the *ceremonial* law in general, was a *type* of the *mysteries* revealed in the gospel. We must pass the same judgment upon the *brazen serpent*, which *Moses* lifted up in the wilderness, and which our blessed Redeemer makes a *type* and *emblem* of his own crucifixion<sup>k</sup>; as likewise on *Jonas's* being *three days, and three nights, in the whale's belly*<sup>l</sup>, which he likewise represents as a *figure* of his own death and resurrection. There are also abundance of *types* in the epistle to the *Hebrews*, which therefore ought to be received as such. But it is rash (not to say worse) to seek for *types* and *allegories*, where there are not the least marks of any; and that too, by running counter to the plain and literal meaning of scripture, and very often to *common sense*. Should not the prudence and moderation of *Christ* and his *Apostles* in this respect be imitated? Is it not a pretending to be wiser than they were, to look for *mysteries*, where they designed none? how unreasonable is it to lay an useless weight on the consciences of christians; and to bear down the *true* and *revealed*, under the unwieldy burden of *traditional* mysteries. Secondly, We must not only be careful not to encrease the number of *types*, but also not to carry a *type* too far, but confine ourselves to the relation, which evidently appears between the *type* and *antitype*. In a *type*, every circumstance is far from being *typical*, as in a *parable* there are several incidents, which are not to be considered as parts of the *parable*, nor insisted upon

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i Coloss. ii. 17. Galat. iii. 24. k John iii. 14.

l Matth. xii. 39, 40.

on as such. Complaints have long ago been made, that under pretence that the *tabernacle* of *Moses* was a figure of the *Church*, or of *Heaven*, even the very *boards* and *nails* of it have been converted into *types*.

WHAT we have said concerning *types*, may be applied to *allegories*. But it must be observed that there is this, difference between them<sup>m</sup>; that a *type* consists in *some action* or *event*, designed to be the figure or sign of some other; as the *brazen serpent*, (for instance) *Jonas's* being in the whale's belly, the building of the *tabernacle*, &c. Whereas an *allegory* consists rather in certain words or sentences, that have a *figurative sense*, and which are used either to convey more effectually some truth or doctrine into the minds of men, or to recommend some moral duty to their practice. Several *allegories* of this kind are to be found in the *sacred writings*, where an explanation of them is sometimes given at the same time; as when *St. Paul* represents the *new covenant* under the emblem of *Sarah*, and the *old* under that of *Hagar*<sup>n</sup>. But it would be as absurd and ridiculous for any one to think himself authorized thereby to turn the whole bible into *allegories*, as to convert it all into *types*, because some are clearly and plainly expressed in it. Care likewise must be taken, not to carry an *allegory* beyond the intention and design of the author. When *Jesus Christ*, for instance, *speaking of the temple of his body*, said to the *Jews*, *Destroy this temple, and in three days I will raise it up*<sup>o</sup>; we must be careful not to push this *allegory* beyond the design of our Saviour, which was, thereby to prefigure his death, and to signify that he should rise again the third day. For if any one should from thence apply to *Jesus Christ* every thing that could be affirmed of the temple, he must with *Irenæus*<sup>p</sup>, conclude that our Saviour was then 46 years of age. Whoever desires more particular directions concerning the use of *types* and *allegories*, let him consult the most excellent and judicious observations of *Erasmus* upon this point, in his *treatise de ratione Concionandi*, or *The art of preaching*.

AFTER we have thus given a general *idea* of the *Jewish* ceremonies, it will now be proper to descend to a more particular examination of them; which we shall do, by following the same method a late learned author hath done q;  
from

<sup>m</sup> Erasmi. de rat. Concionandi, p. 367.

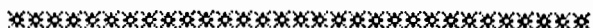
• John ii. 19.

<sup>p</sup> Iren. l. xv. c. 39.

<sup>n</sup> Galat. iv. 24, 25.

<sup>q</sup> Reland Antiq. of the Hebrews.

from whose excellent writings we shall extract all that is necessary for our present purpose under the following heads; I. The *holy places* among the *Jews*. II. Their *holy persons*; and here we shall give an account of their *seets*, and of their most famous *rabbies*. III. Their *sacrifices* and *oblations*. IV. Their *holy-days* and *festivals*.



### Of the Holy Places.

The *holy land*.

WE may reckon among the *holy places* the *land of Israel*, as the *Jews* term it<sup>a</sup>, which is also called *God's inheritance*, or the *earth*, and the *land*, by way of eminence. *Jews* and *Christians* have also unanimously bestowed upon it the name of the *holy land*, though for different reasons. It is not our business here to describe the bounds and divisions of it, but only to consider it according to it's *real* or *pretended* holiness.

THE whole world was divided by the *Jews* in two general parts, *The land of Israel*, and *the land out of Israel*; that is, all the countries that were inhabited by the *nations of the world*, to use their own phrase, *i. e.* by the *Gentiles*. We meet with some allusions to this distinction in the *holy scriptures*<sup>b</sup>. All the rest of the world, besides *Judea*, was by the *Jews* looked upon as *profane* and *unclean*. The whole *land of Israel* was *holy*, without excepting *Samaria*, notwithstanding the animosities between the *Jews* and *Samaritans*; nor even *Idumæa*, especially after its inhabitants had embraced the *Jewish* religion. As for *Syria*, they thought it between both; that is, neither quite *holy* nor altogether *profane*. Besides the *holiness* ascribed in scripture to the *land of Israel* in general, as it was the inheritance of *God's people*, the place appointed for the performance of his worship, the *Jews* were pleased to attribute different degrees of *holiness* to the several parts of it, according to their different situation. They reputed, for instance, those parts which lay beyond *Jordan*, less *holy* than those that were on this side. They fancied likewise *walled towns* to be more *clean* and *holy* than other places, because *lepers* were not admitted into them, and the dead were not buried there. Even the very dust of *Israel* was by them counted *pure*,  
whereas

<sup>a</sup> 1 Sam. xiii. 19. Ezek. vii. 2. Hof. ix. 3. Ruth i.    <sup>b</sup> Mat. vi. 32

whereas *that* of other nations was looked upon as *polluted* and *profane*. Which undoubtedly was the reason why our Saviour ordered his Disciples, when they *departed out of any house or city that would not receive nor hear them, they should shake off the dust of their feet*. As the Jewish traditions concerning the *holiness of their country* do not directly come under our consideration, we shall be contented with having just pointed out some of them by the way.

THERE was nothing in the whole land of *Israel*, that *Of Jeru-* was supposed more *holy* than the city of *Jerusalem*\*, other-*salem*. wise called the *holy city*, and *the city of the great King*<sup>c</sup>. Before the building of the temple, the Jewish religion and worship were not fixed to any one particular place, the *tabernacle* having been several times removed from one place to another, for the space of 479 years, according to the calculation of some of their writers. After that time *Jerusalem* became the center and seat of their religion. As this *capital* of the *holy land* is very remarkable, upon the account of the many wonderful works which God wrought therein; and especially for the preaching, the miracles, and the death of our Saviour *Jesus Christ*, it therefore deserves a very particular consideration. It is, besides, worth while to have some *idea* of a city, which was the *figure* of that heavenly *Jerusalem*, of which we have so noble a description in the *Revelations*<sup>d</sup>. *Jerusalem* (which, according to the Jewish notions, stood in the middle of the world) was formerly called *Febus*, from one of the sons of *Canaan*<sup>e</sup>. Some authors imagine that it was the ancient *Salem*, mentioned in the scriptures<sup>f</sup>, of which *Melchizedek* was king; but this is uncertain. Neither is it well known who was the first founder of it. After the taking of it by *Joshua*<sup>g</sup>, it was jointly inhabited both by *Jews* and *Febusites*<sup>h</sup>, for the space of about 400† years, that is, till the time of king *David*. This prince having driven the *Febusites* out of it, made it the place of his residence<sup>i</sup>, built therein a noble palace, and several other magnificent buildings, so that he made it one of the finest cities in the world<sup>k</sup>. Upon which account it is sometimes called the *city of David*.

\* Authors are divided about the etymology of the word *Jerusalem*, some imagine it signifies *Fear Salem*, because the city was very strong; others, *They shall see peace*. But others, with a greater probability, say it means, *The inheritance of peace*.

<sup>c</sup> Matt. v. 35. <sup>d</sup> Revel. xxi. <sup>e</sup> Joshua xviii. 28. <sup>f</sup> Gen. xiv. 18. <sup>g</sup> Josh. x. <sup>h</sup> Josh. xv. 63. <sup>†</sup> Or 515. See Joseph. Antiq. l. vii. c. 3. <sup>i</sup> 2 Sam. v. 6, 7, 8, 9. <sup>k</sup> Psal. xlviii. 12, 13.

## AN INTRODUCTION TO

vid<sup>l</sup>. *Josephus* gives us a full and elegant description of it <sup>m</sup>, wherein he represents it as a very large strong place, and divides it into the *upper* and *lower* city. The *upper* was built on mount *Sion*, and the *lower* on the hill *Acra*. The learned are divided in their opinions about the situation of these two cities, and of the hills on which they stood, in respect one of another; some placing the *upper* city and mount *Sion* on the *north*, and others, on the *south*. We have embraced the latter opinion, judging it to be the most probable. This city was not always of the same bigness, for at first it took up no more than mount *Sion*. But in *Josephus's* time it was 33 *stadia* in compass, that is, between 4 and 5 *Italian* miles. We cannot precisely tell how many *gates* it had: There were *eleven* in *Nehemiah's* time. We find some of the *gates* of *Jerusalem* mentioned in scripture under other names than what *Nehemiah* gave them <sup>n</sup>; whether they were the same under different names, or not, we cannot easily determine. It is probable the city had twelve gates, since the heavenly *Jerusalem*, spoken of in the *Revelations*, had so many.

As *Jerusalem* was situated in a dry soil, they took care to make a great number of *ponds*, or *conservatories* of water <sup>o</sup> within the city, for washing the sacrifices, and purifying the people; among others, the pools of *Bethesda* and *Siloam* mentioned by St. *John* <sup>p</sup>, though some are of opinion these were one and the same. There is no need of taking notice here of the several palaces in *Jerusalem*, as *David's*, *Herod's*, *Agrippa's*, the house of the *Asmonæans*, and many other noble edifices, which are placed differently by the learned, and described by *Josephus*. The *Jews* reckon up a prodigious number of *Synagogues* in this city, of which I shall treat hereafter. They likewise ascribe to *Jerusalem* several privileges, which the other cities of *Judea* had not. These last belonged to some *tribe* or other, whereas *Jerusalem* was common to all the *Israelites* in general, though it was situated partly in the *tribe* of *Judah*, and partly in that of *Benjamin*. This was the reason why the houses were not let, and that all strangers of the Jewish nation had the liberty of lodging there *gratis*, and by right of hospitality. Of this custom we find some traces in the *New Testament*, as in *Matth.* xxvi. 17, &c. It was unlawful to leave a dead body within the city, even for one night, or to bring  
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<sup>l</sup> 1 Chron. xi. 5.    <sup>m</sup> Joseph. de Bello Jud. l. vi. c. 6.    <sup>n</sup> Neh.  
iii.    <sup>o</sup> Joseph. de Bell. Jud. l. vi. c. 12.    <sup>p</sup> John v. 2. ix. 7.



in the bones of any dead person. *Profelytes of the gate*, that is, such as were uncircumcised, were not permitted to dwell there. There were no *sepulchres* in the city, except those of the *family of David*, and of *Huldah* the prophetess. These they took care to *whiten* from time to time, that people might avoid coming near them, and so polluting themselves<sup>9</sup>. No one had the liberty of planting or sowing within the city; accordingly there were no gardens; but without the walls there were great numbers. In short, whatever could occasion the least uncleanness was carefully banished thence.

BUT the main glory, and chief ornament of *Jerusalem*, and the true source of its holiness, was the temple *Solomon* built there by the command of God<sup>r</sup>, on mount *Moriah*, which was part of mount *Sion*. It was upon the account of the choice God made of this place, that the temple is frequently called in scripture the *house of the Lord*, or the *house* by way of eminence. It is a difficult task to give an exact description of this temple of *Solomon*, because, on the one hand, the accounts which we have of it in the first book of *Kings*, and the second of *Chronicles*, are so lame and imperfect, that they do not give us a true notion of the several parts of it; and, on the other, because we are in the dark, at this distance of time, about the meaning of most of the *Hebrew* terms of *architecture*. Some learned authors however, are of opinion, that one might frame a full and compleat idea of it, by joining the description given by *Ezekiel*<sup>s</sup>, to that which we have in the first book of *Kings*, and the second of *Chronicles*. But to enter into a particular examination of this matter, would be foreign to our present design, which is to make some few remarks on the temple of *Jerusalem*, as it was in the time of *Jesus Christ*. I have therefore only this one observation to make, with regard to the *first* and *second* temple: That they were the only places God had chosen and appointed for the performance of his worship, which was one of the chief and most essential parts of the *ceremonial law*. This the supreme Law-giver did, not only for the sake of preserving unity in the common-wealth, but more especially to prevent the *Israelites* from falling into superstition, idolatry, and the foolish and impure worship which the *heathens* paid to their *Deities* in the *high-places*, that is, in *chapels*,

<sup>9</sup> Matth. xxiii. 27.

<sup>r</sup> 1 Chron. xxviii. 12. 2 Chron. iii. 1.

<sup>s</sup> Ezek. xl, xli.

*pels*, or *temples* built on *hills* and *eminences*. The words of our Saviour to the woman of *Samaria*, *The time is coming when God shall no longer be worshipped either in Jerusalem, or on Gerizim only, but shall be adored in spirit and in truth every where alike by his true worshippers*, are a clear evidence that the fixing of the worship of God to the temple of *Jerusalem* alone, was a *ceremonial* institution designed merely for the preserving the unity and purity of the *Jewish* religion.

THE temple of *Zerubbabel* (which we had an occasion to mention, when speaking of *Herod*) was built in the very place<sup>t</sup> where *Solomon's* stood before, that is on mount *Moriah*, where the Lord appeared unto *David*<sup>u</sup>, and where this prince was ordered by God to erect an altar, in order to have a stop put to the plague<sup>x</sup>. This temple was afterwards very much improved and beautified by *Herod*; who added exceedingly to the magnificence of it. But notwithstanding all the expence he bestowed upon it, it still came far short of *Solomon's*; which deserved indeed much better to be ranked among the *wonders of the world*, than some *ancient buildings* that have been honoured with that title.

By the *temple* is to be understood, not only the *temple* strictly so called, viz. the *holy of holies*, the *sanctuary*, and the several *courts*, both of the *Priests* and *Israelites*; but also all the apartments and out-buildings in general that belonged to it. This is necessary to be observed, lest we should imagine, that whatever is said in scripture to have happened in the *temple*, was actually done in the inner part of that *sacred edifice*, whose several parts we are now going to take a view of: Each of them had its respective degree of *holiness*, which increased in proportion, as they lay nearer the *holy of holies*.

Of the  
mount of  
the tem-  
ple.

I. LET us then begin our survey of the temple, with considering all that outward enclosure, which went by the name of the *mount of the temple*, or of the *house*<sup>y</sup>. This was a square of 500 cubits every way<sup>z</sup>, which contained several buildings, appointed for different uses. All round it there were *piazas* or *cloisters*, supported by marble pillars. The *piazza* on the *south* side had four rows of pillars,

<sup>t</sup> And upon the very same foundations, saith Dr. *Prideaux*. *Connect.* P. I. B. III. sub. ann. 534.    <sup>u</sup> 2 Chron. iii. 1.    <sup>x</sup> 2 Sam. xxiv. 18.    <sup>y</sup> 1 Maccab. xiii. 53. *Ezra* x. 9.    <sup>z</sup> i. e. 750 foot on every side. See Dr. *Prideaux* *Conn.* ubi supra.

lars, and all the rest but three. *Solomon's porch*, or rather *piazza*, was on the eastern side. Here it was, that our Saviour was walking at the *feast* of the *dedication*<sup>a</sup>, that the lame man, when healed, glorified God before all the people<sup>b</sup>, and that the apostles were used to assemble together<sup>c</sup>. On the top of this *portico* is also placed the *pinnacle*, from whence the devil tempted our Saviour to cast himself down<sup>d</sup>: because, according to *Josephus*, there was at the bottom of this portico a valley so prodigiously deep, that the looking down made any one giddy<sup>e</sup>. In the four corners of these *piazas* stood a kind of *watch-towers*, for the use of the *Levites*, with several other apartments, and particularly a *synagogue*, where our Saviour is commonly supposed to have been *found sitting in the midst of the doctors*. (See *Luke* ii. 46.) In this place likewise the *Sanhedrim*, or *great council*, met in our Saviour's time, after they had forsaken the chamber *Gazith*, which was in one corner of the court of the *Priests*; as did also the *Council of twenty three*, whose business it was to take cognizance of some capital crimes, but not of all. Here moreover were the animals for the sacrifices sold, and such as happened to be any way tainted or blemished were burned: It was in all probability from this part of the temple that Jesus Christ drove out those that bought and sold doves<sup>f</sup>. The *Levites* had apartments here, where they eat and slept when they were not upon duty. This *outer enclosure* of the temple had five gates, where the *Levites* constantly kept guard: The most remarkable gate, that on the east, was called the gate *Shushan*, or the *King's gate*<sup>g</sup>; which is thought to have been the same with the *Beautiful gate of the temple* mentioned in the *Acts*<sup>h</sup>. Some writers take this place to be the *court of the Gentiles*, and the same as is spoken of in the *Revelations*<sup>i</sup>, though *Jewish* authors never mention more than the three courts, of the *Women*, of the *Israelites*, and of the *Priests*. The same authors tell us, it was unlawful for any one to come in here with a *stick* or a *purse* in his hand; with *shoes* on, or *dusty feet*; to cross it in order to shorten the way, or to fling down any nastiness in it. Which circumstances may give some light to *Matth.* x. 9, 10. where *Jesus Christ* orders his disciples to walk in the dis-

D charge

<sup>a</sup> Joh. x. 23.<sup>b</sup> Acts iii. 11.<sup>c</sup> Acts v. 2.<sup>d</sup> Matth. iv. 5.<sup>e</sup> Joseph. Antiq. l. xv. c. 14.<sup>f</sup> Matth. xxi. 12.<sup>g</sup> 1 Chron.

ix. 18.

<sup>h</sup> Acts iii. 2.N. B. Some place the *Beautiful gate* at the entrance of the court of women.<sup>i</sup> Revelat. xi. 2.

charge of their *ministry*, with the same circumspection and care, as men were wont to take, when they designed to walk in the temple: This may also serve to illustrate *Mark xi. 16.* where *Christ would not suffer any man to carry any vessel through the temple.*

The So-  
reg, or Ba-  
lustrate.

II. BETWEEN this outward space, or the *mount of the temple* and the *courts*, there was another space, called the *Avant-Mure*, through which the way led to the several courts of the temple. This space was separated from the *mount of the temple* by *stone balustres* three cubits high, at the distance of ten cubits from the walls of the other courts. This is what *Josephus* calls the *second temple*, that is, the second part of the *temple*; and he tells us, that there were in it several *pillars* at certain distances, having inscriptions on them, some whereof contained exhortations to purity and holiness, and others were prohibitions to the *Gentiles*, and all such as were *unclean*, nor to advance beyond it, as having some degrees of holiness above the *mount of the temple*<sup>k</sup>. As people were forced to pass through this place to go into the *court of the women*, wherein was the apartment for the *Nazarites*; what occasioned the disturbance, of which we have an account in the *Acts*<sup>l</sup>, no doubt was the *Jews* imagining *St. Paul* had brought *Greeks* into the *temple* (beyond the before-mentioned *balustres*) and thereby polluted that *holy place*. The wall of this space was not so high as those of the *temple*, and there were several *openings* in it, through which one could see what was doing in the adjoining *courts*.

The court  
of the wo-  
men.

III. THE *court of the women* was the first as you went into the temple. It was called the *outer court*, because it was the furthest from the temple strictly so called; it was named the *court of the women*, not because none but women were suffered to go into it, but because they were allowed to go no farther. It was 135 cubits square. On the four corners of it were four rooms appointed for four different uses. In the first, the *lepers* purified themselves after they were healed; in the second, the wood for the sacrifices was laid, after it had been wormed; the *Nazarites* prepared their *oblations*, and shaved their heads in the third; and in the fourth the wine and oil for the sacrifices were kept. There were also two rooms more, where the musical

<sup>k</sup> *Joseph. de Bell. Jud. l. vi. c. 6.*    <sup>l</sup> *Acts xxi. 26—28.*

musical instruments belonging to the *Levites* were laid up. It is commonly supposed, that it was in this court the king read publicly the *law* every seventh year. In this place were the 13 *treasury-chests*, two of which were for the half *shekel*, which every *Israelite* paid yearly; and the rest held the money appointed for the sacrifices and other oblations. And in this court likewise, as some authors imagine, was the *treasury*, over against which *Christ* sat and beheld how the people cast money into it<sup>m</sup>; because none were permitted to *sit down* in the great court (*i. e.* of the *Israelites*) except the kings of the family of *David*, and the *Priests*; and these last too never did it, but when they were eating such remnants of the sacrifices as were ordered to be eat in the temple. Round this court there was a *Balcony*, from whence the women could see whatever was done in the *great court*.

IV. FROM the *court of the women* they ascended into the *great court* by fifteen steps. This was divided in two parts, one whereof was the *court of the Israelites*, and the other of the *Priests*. The latter was one cubit higher than the other; near the entrance of which there was a gallery, wherein the *Levites* sung and played on instruments. This *court* had 13 gates, each of which had its particular name and use. There were several rooms and chambers in it, where things necessary for the service of God were got ready; and, among others, the *house of the hearth*, where a continual fire was kept for the use of the *Priests*, because they went always bare-foot on the cold marble pavement.

BUT what chiefly deserves our notice in this *court* is the *altar of the Lord* for burnt-offerings, otherwise called the *outer altar*; whereon the daily offerings of the *morning* and *evening service* were made. This altar, which, according to the *Talmudists*, was 32, but according to *Josephus* 50 cubits square, and 10 in height, was built of rough and unhewn stones<sup>n</sup>. The ascent up to it was by a gentle rising, without steps. On this sloping ascent there was always a heap of salt, wherewith they salted whatever was laid upon the altar<sup>o</sup>, except wine, blood, and wood. On this altar were kept several fires for different uses. And on the four corners of it were four *horns*, not fashioned like those of bulls, but strait, of a cubit in height and thickness, and hollow

Of the court of the *Israelites*.

The altar of burnt offerings.

D 2

<sup>m</sup> Mark xii. 41.

<sup>n</sup> Exod. xx. 25.

<sup>o</sup> Mark ix. 49.

hollow within\*. Near this altar stood several marble tables, whereon they laid the flesh of the sacrifices, and other things; and *pillars*, to which they fastened the animals, when they were going to kill or flea them. All this was in the open air. Between the altar and the porch, leading into the holy place, there stood a large *basin*, for the *Priests to wash in* P, which supplied the want of the *brass sea*, that was in the *first temple* 9.

Of the temple properly so called.

V. FROM the court of the *Priests*, they went up into the temple properly so called, by twelve steps. This building was an hundred cubits every way, excepting the front, which was six score†. It may properly be divided into three parts, viz. 1. The porch; 2. The *sanctuary*, or *holy place*; 3. And the *Holy of Holies*, or *most holy*.

The porch of the temple.

THE porch was about 15 or 20 cubits long, and as many broad; it had a very large *portal*, which instead of folding doors, had only a rich vail †. In this first part of the temple were hung up several valuable ornaments, which were presents from kings and princes, and which were carried away by *Antiochus Epiphanes* 5. *Josephus* and the *Rabbins* speak of a *golden vine* in this place, which crept up the pillars of cedar: this vine was the product of the presents made by private persons when they dedicated their first fruits of their grapes. Here stood also a golden table; and a lamp of the same metal was fixed over the gate which led into the *sanctuary*: These were given by *Helena*, queen of *Adiabena*, when she embraced the *Jewish* religion. There were two other tables in this porch; a marble one, whereon were set the loaves of *shew-bread*, before they were carried into the *holy place*; and a golden one, on which they were placed, when they were brought back from thence.

The holy place.

THE *sanctuary*, or *holy place*, called by the *Jews* the *outer house*, (it being such in respect of the *Holy of Holies*) was between the porch, and the *most holy place*; being twenty cubits broad, and forty in length and height. It had two gates one whereof was called the *lesser*; through which they went in order to open the *great gate*, which had four folding doors. The *sanctuary* was divided from the *Holy of*

\* "Herein was to be put some of the blood of the sacrifices". Dr. Prideaux Connect. Part I. Book III. ad ann. 535. P 2 Chron. iv. 6. 9 Ibid. 2—5. † It was 150 foot in length, and 105 in breadth, from out to out, saith Dr. Prideaux, ibid. ad an. 534.

† Some place here a gate plated with gold. See *Lamy*, p. 92

2 Maccab. iii. 2. v. 16.

of *Holies* neither by a wall nor gate, but only by a double *vail*<sup>t</sup>. This is supposed to have been the *vail* which was rent in twain at our Saviour's death<sup>u</sup>, because it was to be of no further use. Allusion seems to be made to this in the *Revelations*, where it is said, that the *temple of God was opened in heaven, and the temple of the tabernacle of the testimony was opened*<sup>x</sup>.

WHAT we are chiefly to consider in the *Sanctuary* are The altar the *golden candlestick*; the *table*, whereon were put the cakes of incense. or loaves of *shew-bread*; and (between it and the candlestick) the *altar of incense*, so named from the incense that burnt on it every day, which by St. *John* is stiled the *prayers of the saints*<sup>y</sup>. This altar was also called the *inner altar*, in opposition to the altar of *burnt-offerings*, already described; and the *altar of gold*, because it was overlaid with pure gold<sup>z</sup>. It was not placed in the *Holy of Holies*, as some have been induced to believe from a wrong interpretation of some passages of scripture<sup>a</sup>, but in the *sanctuary* near the *vail*, which parted it from the *Holy of Holies*, and over against the *ark of the covenant*<sup>b</sup>. This is the altar so often mentioned in the *Revelations*. It was one cubit in length and breadth, and two in height. On the four corners it had four horns like the outer altar. On these horns was the *atonement* made, *once every year, with the blood of the sin-offering*<sup>c</sup>. Round it there was a very thick border, on which they set the coals for burning the *incense*, which was prepared in the court of the priests<sup>d</sup>.

THERE is no mention in *Exodus* of any more than one The table table for the use of the tabernacle<sup>e</sup>; but we learn from the for shew-bread, second book of *Chronicles*<sup>f</sup>, that Solomon made ten tables (of gold, as is supposed,) and placed them in the temple, (which he had built) *five on the right side, and five on the left*. The table of shew-bread having been carried to *Babylon*, and lost there, they were forced to make a new one for the *second temple*. This last *Titus* rescued from the flames, (at the taking of *Jerusalem*) and had it carried to *Rome* with the *candlestick*, and some other rich spoils, to grace and adorn the *triumph* of his father *Vespasian*. It was made of wood, and overlaid with gold; and was two

D 3 cubits

<sup>t</sup> It was divided by a wall and a vail, saith *Lamy*, Appar. p. 92.

<sup>u</sup> Matth. xxvii. 51.      x Revel. xi. 19 and xv. 5.      y Revel. v. 8.

<sup>z</sup> Exod. xxx. 3.      <sup>a</sup> See 1 Kings vi. 22. and Heb. ix. 4.      <sup>b</sup> Exod.

xxx. 6. and xl. 5.      <sup>c</sup> Exod. xxx. 10.      <sup>d</sup> Over the water-gate in

the room *Ablutines*.      <sup>e</sup> Exod. xxv. 24.      <sup>f</sup> iv. 8.

cubits long, one broad, and a cubit and half high. It was placed by the altar, at some distance, and against the north wall of the *sanctuary*. Upon this table were put the twelve loaves of *shew bread*, called in *Hebrew* the *bread of faces* <sup>g</sup>, because the table being almost over against the *ark of the covenant*, they might be said to be set before the *face of God* <sup>h</sup>. These twelve loaves represented the twelve *tribes of Israel*, and were offered to God in their name, for a token of an everlasting covenant. They were oblong, shaped like a brick; ten palms long, and five broad, and might weigh about eight pounds each. They were unleavened, and made of fine flour. After the *Levites* had made and baked them, they brought them to the priests, who *set them* upon the table in two rows, six on a row, on the sabbath day. Frankincense was put upon each row; and to keep them from moulding, they were separated from one another by a kind of reeds. The following sabbath the priest took them away, and put immediately others in their room; so that the table was never without them. The old loaves belonged to the priests that were upon duty, who accordingly parted them among themselves. As this sort of bread was holy, it was not lawful for any but the *priests* to eat of it, except in a case of necessity <sup>i</sup>. Besides the loaves, there were some vessels and utensils upon the table; but the learned are not agreed about the shape or use of them.

Of the  
golden  
candle-  
stick.

It appears from the II<sup>d</sup> book of *Chronicles*, that there were ten *candlesticks* in *Solomon's temple*, five on the right hand, and five on the left <sup>k</sup>. But there were only one in the tabernacle, and the second temple, which stood near the south wall of the *sanctuary*, over against the *table*. It was all made of *pure gold*, of *beaten work* <sup>l</sup>; and had seven branches, three on each side, and one in the middle bigger than the rest. Each branch had three *bowls made after the fashion of almonds*, three *knots*, and three *flowers*, but the middlemost had four. At the end of each of these branches there was a lamp; but whether fastened to the candlestick or not, is not well known, it is most probable they were not. The *scripture* tells us, that these lamps were to burn continually <sup>m</sup>, which undoubtedly ought to be restrained to the night-time, at least in respect of the *candlestick*, that was

<sup>g</sup> Exod. xxv. 30. & alibi. <sup>h</sup> Exod. xl. 23. לֶחֶם פָּנִים

<sup>i</sup> Matth. xii. 4. <sup>l</sup> 1 Sam. xxi. 3, & c. <sup>k</sup> 2 Chron. iv. 7. <sup>j</sup> Exod. xxxvii. 17. & c. <sup>m</sup> Exod. xxvii. 20.



was in the tabernacle, since it is said<sup>n</sup> that the priests lighted them in the evening, when they burned incense upon the altar, and put them out in the morning. These lamps were filled every day with pure oil; to which custom our Saviour alludes in his parable of the ten virgins<sup>o</sup>. *Jewish* writers find abundance of mysteries in the *candlestick*, and ascribe to it several uses; but there is no need of having recourse to their fictions, since we are assured by St. Paul that it was one of the *types* of Christianity. St. John also makes frequent allusions to it in his *revelations*.

WE must now proceed to consider the *Holy of Holies*, other-<sup>The Holy</sup> wise called the *most holy place*, and the *oracle*<sup>p</sup>. In the *first* of Holies. temple it was divided from the *holy place*, by a partition of boards overlaid with gold; in which there was a door-place with the above-mentioned vail over it. But in the *second*, it was divided by two *veils* nailed at a cubit's distance one from the other, as is commonly supposed. The *Holy of Holies*, according to the *Jews*, was twenty cubits in length. Though the *holy place* was reckoned very *sacred*, yet it was not to be compared in this respect with the *most holy*, which was looked upon as the palace of God. For this reason none but the *high-priest* was permitted to go into it, and that but once a year, viz. on the great day of *expiation*<sup>q</sup>; on which day the *Jews* tell us it was lawful for him to go in several times<sup>r</sup>. This part of the temple, as well as the whole building, was surrounded with rooms and apartments for different uses<sup>s</sup>. The roof of the *Holy of Holies* was not flat, (as in the other parts of the temple, and in the houses of eastern nations in general) but sloping as in our buildings; and according to *Josephus*<sup>t</sup>, "it was covered and armed all over with pointed spikes of gold, to keep off the birds from nestling upon it." Though the roof was inaccessible to all, yet there was round it a kind of rail or balustrade, according to the law<sup>u</sup>, to keep any one from falling down that should happen to go there.

## D 4

## THE

<sup>n</sup> Exod. xxx. 7, 8. Levit. xxiv. 2, 3. 1 Sam. iii. 3. 2 Chron. xiii. 11. <sup>o</sup> Matt. xxv. 1.—13.

<sup>p</sup> "It was so called, because God here gave his answers to the high priest, when he consulted him." *Lamy* p. 92.

<sup>q</sup> Exod. xxx. 10. Levit. xvi. 2. 15. 34. Heb. ix. 7. <sup>r</sup> Philon. Legat. ad Caium.

<sup>s</sup> "These served to support its height, and were, as it were, so many buttresses, and a great ornament to it at the same time." "—there were three ranges of them one above another." *Lamy* p. 92.

<sup>t</sup> Joseph. de Bell. Jud. l. vi. c. 6. <sup>u</sup> Deut. xxii. 8.

THE *Holy of Holies* was at the *west end* of the temple, and the entrance into it toward the *east*, contrary to the practice of the heathens. The greatest ornament of the *Holy of Holies* was wanting in the *second temple*<sup>x</sup>, namely, the *ark of the covenant*, or *testimony* so called, because the law, which contained the terms and conditions of the *covenant* God had made with the *Israelites*, was kept in it; and because it was moreover a pledge or testimony of his gracious presence among them. Some *Jewish* authors tell us, that they put a *stone* in the room of it three inches thick<sup>y</sup>; which, as they pretend, worked abundance of miracles. This same *stone*, (as some imagine) is still in being, and laid up in the *mosque*, which the *Mahometans* have built in the place where the temple of *Jerusalem* stood, which for that reason is called the *temple of the stone*.

The ark of  
the cove-  
nant.

As we meet in the *New Testament* with frequent allusions to the *ark of the covenant*, it will be proper to say something of it here. It was a *chest* or *coffer*, of *shittim wood* or *cedar*, over-laid with pure gold within and without; which *Bezaleel* made by *Moses's* order, according to God's direction<sup>z</sup>. As its dimensions were a cubit and a half in height and breadth, and two in length, we may from thence judge it was pretty large. Round the edges was a ledge of gold, on which rested the *cover* of it, known by the name of the *mercy-seat* or *propitiatory*; so called, because on the day of *expiation* the *high-priest* standing between the *staves*, where-with it was carried upon the *shoulders* of the *Levites*, made *atonement* and *propitiation* for the sins of the people, and for his own, by sprinkling some of the blood of the sacrifices before it<sup>a</sup>. This *mercy-seat*, which was all made of solid gold<sup>\*</sup>, ought to be looked upon as the chief part of the ark. For here it was that the voice of God, from between the *cherubims* over the *cover*, was heard, and here he declared to  
the

<sup>x</sup> "The defect was supplied, as to the outward Form. For in the second temple there was also an ark made of the same shape, and dimensions with the first, and put in the same place. But — it had none of its prerogatives or honours — For there were no tables of the law, — no appearance of the divine glory over it, &c." Dr. Prideaux Con. P. I. B. III. under the year 534.

<sup>y</sup> i. e. The stone on which the ark stood in the first temple. Dr. Prideaux ibid. <sup>z</sup> Exod. xxv. 10.

<sup>a</sup> According to Buxtorf (*Lexic.* p. 373.) it was so called — Quod illic Dominus se propitium ostenderet. <sup>\*</sup> Of the thickness of an hand's breadth. Dr. Prideaux ubi supra.

the priests the pardon of the people's offences. Hence in scripture to *cover sins*, and *forgive them*, mean the same thing<sup>b</sup>. What shape these *Cherubims* were of, is not well known. All that can be said of them, is, that they were represented with *wings, faces, feet and hands*; that they looked inward towards each other; and that their faces were turned towards the mercy-seat, (so that they were in the posture of figures worshipping<sup>c</sup>.) Their wings were expanded, and embracing the whole circumference of the mercy-seat, met on each side in the middle; and over them did the pillar of the cloud appear, which was a token of the *Shechinah*, or *divine presence*<sup>d</sup>. In *Solomon's* time there was nothing in the *ark*, besides the two tables of *stone*, containing the ten commandments, which *Moses* put there by the command of God<sup>e</sup>. But before that time as some suppose, the *pot of manna*<sup>f</sup>, and *Aaron's rod* that budded<sup>g</sup>, had been laid in it. And indeed this opinion seems to be countenanced by these words of the *Apostle*, *That within the ark were the golden pot, that contained the manna, Aaron's rod, and the tables of the covenant*<sup>h</sup>. But the *Greek* particle *in* doth also signify *with*, or *near*, as we have observed in our commentary on this place. It is very probable, that those *sacred monuments* were laid up on the side of the *ark*, in the *Holy of Holies*, as well as the *golden censer*, mentioned in this place. There stood also near the *ark* some *boxes*, wherein were put vessels and utensils of gold<sup>i</sup>, and the original and authentick copy of the *law*, as written by *Moses*<sup>k</sup>. It cannot be questioned but that the *ark* had some *typical* uses, but it is not safe to carry *types* further than the *holy scriptures*, and the *epistle to the Hebrews* have done.

THUS have we given an account of the temple of *Jerusalem*, as far as is necessary for our present purpose. It is well known what was the unhappy end of that noble building, and how God was pleased to permit that it should be laid waste, because it had been polluted and profaned, but especially because it was to make room for that *spiritual temple* which God was to raise upon its ruins. We learn from history, that *Julian* the apostate, out of hatred to *JESUS CHRIST* and the Christians, used all his endeavours to have it rebuilt; but God rendered this rash and impious attempt

<sup>b</sup> Psal. xxxiii. 1.      <sup>c</sup> Dr *Prideaux* ubi supra.      <sup>d</sup> Levit. xvi. 2.  
<sup>e</sup> Psal. xcix. 7.      <sup>e</sup> 1 Kings viii. 9.      <sup>f</sup> Exod. xvi. 33.      <sup>g</sup> Num.  
 xvii. 6—10.      <sup>h</sup> Heb. ix. 4.      <sup>i</sup> 1 Sam. vi. 15.      <sup>k</sup> Deut.  
 xxxi. 26.

attempt of his ineffectual, and put a stop to it by very wonderful and supernatural means <sup>1</sup>.

Of the  
neigh-  
bouring  
places of  
*Jerusalem*.

BEFORE we leave *Jerusalem*, it will be necessary to say something of the places about it, especially those which our blessed Saviour was pleased to honour with his presence. The first remarkable place, on the *east side* of the city, was the *Mount of Olives*, from whence *Jesus Christ* was taken up into Heaven. It was by the *Jews* called the *mount of anointing*, because abundance of *olive trees* <sup>m</sup> grew there, of which *oil* for *anointing* the priests, and other uses, was made. St. *Mark* tells us, that this mount was over against the temple <sup>n</sup>; and St. *Luke*, that it was a *sabbath's day's* journey from *Jerusalem* <sup>o</sup>, that is, two thousand cubits, which must undoubtedly be understood of the bottom of the mountain, and not of the top of it, since *Bethany*, which was built upon it, was fifteen furlongs from *Jerusalem* <sup>p</sup>. This hill had three risings or eminences; from the middlemost of which it is supposed (but without any good grounds) that *JESUS CHRIST* was taken up into Heaven; that on the south was called the *Hill of reproach* or *corruption*, because *Solomon* built thereon *high places* in honour of false deities <sup>q</sup>; the third lay to the north, and is in St. *Matthew* called *Galilee* <sup>r</sup>, but for what reason is unknown: here it was that *JESUS CHRIST* appointed his disciples to meet him after his resurrection. The ceremony of burning the *red heifer*, mentioned in *Hebr.* ix. 13. was performed upon this *mount of olives*; and upon one of its risings was placed the *light*, which was to give notice of the *new moon*.

THE *mount of olives* was separated from *Jerusalem* by a valley, through which ran the brook *Cedron*, so called from a *Hebrew* word signifying *dark*, *black*; either because it was shaded with trees, or that the blood of the sacrifices, which was poured round the altar, being conveyed thither, rendered the water of it *black*. The valley of *Cedron* was bounded on the south by that of *Hinnom* <sup>s</sup>, that is, the *valley of Cries*, or of the *children of Annom*, that is, of the *children of Tears*, because this was the place where the *Israelites* had sacrificed their children to *Moloch*. It was also named the valley of *Tophet*, or of the *Drum*, because during these abominable sacrifices, they were wont to beat *drums*, to hinder

<sup>1</sup> Socrat. Hist. Eccl. l. iii. c. 20. Sozomen. l. v. c. 22. Chrysostom. Orat. 111. contra Jud. <sup>m</sup> Mark xiii. 3. <sup>n</sup> Mark xiii. 3. <sup>o</sup> Acts i. 12. <sup>p</sup> John xi. 18. <sup>q</sup> 1 Kings xi. 7. and 2 Kings xxiii. 1. <sup>r</sup> Matth. xxvi. 32. <sup>s</sup> 2 Kings xxiii.

der the horrible shrieks, and outcries of the tender and innocent babes from being heard. In our Saviour's time, the *Jews* flung the rubbish of the city, and the bones of the sacrifices, &c. in this place, and kept here a continual fire to consume them. This they reckoned as an emblem of Hell; and therefore gave it the name of *Gehenna*<sup>t</sup>. Jesus Christ alludes to this, *Matth.* v. 22. At the bottom of the *Mount of Olives* there was on the one side, a village called *Gethsemane*, which in *Hebrew* signifies a *press*, because there were *presses* in it for making oil. There was in this place, a garden, where *Jesus Christ* was often wont to go with his disciples, and where the traitor *Judas* led the soldiers that were sent to apprehend him\*. On the other side, stood the town of *Bethphage*, that is, *the house of dates or figs*; the village where our Saviour sent some of his disciples to fetch the *ass* on which he rode into *Jerusalem*, a little before his crucifixion; and where the barren *fig tree* grew, which he cursed<sup>u</sup>. Somewhat further, *viz.* about fifteen furlongs from *Jerusalem*, lay *Bethany*, the town where *Lazarus* and his sisters dwelt<sup>x</sup>, and where *Jesus* led his disciples, and blessed them before his ascension into Heaven.

AMONG the places about *Jerusalem*, there was none more famous than the *fountain of Siloam*, called otherwise *Gihon*. Writers are not agreed about the true situation of it, but it is a matter of very little consequence. What we are sure of, is, that it furnished with water several *pools* in *Jerusalem*, particularly that of *Bethesda*, which is supposed to be the same as *Solomon's*. It was named *Bethesda*, or *the house of gathering*, because it served as a *reservoir* for a great quantity of water; or rather, *the house of grace and mercy*, because there was near it a *hospital* for the reception of sick persons, who were cured in a miraculous manner, by bathing in the waters of this *pool*, as the description *St. John* has given us of it seems to insinuate, who says, there were five porches of galleries belonging to it<sup>y</sup>. It was near the *sheep gate*; which was so called, because the *sheep* appointed for the sacrifices were brought in that way.

As neither *Josephus* nor any other *Jewish* author have mentioned this miraculous virtue of the waters of *Bethesda*, some have thereby been induced to imagine that there was nothing supernatural or uncommon in the case; but that the

<sup>t</sup> See the Chaldee paraphrase on *Isai.* xxxiii. 14.    \* *Matth.* xxvi.

<sup>u</sup> *Matth.* xxi. 19, 20.    <sup>x</sup> *John* xi.    <sup>y</sup> *John* v. 2, 3.

the true cause of the cures was owing to the blood of the sacrifices that were washed in it, especially at the feast of the *passover*, when vast numbers of animals were slain. They add moreover, that the *angel*, spoken of by St. *John*, was only an officer, whose business it was to stir the water when it was a proper season, for the cure of the distempers mentioned by St. *John* <sup>2</sup>. It is indeed a good maxim, *Not to multiply miracles without necessity*, nor to receive any as true, but such as are grounded upon sufficient evidence; because, under pretence of magnifying the power of God, we thereby injure his wisdom, and give superstitious people a handle of forging as many false miracles as they please. But when, on the other hand, a miracle is clearly revealed, we must readily acknowledge it for such, when it cannot be fairly accounted for by natural means; which seems to be the present case, where every circumstance tends to represent the matter as something miraculous and supernatural. For those cures were only done *at a certain season* <sup>a</sup>. The waters healed all sorts of diseases. There was a necessity for an angel to trouble the waters: whereas people chuse generally to bath when the waters are still. In fine, he only was cured that first stepped in after the waters were troubled. Besides it is the opinion of the *Jews*, and of several Christian writers <sup>b</sup>, that the entrails of the victims were always washed within the temple. And most certainly the pool of *Bethesda* was not in the temple. This one observation carries in it a sufficient confutation of those who maintain, that the power of healing diseases, which these waters had, was occasioned merely by the blood of the sacrifices which were washed in them. And then farther,

As for the supposition of those who imagine that the *angel*, spoken of in this place, was only an officer appointed for stirring the water at *a certain season*, it is, in my opinion, very groundless and extravagant. For I question whether there be any one passage throughout the *New Testament*, where the word *angel* <sup>c</sup> is used absolutely, and without some epithet or other; as, for instance, *my angel*, *the angel of some person*, *the angel of the church*, or the like, is ever found to signify an officer or messenger. We are not ignorant, that the fourth verse of this chapter is wanting in some ancient manuscripts, and that consequently there is no mention in them, either of the *angel* that troubled the

<sup>2</sup> John v. 4.    <sup>a</sup> Ibid.    <sup>b</sup> Lightfoot, Witius, &c.    <sup>c</sup> ἄγγελος.

the water, or of the sick persons that waited for the moving of it. But can it be reasonable to prefer the authority of three or four *manuscripts*, where this passage is left out, to so many others where it occurs; especially since there is no manner of absurdity or contradiction in what it contains? We must pass the same judgment upon the silence of *Josephus*, and other *Jewish* writers about this point. For, first, all things considered, this may be reckoned as a good rule, *That the silence or omission, even of many historians, ought not to countervail or make void the testimony of any one author, who positively relates a matter of fact.* Nothing is more common in history, than to find some particulars advanced by one historian, and omitted by all the rest, and yet who would from the silence of the one, take an occasion of charging the other with forgery and insincerity; especially if there be no manner of ground or reason for calling in question his veracity? Secondly, St. *John* ought to be believed in this matter, though he were considered not as a divinely inspired writer, but only as an author endowed with a moderate share of judgment and prudence; for it is not to be imagined that he would have exposed himself to that degree, as to have advanced such a notorious untruth, and which might have been so easily detected, had it been one. As for *Josephus*, this is not the only thing which he hath omitted, especially as to what relates to the history of the gospel; for he makes no mention of the *taxing* under *Augustus*<sup>d</sup>, of the *Star* that appeared to the wise men<sup>e</sup>, or of the *slaughter of the infants* at Bethlehem<sup>f</sup>. And who knows, whether he, and the *Thalmudists*, looking upon this miracle as a forerunner of the *Messiah*, have not designedly suppressed it, lest any one should conclude from their own testimony, that *Jesus of Nazareth* was the *Messiah*, since we hear nothing of this supernatural event, either before or since the coming of Christ. At what time these waters were first endued with this miraculous power, we cannot exactly tell. Thus much is certain, that they had it some time before our Saviour's birth, since the man, of whom we read in the *gospel*, had been a long time at the *pool*, to be cured<sup>g</sup>. But because the authors of the *Old Testament* do no where speak of it, we may reasonably suppose that it had not this virtue in their time.

THERE was another famous *pool*, which was supplied with water from the fountain of *Siloam*, and borrowed its name.

<sup>d</sup> Luke ii. 1.    <sup>e</sup> Matth. ii. 2.    <sup>f</sup> Ibid. v. 16.    <sup>g</sup> John. v. 6.

name. And that this also had a miraculous power of healing diseases, is evident from the cure of the man who was born blind<sup>h</sup>. The *Jews* tell us, that *David* ordered his son *Solomon* should be anointed by the fountain of *Siloah*, thereby to denote that his kingdom should be as lasting and extensive as the waters of this spring; and they fancy that God speaks of it in these words of the prophet, *With joy shall ye draw water out of the wells of salvation*<sup>i</sup>. For which reason they made use of this water at the *feast of tabernacles*. It is not then without good and sufficient reason, that St. *John* hath observed, by way of parenthesis, that *Siloam* is by interpretation, *sent*<sup>k</sup>; for thereby he hints at this, That the healing virtue which was in the waters of *Siloam*, was an emblem of that great salvation which the *Messiah*, who was certainly *sent from God*, should bring into the world.

ON the west end of the city was mount *Calvary*, called by St. *Matthew*<sup>l</sup> *Golgotha*, that is to say, the *Skull*, (either because the *Jews* were wont to behead criminals there, or else because it was shaped like a skull; and by St. *John* *Gabbatha*, that is, a *lofty place*.) This place is noted for the death and sufferings of our blessed Redeemer. It was divided from *Jerusalem* by a deep valley, named, *the Valley of carcases, or skulls*. Mount *Calvary* stood without the city, according to the law<sup>m</sup>. And to this St. *Paul* alludes in his epistle to the *Hebrews*, when he saith, that *Christ*, as a sacrifice for sin, *suffered without the gate*; and when he exhorts *Christians to go forth out of the camp*, that is, *out of Jerusalem*<sup>n</sup>, this city being looked upon by the *Jews* as the camp of *Israel*.

As the village *Emmaus* was no more than sixty furlongs from *Jerusalem*, according to St. *Luke*<sup>n</sup>, and *Josephus*<sup>o</sup>, it may therefore be reckoned among the neighbouring places of this city, mentioned in the *gospel*. But we must take care not to confound it with a city of the same name, which was 176 furlongs from *Jerusalem*, and was afterwards named *Nicopolis*. This village is the place where the two disciples, who disbelieved and doubted of the resurrection of *Christ*, were going, when he appeared to them, and convinced them of the truth of it. We are told, that he yielded to their entreaties, when they desired him

<sup>h</sup> John ix. 7.    <sup>i</sup> Isai. xii. 3.    <sup>k</sup> St. John ix. 7.    <sup>l</sup> Matth. xxvii. 33.    <sup>m</sup> Levit. iv.    <sup>n</sup> Heb. xiii. 12, 13.    <sup>o</sup> Luke xxiv. 13.    <sup>p</sup> Joseph. de Bell. Jud. l. vii. c. 26.



him to abide with them, and that accordingly he went in, and eat with them. On what side of the city *Emmaus* lay is not well known. But it is very probable that it stood on the road that led to *Galilee*; and that the two disciples, of whom we have an account in St. *Luke* <sup>p</sup>, being *Galileans*, were travelling through this place into their own country, thinking there was nothing to be done in *Jerusalem*, after the death of their divine Master. As soon as they found that their Lord was risen indeed, they returned with the glad tidings, to such of their fellow-disciples, as had remained in *Jerusalem*.

NOTHING can be more natural and reasonable, than to desire to know the fate of a city the most remarkable in the world, remarkable upon all accounts. It was four times taken, without being demolished; to wit, by *Shishak*, king of *Egypt* <sup>q</sup>, by *Antiochus Epiphanes*, by *Pompey*, and by *Herod the Great*; and twice utterly destroyed, by *Nebuchadnezzar*, and by *Vespasian*. After this last overthrow, *Cæsarea*, formerly called *Turris Stratonis* <sup>r</sup>, or *Strato's Tower*, became the capital of the land of *Israel*. Some historians are of opinion, that *Jerusalem* was rebuilt by *Adrian*. It is true, he built a city where *Jerusalem* stood before, which he called *Ælia* after his own name <sup>s</sup>, and *Capitolina* in honour of *Jupiter Capitolinus*. But not satisfied with having given it a profane name, he made it so very different from the ancient *Jerusalem*, that he seemed to have built it only with a design to be revenged of the *Jews*, who had rebelled against him, by bringing to their remembrance this once glorious city. He did not take in *mount Sion*, which was the best and strongest part of *Jerusalem*. He levelled *mount Moriah*, that there should not be the least footsteps of the temple remaining, and joined *mount Calvary* with such parts of the old city, as were still standing. So that *Ælia Capitolina* was not above half as large as *Jerusalem*, and of a quite different form. Upon one of the gates he caused the figure of a sow to be carved <sup>t</sup>, of which several reasons have been assigned; but the most probable, as well as the most natural, is, that he did it out of spite to the *Jews*, who had an aversion for this animal. Under the reign of this same emperor, that unhappy people attempted the recovery of their liberty, under the conduct of the false *Messiah*, *Barcochebah*; who was defeated and slain at *Berittus* near *Jerusalem*.

<sup>p</sup> Luke xxiv. 33, 34.    <sup>q</sup> 2 Chron. xii.

<sup>s</sup> His name was *Ælius Adrianus*.

<sup>r</sup> *Witnius Hist. Hierosol.*    <sup>t</sup> *Dio Cassius*.

*salem.* *Ælia Capitolina* remained in this condition till the time of *Constantine the Great*, when it was again called *Jerusalem*, though improperly. This emperor built therein a noble and stately temple, after he had purged the place from the pollutions of heathen idolatry. We have a description of this temple in *Eusebius*<sup>u</sup>. But an ill use was afterwards made of these illustrious monuments of *Constantine's* piety, as well as of his mother *Helena's*, who built a temple at *Bethlehem*, and another upon the mount of *Olives*; and also of the emperor *Justinian's* who erected likewise a temple at *Jerusalem*, which he dedicated to the *Virgin Mary*. It was this that gave superstitious people an occasion of ascribing a greater degree of holiness, contrary to the nature of the Christian religion, and the express declaration<sup>x</sup> of *Jesus Christ* himself, to these places, than to other parts of the world; and at last, proved the ground of those mad expeditions of the *crusades*, or *holy war*.

WE have before observed the fruitless attempts of the *Jews*, to rebuild their temple, under *Constantine*, notwithstanding the zeal of this emperor for the Christian religion, and under *Julian* who favoured their design. The city of *Jerusalem*, (for so was *Ælia Capitolina* then called) continued in a flourishing state for a considerable time, under the Christian Emperors. But in the seventh century it fell into the hands of the *Persians*, who were not long masters of it, and afterwards of the *Mahometans*, who built (as hath been said) a mosque in the place where stood the temple which was destroyed by *Titus*. The Christians recovered it in the twelfth century from the *Sultan of Egypt*, who had taken it from the *Turks*, but enjoyed not their conquest long; for the *Sultan of Egypt* taking the advantage of their discords and contentions, took it from them again. It was however retaken in the thirteenth century by the emperor *Frederick the II<sup>d</sup>*; but the *Sultan of Babylon* made himself master of it in a few years after; and at last, in the sixteenth century, it came into the hands of the *Turks*, who are the present possessors of it<sup>y</sup>. According to the relations of travellers, it is still large and handsome. The chief inhabitants of it are *Moors*. There are some *Christians*, who are even allowed the free exercise of their religion,

<sup>u</sup> Euseb. Vit. Constant. l. 3. c. 23. seq. & c. 42, 43. <sup>x</sup> John iv 20, 23. <sup>y</sup> It is now called *Alkuds*, i. e. the Holy, by the *Turks*, *Arabs*, and all other nations of the *Mahometan* religion in those parts. Dr. *Prideaux* Connect. P. I. B. I. under the year 610.

religion, and but very few *Jews*, and those in a poor and mean condition. These last are persuaded, that before they are put again in possession of *Jerusalem*, it is to be consumed by a fire from heaven, that it may be refined, and purged from the pollution, contracted by being inhabited by foreign and profane nations. For this reason, none but the poorest of them live there, and such as have no where else to go.

SYNAGOGUES<sup>z</sup> are so frequently mentioned in the *New Testament*, that it is absolutely necessary we should give an account of them here. The *Jews* looked upon them as *holy places*, and *Philo* doth actually call them so. The *Greek* word (*συναγωγή*) as well as the *Hebrew*, to which it answers, signifies in general any *assembly*, whether *holy* or *profane*; but it is most commonly used to denote the place where people meet to worship God<sup>a</sup>. The Christians themselves often gave the name of *synagogues* to their assemblies, as also to the places where they assembled, as is evident from St. *James*<sup>b</sup>, from several passages in the epistles of *Ignatius*<sup>c</sup>, and from the writings of *Clement Alexandrinus*. But our business at present is to consider the *synagogues* or *oratories* of the *Jews*.

AUTHORS are not agreed about the time when the *Jews* first began to have *synagogues*; some infer from several places of the *Old Testament*<sup>d</sup>, that they are as antient as the *ceremonial law*. Others, on the contrary, fix their beginning to the times after the *Babylonish captivity*. It is certain they have been long in use, since St. *James* saith in the *Acts*<sup>e</sup>, that *Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath-day*.

THE *Jews* erected *synagogues* not only in towns and cities, but also in the country, especially near *rivers*; that they might have always *water* ready at hand both to wash and clean them, (which they were very careful to do) and also to purify themselves before they went into them. They were not allowed to build any one in a *town*, unless there were *ten persons of leisure* in it<sup>f</sup>. What is to be understood by these *ten persons of leisure*, is not agreed among

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<sup>z</sup> Upon this head see *Buxtrof's* treatise *de Synagoga Judaica*, and *Vitringa de Synagoga veteri*, where you may find a very full account of them. <sup>a</sup> Luke vii. 5. <sup>b</sup> James ii. 2. <sup>c</sup> Ignat ad Polyc.—ad Trall.—<sup>d</sup> Levit. xxiii. 3, 4. Deut. xxxi. 11, 12. Psal. lxxiv. 4, 8. <sup>e</sup> Acts xv. 21. <sup>f</sup> Or *Batelnim*, see Dr.

*Prideaux* Connect. P. I. B. VI. under the year 444.

the learned s. All that can be gathered from what they have advanced upon this point, after the *Thalmudists*, is, That they were ten persons of learning and approved integrity, free from all worldly occupations, and disengaged from all civil affairs, who were maintained and hired by the public, that they might always resort *first* to the *synagogue*, that whoever should come in, might find *ten persons* there; which number at least the *Jews* thought necessary to make a congregation. They assign them other *functions*, but what they say concerning them is not to be relied upon as certain. When there were ten such persons in a town or city, they called it a *great city*, and here they might build a *synagogue*. As for other places, it was sufficient if there were the like number of persons of a mature age and free condition. These *synagogues* were erected upon the highest part of the town. After a *synagogue* was built, or some house set apart for this use, it was consecrated by prayer, without much ceremony or formality. The which the *Jews*, who were in other respects superstitious enough, undoubtedly did, that they might not imitate the vain ceremonies used by the *heathens* at the dedication of their *temples* and *chapels*. When a *synagogue* had been thus consecrated, it was looked upon as a *sacred place*, and particular care was taken not to profane it. It would be too long to mention all their precautions in this respect, and therefore we shall only observe this one, that it was unlawful to speak a word in the *synagogue*<sup>h</sup>; to which our Saviour seems to allude, *Matth. xii. 36*.

THERE might be several *synagogues* in the same city, and even in one quarter of it. *Philo*, for instance, says, there were several in every district of the city of *Alexandria*\*. And it appears from the *Acts of the Apostles*<sup>i</sup>, that there was more than one at *Damascus*. The *Jews* tell us, there were 480 in *Jerusalem*, but so vast a number hath very much the air of a fable, or at least it is a very grand exaggeration<sup>k</sup>. It is however true, that there were a great many in this large and famous city, since we find *St. Luke* mentioning those of the *Libertines*, *Cyrenians*, *Alexandrians*, *Cilicians*, and *Asiatics*<sup>l</sup>. Some authors do indeed fancy that these were but one and the same *synagogue*, where the people

<sup>g</sup> Lightfoot, Rhenferd, Vitringa. <sup>h</sup> *Buxtorf* Synagog. Jud. c. 2.

\* *Philo* Legat. ad Caium.

<sup>i</sup> *Acts* ix. 2.

<sup>k</sup> Or else they

have expressed an uncertain large number, by a certain; see Dr. *Prideaux*, ubi supra.

<sup>l</sup> *Acts* vi. 9.

ple of these several countries were wont to assemble; but it is much more natural to understand this of so many different *synagogues*, as the construction of the words necessarily require, since it is well known otherwise, that there were a great many in *Jerusalem*. The most famous *synagogue* the *Jews* ever had, was the great *synagogue* of *Alexandria*, of which the *Rabbins* say, that *he who hath not seen it, hath not seen the glory of Israel*.

THE chief things belonging to a *synagogue*, were, 1. The *ark* or *chest*, wherein lay the book of the law, that is, the *Pentateuch*, or *five books of Moses*. This chest was made after the model of the *ark of the covenant*, and always placed in that part of the *synagogue* which looked towards the *holy land*, if the *synagogue* was out of it; but if it was within it, then the chest was placed towards *Jerusalem*; and if the *synagogue* stood in this city, the *chest* was set towards the *Holy of Holies*. Out of this ark it was they took, with a great deal of ceremony, and before the whole congregation, the *book of the law*, when they were to read it. The writings of the *prophets* were not laid therein. Before it, there was a vail representing the *vail* which separated the *holy place* from the *Holy of Holies*. 2. The *pulpit* with a *desk* in the middle of the *synagogue*, in which stood up he, that was to read or expound the law. 3. The *seats* or *pews* wherein the people sate to hear the law read and expounded. Of these some were more honourable than others. The former were for those who were called *Elders*, not so much upon the account of their age, as of their gravity, prudence, and authority. These *Elders* sate with their backs towards the forementioned chest, and their faces towards the congregation, who looked towards the *ark*. These seats of the *Elders* are those which are called in the gospel the *chief seats*<sup>m</sup>; and which Jesus Christ ordered his disciples not to contend for, as the *Pharisees* did. It seems as if it may be inferred from St. *James*<sup>n</sup>, that the places where the primitive Christians assembled themselves, were like the *Jewish synagogues*, and had their uppermost seats where the rich were placed in contempt of the poor. The women did not sit among the men, but in a kind of *balcony* or *gallery*. 4. There were also fixed on the walls, or hung to the *cielings* several lamps; especially on the sabbath day, and other festivals, which served not only for ornament, but to give light at the time of the *evening service*.

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<sup>m</sup> Matth. xxiii. 6.<sup>n</sup> James ii. 2, 3.

*vice*. They were chiefly used at the feast of *Dedication*, which was instituted in remembrance of the repairing of the *temple*, after it had been polluted by *Antiochus*. 5. Lastly, there were in the *synagogue rooms* or *apartments*, wherein the utensils belonging to it were laid; as *trumpets*, *borns*\*, and certain *chests* for keeping the alms.

To regulate and take care of all things belonging to the *synagogue service*, there was appointed a *council* or *assembly* of grave and wise persons, well versed in the law, over whom was set a president, who was called the *ruler of the synagogue*. This name was sometimes given to all the members of this assembly; and accordingly we find the *rulers of the synagogue*, mentioned in the *New Testament*, in the plural number<sup>p</sup>. It is very probable, that these are the same which are stiled in the *sacred writings*, the *chiefs of the Jews*<sup>q</sup>, the *rulers*, the *priests* or *elders*, the *governors*, the *overseers* or *bishops*, the *fathers of the synagogue*<sup>r</sup>. Their business was, 1. To order and direct every thing belonging to the *synagogue*; and, 2. To teach the people. We shall hereafter give an account of this last function of theirs.

THE government which they exercised in the *synagogue*, consisted of these particulars. To punish the disobedient, either by *censures*, *excommunication*, or other *penalties*, as *fines* and *scourging*; to take care of the *alms*, which the *sacred writers* as well as the *rabbins*, call by the name of *righteousness*<sup>s</sup>. The chief ruler, or one of the rulers, gave leave to have the law read and expounded, and appointed who should do it. Of this there is an example in the *xiii<sup>th</sup>* chapter of the *Acts of the Apostles*, where it is said, that *Paul* and *Barnabas* having entered into a *synagogue* at *Antioch*, the rulers gave them leave to speak<sup>t</sup>. As for the *punishments* which they inflicted on offenders, the *Jews* have reduced them to these three heads or degrees. 1. *Private reproof*. When the chief ruler of the *synagogue*, or any other of the directors, had admonished or rebuked a person in private, that person was obliged to stay at home in a state of humiliation, and not to appear in public for the space of *seven days*, except

\* With which a man standing at the top of the synagogue, proclaimed the time of prayer, and the hour when every festival begun.

<sup>p</sup> Ἀρχισυνάγωγοι. Mark v. 22. &c. Luke viii. 41. <sup>q</sup> Acts xxviii. 17.

<sup>r</sup> Matth. ix. 18. Mark v. 22. Acts xviii. 8. iv. 5.

<sup>s</sup> Psal. cxii. 9. 2 Cor. ix. 9. <sup>t</sup> Ver. 15.

except in case of necessity. If at the end of those days, the sinner shewed no sign of repentance, then, 2. he was cut off, or separated from society; that is, he underwent that sort of *excommunication*, which they called *niddui*, or *separation*. While he lay under it, it was unlawful for any to come within four cubits of him<sup>u</sup>, during the space of thirty days. At the end of which term, he was restored by the officers of the *synagogue*, if he repented; but if he did not, the excommunication lasted thirty days longer. However, the rulers of the *synagogue* were at liberty to prolong or shorten it, as they found occasion. But it is to be observed, that this sort of excommunication did not *absolutely* exclude the person, on whom the sentence of it passed, from the *synagogue*. For it was lawful for him to go into any *synagogue*, provided he did not come within four cubits of any one that was in it. 3. At length, if he persisted in his rebellion, without repenting at all, they then proceeded to denounce against him the *greater excommunication*, called by them *anathema*, whereby he was separated from the assembly of the *Israelites*, and banished from the *synagogue*. *Jesus Christ* did undoubtedly allude to these three sorts of punishments; in that discourse of his to his disciples, which we find in the xviii<sup>th</sup> chapter of St. *Matthew's* gospel<sup>x</sup>. Mention is likewise made in St. *John*, of putting out of the *synagogue*<sup>y</sup>; whereby whether the *greater* or *lesser* excommunication be meant, is not well known. But we may, without any scruple, understand it of both. There are also in St. *Paul's* epistles several traces of these three sorts of excommunication<sup>z</sup>. It must be observed, that the *Jews* were always very backward in excommunicating any famous *rabbi*, or *teacher*, though his offence was great, unless he was actually guilty of idolatry. Which undoubtedly was the reason why they never went about to excommunicate our blessed Saviour *Jesus Christ*, though he was liable to it, for condemning and opposing the doctrines and traditions of the *Scribes* and *Pharisees*<sup>a</sup>.

WE shall not here give an account of the *fines*, which the guilty were sometimes wont to pay to redeem themselves from scourging, because they are no where mentioned in

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<sup>u</sup> "Except his wife and children." Calmet dissertat. on the several ways of punishing offenders.

<sup>x</sup> Ver. 15—18. <sup>y</sup> John ix. 22. xii. 42. xvi. 2. <sup>z</sup> Rom. xvi. 17. 1 Cor. v. 1, 2. 2 Cor. ii. 6, 7. 2 Thessal. iii. 10. Titus iii. 10. And 2d. Epistle of John. ver. 10. <sup>a</sup> Matth. xxiii.

holy scripture. As for *scourging*, some are of opinion, that it was a punishment not falling under the jurisdiction of the *rulers of the synagogue*, but belonging to the *civil courts*, which they take to be meant by the *synagogues*, where our Saviour tells his disciples they would be scourged <sup>b</sup>. Others, on the contrary, have fully and solidly proved from several passages of scripture, that by the word *synagogues* in the place here quoted, we are to understand *synagogues* properly so called; besides, there are several other reasons to induce one to believe that scourging was practised there. This punishment was not reckoned so ignominious as excommunication, and it was sometimes inflicted even upon a *rabbi*, or *doctor*. Very often people submitted to this discipline, not so much by way of punishment for a fault they had committed, as by way of a *general penance*. Such was the scourging which the *Jews* gave one another on the great day of *expiation*. As they were expressly commanded in their law not to give above *forty stripes* <sup>c</sup>, the *rabbins*, for fear of exceeding this number, had reduced it to thirty nine. This limitation was fixed in St. Paul's time, since he tells us he received *five times of the Jews forty stripes save one* <sup>d</sup>: and also in that of *Josephus*, who likewise reduces the *forty stripes* <sup>e</sup> appointed by the law to thirty nine.

THE rulers of the synagogue were likewise bound to take care of the poor. As the nature and constitution of things is such, that among the several members of every society, there will always be some poor and indigent persons; the *Divine Lawgiver* had in this particular, given directions exceedingly becoming his infinite goodness, and tender regard for his creatures. And the *synagogue* hath always been so careful to execute the orders of the Almighty in this respect, that *alms-giving* was ever accounted by the *Jewish doctors* <sup>f</sup>, one of the most essential branches of their religion. Accordingly, there were in every synagogue *two treasury chests*, one for poor strangers, and the other for their own poor. Those that were charitably inclined, put their alms in these chests at their coming into the synagogue to pray. Upon extraordinary occasions, they sometimes made publick *collections*; in which cases, the rulers of the synagogue ordered the person, whose business it was to collect the alms, to ask *every body* for their charity. And

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<sup>b</sup> Matth. x. 17.  
Antiq. l. iv. c. 8.

<sup>c</sup> Deut. xxv. 3.

<sup>d</sup> 2 Cor. xi. 24.

<sup>e</sup> Jos.

<sup>f</sup> Maimon. Hilc. Zadak. c. 10.



as this was done on the sabbath day, when it was not lawful for a *Jew* either to give or receive money; therefore every one promised such a sum, which they accordingly brought the next day. This custom of not touching money on the sabbath day, was of a long standing among the *Jews*, since we find it expressly mentioned by *Philo* <sup>g</sup>: the which may help us to discover the true meaning of this command of the *Apostle* to the church of Corinth: *Upon the first day of the week, let every one of you lay by him in store as God hath prospered him* <sup>h</sup>. For it is probable, that the *Corinthians* did still observe the sabbath. Every sabbath day in the evening <sup>\*</sup>, three *collectors* gathered the *alms*, and distributed them the same evening to the poor, to defray their expences for the week last past. Though these *collectors* had a great deal of power and authority, they depended however upon the ruler or council of the synagogue, who, together with the governor, or chief magistrate of one of the cities of *Judea*, had the absolute disposal of the *alms*. If the magistrate happened to be a heathen, then the management of them was left, either to the council of the synagogue, or the chief ruler, who acted for the body.

THIS may serve to give us a notion of the manner how *alms* used at first to be distributed in the Christian church. The charity of the primitive Christians was so very conspicuous, that *Julian* the *apostate* proposes it as a pattern to his own subjects. "What a shame is it, says he, that we should take no care of our poor, when the *Jews* suffer no beggars <sup>i</sup> among them; and the *Galileans*, (*i. e.* the *Christians*,) impious as they are, maintain their own poor, and even ours <sup>k</sup>." We may infer from several places in *St. Paul's* epistles, that he had the management of the *alms* of several churches, and that there were *collectors* under him for that purpose. *Justin Martyr* gives us pretty near the same account of this matter in his time, in his second *apology* <sup>l</sup>.

LET us now proceed to the other office belonging to the rulers of the *synagogue*; which was *to teach the people*. This they did sometimes by way of dispute and conference; by

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<sup>g</sup> Philo Legat. ad Caium.

<sup>h</sup> 1 Cor. xvi. 2.

<sup>\*</sup> After sun set, I suppose, when the next day began, according to the *Jewish* reckoning, (*i. e.* from one evening to another) and so this might be said to be done the next day, as is said above.

<sup>i</sup> Deut. xv. 7—11.

<sup>k</sup> Sozom. Hist. Eccles. l. v. c. 16.

<sup>l</sup> Just. Mart. apol. 2. p. m. 99

*questions and answers*; or else by continued discourses, like *sermons*. All these different ways of teaching they called by the general name of *searching*<sup>m</sup>; the discourse they stiled a *search* or *inquisition*<sup>n</sup>; and him that made it a *seacher*<sup>o</sup>; from a *Hebrew* word *p*, which properly signifies *to dive into the sublime, profound, mystical, allegorical, and prophetic senses* of holy scripture. In which sense (as we have observed on that place, and in the preface of the epistle to the *Hebrews*) St. Paul asks the *Corinthians* 9, *where is the PROFOUND SEARCHER of this world?* It is evident from the *epistles* of St. Paul, and especially from *that* to the *Hebrews*, that the apostle sometimes followed this *mystical* method of explaining scripture. It may also be inferred from several passages of St. John's gospel, that our Saviour himself seems to give in to that way.

THERE were several places set apart for these *searches*, or *expositions*. Sometimes they were done in *private houses*. For there was no *Jew* of any learning or fashion, but what had in the upper part of his house<sup>r</sup>, one or more rooms, where he was wont, at certain times to retire, either to pray, or to meditate, or to discourse upon some subject relating to the law. Several instances of persons retiring on the *house top* to exercise themselves in works of piety and devotion, are frequently to be met with in the *sacred writings*<sup>s</sup>. The windows of these apartments were to look towards *Jerusalem*, in imitation of *Daniel* vi. 10. But generally these exercises and debates were transacted in the *schools, academies, or houses of searching*, which were adjoining to every famous synagogue, and were sometimes also named *synagogues*. In these were the *disciples of the wise* brought up and instructed, in order to be qualified for *rabbies* or *doctors*. Lastly, the explanations of scripture, and particularly the *sermons*, were rehearsed in the *synagogue* itself, on the *sabbaths days* and other *festivals*.

IN the *ancient synagogue*, as it was at first settled and estab-

<sup>m</sup> דַּרְשׁ Darasch.    <sup>n</sup> דִּרְשׁ Derasch.    <sup>o</sup> דַּרְשָׁן Darshan.

<sup>p</sup> Darasch, already set down.    <sup>q</sup> 1 Cor. i. 20. σὺζητῶντες.

<sup>r</sup> They are called in *Latin* *Cenacula*. It was in one of them that our Saviour celebrated his last passover. And in a like place where the Apostles assembled together, when the Holy Ghost came down upon them.

<sup>s</sup> 1 Kings xvii. 19. Dan. vi. 10. Acts i. 13. x. 9. xx. 8. Ἰππεῖον, or *upper room*, is called by the *Latins* *Cenaculum*. In one of these our Saviour celebrated the passover, and the Holy Ghost descended on the Apostles.

established by *Ezra*, the *priests* and *Levites* made those discourses, only with a design to facilitate the understanding of the *text* of the *sacred* writings<sup>t</sup>. In our Saviour's time, the duty of preaching, and of giving others leave to do so<sup>u</sup>, belonged to the rulers of the synagogue. This manifestly appears from the *Acts of the Apostles*; wherein we are told, that the rulers of the synagogue gave the Apostles leave to speak<sup>x</sup>. It is very probable, that whenever *Jesus Christ* preached in the synagogues, it was not without the permission of the president or chief ruler, though it be not expressly said so in the gospel, without doubt, because it was a known custom. What indeed may seem strange, is that the *Jews* should suffer *Jesus Christ*, or his disciples, to preach in their synagogues. But our wonder will cease, if we do but consider, 1. That they were *Jews*, and strict observers of the law. 2. That they were well versed in the law, and even were *Rabbins*, or *Doctors*. That *Jesus Christ* was so, is unquestionably certain, since he is frequently called *Rabbi* by his disciples, and even by the *Jews* themselves<sup>y</sup>: now it was unlawful for them to give this title to any one, but what had been admitted to that honourable degree by the imposition of hands. The same thing may be affirmed of *St. Paul*, and even of some of the other Apostles. At least we find *Barnabas*, *Simeon*, *Lucius*, and *Manan*, styled *Doctors* in the *Acts*<sup>z</sup>. The same is further evident from this one *circumstance*, recorded in the holy scriptures, That the Apostles *sat down* when they came into the synagogues<sup>a</sup>. For several learned authors have observed, that the word to *sit down* in these places, doth signify to *sit* among those who were wont to teach or preach. And the rulers of the synagogue undoubtedly supposed, that the Apostles, as they sat in those places were come with a design to teach the people. 3. But supposing that they had not been Doctors; yet they might have claimed this privilege, as persons of gravity, learning, and unblameable conversation, such as they were in the judgment even of their very enemies. For we are told, that not only the Doctors, but also the sons, or disciples of the *wise*, that is, the young student, and such as stood candidates for the degree of *Rabbi* or *Doctor*; and

<sup>t</sup> Nehem. viii. 2—5<sup>u</sup> Philo. de. vit. Contemplat. p. 691.<sup>x</sup> Acts xiii. 15. <sup>y</sup> Matth. xxvi. 25. 49. Mark ix. 5. John i. 38. <sup>z</sup> Acts xiii. 1. διδάσκαλοι. <sup>a</sup> Matth. xxvi. 55. Acts xiii. 14. 1 Cor. xiv. 30.

and even some of the common people, if duly qualified for it, were allowed to teach in the synagogues. It was but common prudence therefore in the *Jews*, to let *Jesus Christ*, and his Apostles, preach in these assemblies of their's, for fear of provoking the people, who had a great respect and veneration for them, and to rest satisfied with hindering them, as much as possible, from spreading and publishing their doctrine in other places. It is evident from the *New Testament*, and *ecclesiastical history*, that the sermons and discourses spoken by the *primitive Christians* in their assemblies, were regulated much after the same manner, as those that were delivered in the ancient *synagogue* of the *Jews*. There were also in every synagogue several *ministers*, who had different employments assigned them :

1. One called *sheliach zibbor*, or the *messenger* or *angel of the synagogue*, standing before the *ark* or *chest* wherein the scriptures were kept, repeated the prayer *cadisch* before and after the reading of the law. This was to be a person very eminent for his learning and virtue. Sometimes indeed the chief ruler, or one of the *elders* of the synagogue, repeated this prayer, but most commonly the *sheliach zibbor* did it. And hence it is, that the bishops of the seven churches of *Asia*, are in the *Revelations* called the *angels* of those churches, because what the *sheliach zibbor* did in the synagogue, that the bishop did in the church of Christ.
2. Another officer, who was called the *minister of the synagogue*, from the pulpit gave the *Levites* notice when they were to sound the trumpet <sup>b</sup>. This minister read sometimes the law; though at first there was no particular person set apart for the doing it; for, excepting women, any one that was but qualified for it, and pitched upon by the ruler of the synagogue, might do it. It is commonly supposed, that the *deacons*, appointed among the *primitive Christians*, of whom mention is made in the *epistles* of St. *Paul*, were in imitation of these *ministers of the synagogue*. But it is to be observed, that these *deacons* are very different from those of whom we have an account in the 6<sup>th</sup> chapter of the *Acts*, and which answered to the collectors of the alms, spoken of before. Besides these two *ministers*, there was another of an inferior degree, called *chasan*, that is, the *guardian*, or *keeper*. His business was to take the book of the law out of the chest wherein it was kept; to give it the person that was appointed to read; to take it of him

<sup>b</sup> See above, p. 68, note °.

him after he had done, and to lay it up in the chest again. He was likewise to call out *him* that was pitched upon by the ruler of the synagogue to read the *lesson* out of the *law*, or the *prophets*, to stand by and overlook him whilst he did it, and to set him right, when he read amiss. He blew also the trumpet upon some particular occasions, as to give notice of the *sabbath*, of the beginning of the *new year*, to publish an *excommunication*, and the like. This *minister* was moreover to let the people know when they should say *amen*, after the prayer which the *angel* of the synagogue repeated before and after the reading of the law. Lastly, his business was to take care of the synagogue, to shut and open the doors of it, to sweep and keep it clean: he had the charge of the utensils belonging to it, fastened the veil before the ark or chest wherein the law was kept, and took it off, when there was occasion. This office was very much like that of a *church-warden* (or rather *church-clerk*) among us.

SEVERAL learned men are of opinion, and it is indeed very probable, that the *government* and *service* in the *Christian church* were first taken from those of the *synagogue*. Several instances of this agreement between them are to be met with in the New Testament. But we must not expect to find an exact resemblance between them, either for want of ancient monuments, or because the same officers both of the *church* and *synagogue*, had more than one name, which often occasions a great deal of perplexity and obscurity in these matters; or else, because they were confounded, when their *offices* or *employments* had any relation one to another.

THE times of the *synagogue service* were *three times a day*; viz. in the *morning*, in the *afternoon*, and at *night*<sup>c</sup>. But though this *service* was performed every day, yet there were *three days* in the week that were more solemn than the rest, and on which they thought themselves more indispensibly obliged to appear in the *synagogue*; namely, *Mondays*, *Thursdays*, and *Saturdays*, the most solemn of all. As more sacrifices than ordinary were offered on the *sabbath day*, and other *festivals*, they were wont to have pray-  
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<sup>c</sup> In the *morning*, at the time of the *morning sacrifice*, in the evening, at the time of the *evening sacrifice*, and at the *beginning of the night*, because till then the *evening sacrifice* was still left burning upon the altar. Dr. Prideaux Conn. P. I. B. VI. under the year 444. Sect. 3. concerning the time of the *synagogue service*.

ers *four times* upon those days. We shall give an account only of the *morning service* of the *synagogue*, without entering into the particulars of *that* which was performed in the *evening*; because they were both pretty much alike, and besides, the latter was attended with less solemnity than the former.

BEFORE the beginning of the *publick prayers* by the *angel of the synagogue*, the people repeated several private ones, which were of a considerable length. These consisted of 19 prayers; the *first* of which contained praises to God; in the *second* they confessed their sins, and begged pardon for them; the *third* contained thanksgivings and petitions, for all the wants and necessities of this life, as well spiritual as temporal, &c.<sup>d</sup> These nineteen prayers were not however said all at length on the sabbath day, and other festivals; and even on common days, several repeated only a summary of them. When these prayers were ended, the *minister standing* up, began the publick prayers, the people likewise *standing*, and *bowing* the knee and body, (as did also the minister,) from time to time, at the rehearsing of some particular passages. They had also then their heads covered with a vail. Their service began and ended with the prayer *Cadisch*, which the *Jews* generally joined at the end of all their prayers; it was composed in these terms, which come very near those of the *Lord's Prayer*: *Hallowed be his great Name in the world, which he has created according to his good pleasure, and may his Kingdom be established. May we behold his redemption spring up and flourish. May his Messiah suddenly appear in our days, and in the days of all the house of Israel, to deliver his people.* Prayers being ended, the minister or *Chasan*, before mentioned, took out of the chest the book of the law; whereupon the whole congregation shouted, and expressed a great deal of joy and satisfaction. This book consisted of several large *volumes*, or *rolls* of *vellum*, stitched or glued very neatly together, and fastened at one end to *sticks* very nicely turned.<sup>e</sup> As the whole *Pentateuch*, that is, the *five books* of Moses, could not possibly be read over at once in one of their assemblies, the *Jews* divided it in several large sections, which they called *Paraschahs*; one of which being read every sabbath day, the whole *Pentateuch* was by this means read over  
once

<sup>d</sup> You may see all these prayers at length in Dr. Prideaux, *ubi supra*.

<sup>e</sup> As all books formerly were.

once every year <sup>f</sup>. They began it on the sabbath next after the feast of *tabernacles*. It was divided into *fifty three* or *fifty four* sections <sup>g</sup>, and each section was again subdivided into *seven* parts for so many readers. The book being opened, or rather unfolded, he that was to read, rehearsed some short prayers over it, which the people joined in, by way of *responses*. After which he that was appointed to read first, began the section for that day. There were commonly *seven* readers each sabbath. Every *Israelite* had the privilege of *reading*, except women, slaves, and others that were deemed unfit for it. They commonly however pitched upon a *Priest*, a *Levite*, a *Doctor*, or person of distinction among the people, sooner than on any of the *vulgar*, who were not permitted to read till the others had done <sup>h</sup>. When the last reader had made an end of reading, he folded the book, and gave it the *Chafan*, or Minister, who put it again into the chest. After which followed some thanksgivings or *doxologies*, which ended with the prayer *Cadisch*. The person that read, did it standing; but the audience either stood up, or sat down, as they thought fit.

AFTER the reading of the *law*, followed that of the *pro-*

<sup>f</sup> Their manner of reading the *law*, was as followeth. "The whole law, or five books of *Moses*, being divided into as many sections, or lessons, as there are weeks in their year, (as hath been shewn) on *Monday* they began with that which was proper for that week, and read it half way through, and on *Thursday* proceeded to read the remainder; and on *Saturday*, which was their solemn sabbath, they did read all over again, from the beginning to the end of the said lesson or section; and this both morning and evening. On the week days they did read it only in the morning, but on the sabbath they did read it in the evening, as well as in the morning, for the sake of labourers and artificers, who could not leave their work to attend the synagogues on the week days, that so all might hear, twice every week, the whole section or lesson of that week read unto them." Dr. *Prideaux* Connect. P. I. B. VI. under the year 444.

<sup>g</sup> The *Jewish* year being *lunar*, they had near 54 weeks in it. See *Leusden's* Preface to his *Hebrew Bible*. Sect. 1.

<sup>h</sup> A *Priest* was called out first, and next a *Levite*, if any of these orders were present in the congregation, and after that any other *Israelite*, till they made up in all the number of *seven*. And hence it was accidentally, that every section of the law was divided into *seven* lesser sections, for the sake of these seven readers. And in some *Hebrew* bibles these lesser sections are marked in the margin; the first with the word *Choen*, i. e. the *Priest*; the second with the word *Levi*, i. e. the *Levite*; the third with the word *Shelishi*, i. e. the third, &c. Dr. *Prideaux*, ubi supra.

*prophets*, before which they rehearsed some passage out of the writings of *Moses*. On *Mondays* and *Thursdays* they read only the *law*, but on the *sabbath*, as also on *fast days* and *festivals*, they read the *prophets*, and that in the *morning* only; for in the *afternoon* they constantly read nothing else but the *law*. The *Jews* did not reckon among the *prophetical writings* the *moral books* of the holy scripture, otherwise called the *Hagiographa*, as the book of *Job*, the *Psalms*, *Proverbs*, *Ecclesiastes*, and the *Song of Solomon*; which were read in their synagogues only upon particular occasions. Neither did they rank among the *prophets*, the books of *Ruth*, *Hester*, *Ezra*, *Nehemiah*, nor even that of *Daniel*<sup>i</sup>, though they read some portions out of the four *first* on their solemn days. As for the *Psalms of David*, the greatest part of the prayers and thanksgivings that were used in the synagogue being taken from thence, they dispensed with reading some passages extracted out of them. What they meant therefore by the *prophets*, was, the books of *Joshua*, *Judges*, *Samuel*, *Kings*, and *Chronicles*: These they supposed to have been written by *prophets*, and gave them the name of the *former prophets*. 2. In the second class they placed *Isaiah*, *Jeremiah*, and *Ezekiel*, with the twelve lesser prophets; all these they call the *latter prophets*. It is indeed amazing how *Daniel* came to be excluded from among the prophets, since there is no one book more *prophetical* in the whole Bible. Perhaps because it was not read in the *synagogue*, as being too hard to be understood by the people, it came by that means insensibly not to be placed among the prophets. However it be, by the *law* and the *prophets*, mentioned in the New Testament<sup>k</sup>, we are to understand the five books of *Moses*, and the *prophetical writings* as here set down, though the *Psalms* seemed to be included in that division<sup>l</sup>. The same ceremonies before and after the reading of the prophets were used, as at the reading of the *law*,

<sup>i</sup> And that for this reason; because, says *Maimonides*, every thing that *Daniel* wrote, was not revealed to him when he was awake, and had the use of his reason, but in the night only, and in obscure dreams. Or, according to others, because he lived more like a courtier than a prophet. All these are certainly very insignificant arguments.

<sup>k</sup> Matth. v. 17. vii. 12. xi. 13. xxii. 40. Acts xxvi. 22.

<sup>l</sup> Luke xxiv. 25, 27, 44. This last verse runs according to the *Jewish* division of the holy scripture into three parts: *All things must be fulfilled which are written in the law, and in the prophets, and in the psalms*, &c. Where by the *psalms* is meant the third part called *Hagiographa*.



*law*, except that there were some additional thanksgivings then repeated. The prophetic writings were not read over from one end to another; but such parts of them were picked out, as had a relation to what was read before out of the *law*. To read the prophets, there was a particular person appointed different from him that had read the *law*; and sometimes young men that were under age, were admitted to do it.

AFTER the *Hebrew language* ceased to be the mother tongue of the Jews, the *holy scriptures* were from that time forward interpreted in their synagogues either in *Greek* or *Chaldee*; which afterwards gave rise to the *Chaldee paraphrases* now extant<sup>m</sup>. Some are of opinion, that this custom was established by *Ezra*; others, on the contrary, fix the beginning of it to the time of the *Maccabees*; which last is the most probable. This way of interpreting scripture was performed in the following manner: The *minister*, (or any other person that was appointed to read) read *one verse* in the *original Hebrew*, if it was out of the *law*; and three *verses* together, when it was out of the *prophets*; then stooped to let the *interpreter* speak; who standing near him, rendered the whole in the vulgar tongue<sup>n</sup>. This *interpreter* was reckoned by the *Jews* less honourable than the *reader*, undoubtedly out of respect to the *original text*. And even very young persons were admitted to this office, where nothing was wanting but a good memory<sup>o</sup>. Here we must observe, that there were several places of scripture which it was not lawful to interpret; as the incest of *Reuben*<sup>p</sup>, of *Thamar*<sup>q</sup>, and *Ammon*, the  *blessing* which used to be given by the *Priest*<sup>r</sup>; and the latter part of the history of the *golden calf*<sup>s</sup>; which last was omitted for fear of creating in the people an ill opinion of *Aaron*. And this no doubt was the reason why *Josephus* hath made no mention at all of the *golden calf*. St. *Paul* in his first *epistle* to

<sup>m</sup> Such are those of *Onkelos*, *Jonathan*, &c.

<sup>n</sup> Dr. *Prideaux* gives us the same account of this matter, *ubi supra*. But according to *Lamy*, the reader softly whispered in the interpreter's ears, what he said, and this interpreter repeated aloud what had been thus whispered to him.

<sup>o</sup> Dr. *Prideaux* is not of the same opinion, — for, saith he, “learning and skill in both languages (*Heb.* and *Chald.*) being requisite, when they found a man fit for that office, they retained him by a salary, and admitted him as a standing minister of the “synagogue.” *ibid.*

<sup>p</sup> Gen. xxxv. 22.      <sup>q</sup> xxxviii. 16.      <sup>r</sup> Num. vi. 23 — 26.

<sup>s</sup> Exod. xxxii. 21 — 25.

to the *Corinthians*<sup>†</sup>, alludes to this custom of *interpreting the scriptures* in the *synagogue*, as we have observed on that place. The reading of the prophets, according to the *Rabbins*, was closed with the Priest's blessing; after which the congregation was dismissed, unless some body was to preach.

THE *afternoon service* consisted, 1. in singing the eighty fourth *psalm*, from the fifth verse to the end, and all the hundred and forty fifth. During which the *Sheliach Zibbor*, or *angel of the synagogue*, stood up, while all the people sat down. 2. In rehearsing the prayer *Cadisch*. 3. In saying first in a low voice, and afterwards aloud, one of the prayers that had been said in the morning, with several other prayers and thanksgivings. 4. They concluded the *service* with the prayer *Cadisch*. The *evening service* was almost the same.

ONE of the principal ceremonies performed in the *synagogue* was *circumcision*; though it was also done sometimes in private houses.



### Of Holy Persons.

HAVING dwelt longer upon the *holy places* of the *Jews* than was at first intended, we shall endeavour to be as concise as possible in other matters, without omitting however any one thing essential or necessary to our present design.

The kings  
of the  
*Jews*.

WE may very properly set the *kings* of the *Jews* at the head of those persons they reckoned *holy*. The commonwealth of *Israel* was at first a *theocracy*, that is, governed by God; he was the ruler of it in a more especial manner than of the rest of the universe<sup>a</sup>. He had regulated the government thereof, given it laws, and prescribed what rewards and punishments should be dispensed therein. The *judges*, by whom it was governed for a considerable time, held their power and authority immediately from him. Now what can a king do more than this? The *ark of the covenant*, with the *cherubims* that stood over the *mercy seat*, were the throne of this glorious monarch. God therefore being the chief and immediate governor of the *Israelites*,

<sup>†</sup> 1 Cor. xiv.

<sup>a</sup> Isaiah xlv. 6. Psalm lxxxiv. 4.

*Israelites*, whenever they committed idolatry, they not only offended against their maker and preserver, but also incurred the guilt of high treason, as acting against their lawful sovereign: which undoubtedly was the chief reason why their magistrates were ordered to punish every idolater with death. The *Israelites* perceiving *Samuel* was broken with age, and moreover being disgusted at the administration of his sons, had the boldness to require a king like other nations <sup>b</sup>. Which request being granted them, their government became *monarchical* and even *absolute*: whereas before, under *Moses* and the *Judges*, it was limited. *Saul*, their first king, wore for the badges of his *regal authority* a *crown* or *diadem*, and a bracelet on his arm. We may frame some idea of these *royal ensigns* used by the kings of the *Jews*, from the insults of the soldiers over our Saviour *Jesus Christ*, when they treated him as a mock-king <sup>c</sup>.

THOUGH the administration of the *Jewish* government was in the hand of kings, yet God was looked upon as the supreme director of it, whilst the kingdom remained elective, as under *Saul* and *David*; but when it once became hereditary under *Solomon*, the government was entirely managed by the kings. Notwithstanding this alteration, God was still reckoned the king of *Israel* <sup>d</sup>; for which reason *Jerusalem* was stiled *the city of the great king* <sup>e</sup>. And the *Jews*, even when they were in subjection to their kings and the *Roman emperors*, valued themselves upon having had God for their king; and it was undoubtedly upon the account of this privilege they told *Jesus Christ*, that they *never were in bondage to any man* <sup>f</sup>. It was unlawful for them to chuse any one for their king, unless he was an *Israelite*, or, at least, an *Idumæan*; those being looked upon by the *Jews* as their brethren; and therefore the *Herods*, though *Idumæans* by extraction, were admitted to the regal dignity. But a *woman* was absolutely excluded from the throne. So that *Athaliah's* reign was a downright usurpation, and she was deservedly put to death for it. We find *Asa* commended in holy scripture for having removed *Maachab* his mother from being queen <sup>g</sup>, when she had invaded the government. There is but one instance of a queen's reigning over *Israel*, viz. *Alexandra* the daughter of *Jannæus*; but

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<sup>b</sup> 1 Sam. viii. & xii. chap.  
xiii. 10. Zephaniah iii. 15.  
<sup>f</sup> 1 Kings xv. 13.

<sup>c</sup> Matth. xxvii. 28, 29.

<sup>e</sup> Hosea

<sup>d</sup> Matth. v. 35.

<sup>g</sup> John viii. 33.

she cannot so properly be said to have ruled as the *Pharisees*, to whom she left the whole administration of affairs.

*Anointing* was a ceremony that also accompanied the coronation of the kings of *Israel*, and therefore they are frequently named in scripture *the anointed*<sup>h</sup>. What sort of oil was used on this occasion, is not agreed among the *Rabbins*. Some asserting that it was the *oil of holy ointment*<sup>i</sup>, which was made for the anointing of the Priests. Others, on the contrary, maintaining that it was a particular kind of *holy oil* made on purpose<sup>k</sup>. This ceremony was performed either by a *prophet* or the *high-priest*. One may see at length in the *sacred writings* the several duties incumbent on the kings of *Israel*<sup>l</sup>, and the abuses they made of their power. Among the duties prescribed to them, there is this very remarkable one, That as soon as they were settled upon the throne, they were to write with their own hand a copy of the book of the *law*, which they were to carry about with them, and *read therein all the days of their life, that they might learn to fear the Lord*<sup>m</sup>, and have the divine laws constantly before their eyes, as models of those which they prescribed to their subjects. Hereby God gave them to understand, that they were not to look upon themselves as independent, and that their laws were subordinate to his; for when he appointed and set them up, he still reserved the supreme authority to himself.

THE last thing we are to take notice of concerning the kings of *Israel*, is, That, according to the *Rabbins*, they were obliged to read publickly every seventh year at the feast of *tabernacles*, some passages out of *Deuteronomy*, in that part of the temple which was called the court of the women. This custom they ground upon *Deuteronomy xxxi. 10—13.* though there is no mention at all made of a king in that place.

Of the  
high-  
priest.

THERE were three orders of *holy persons* that commonly ministered in the tabernacle, and afterwards in the temple, the *high-priest*, the *priest* and the *Levites*. The *high-priest* was otherwise called<sup>n</sup> *the priest* by way of eminence, and sometimes the *head* or *chief of the high priests*, because the name of *high-priests* was given to the heads of the *sacerdotal*

<sup>g</sup> 1 Sam. x. 1. xvi. 13. 1 Kings i. 34. xix. 16. <sup>h</sup> 2 Sam. i. 14. 21. Psalm cv. 15. 1 Sam. xxiv. 6. <sup>i</sup> Exod. xxx. 25. <sup>k</sup> Psalm lxxxix. 20. <sup>l</sup> Deut. xvii. 16—20. 1 Sam. viii. 11—17. See Maimonides Tract. Melakim. <sup>m</sup> Deut. xvii. 19. <sup>n</sup> Exod. xxix. 30. Nehem. vii. 65.

*dotal* families or courses. He was the greatest person in the state next the king; and was not only above the rest of the *holy persons*, but was also deemed equal to the whole body of the people of *Israel*, because he represented it. His business was to perform the most sacred parts of the *divine service*, as will be shewn hereafter. He was likewise commonly president of the *Sanhedrim*; but it doth not seem to have been absolutely necessary that it should be a high-priest who should preside over that body, and whenever one was chose to fill up that post, a greater regard was had to his personal qualifications, than to his office. Though the high priesthood was elective, yet it was annexed to the family of *Aaron*°, who was the first that was invested with this dignity. From *Aaron* it descended to *Eleazar* his eldest son, and afterwards to *Ithamar* his second; after whose decease it returned again into the family of *Eleazar* by *Zadock*, and remained in it till the *Babylonish* captivity: Before which, as is commonly supposed, there were thirty *high-priests* successively, and from thence to the destruction of *Jerusalem* sixty, according to the computation of *Josephus*ᵑ.

UNDER the *first temple* the high-priest was elected by the other priests, or else by an assembly partly consisting of priests. But under the *second temple* they were frequently chosen by the kings. According to the law, they had their office for life. But this custom was very ill observed, especially about the time of our Saviour's birth, when the dignity and authority of the high-priest dwindled almost to nothing; that is, when it came to be purchased for money, or given without discretion and judgment, according to the caprice of those that had the supreme power in their hands, or else to those that had the people on their side; by which means worthless men happened to be promoted to this honourable dignity, or else raw, unexperienced, and ignorant persons, and sometimes even those that were not of the sacerdotal race. While the tabernacle and first temple were standing, these four ceremonies were observed at the consecration of the high-priest. I. He was washed or purified with waterᵑ. II. They put on him the priestly garments. Now besides those that he had in common with the rest of the priests, these four were peculiar to him. 1. The *coat or robe of the ephod*, which was made of blue wool, and on the hem of which were seventy two

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golden

° Numb. iii. 10. ᵑ Joseph. Antiq. xx. 8.   ᵑ See Exod. xxix. where you have an account of the priest's consecration.

golden bells separated from one another by as many artificial *pomegranates*. 2. The *ephod*, which is called in *Latin* *superhumale*, because it was fastened upon the shoulders. This was like a waistcoat without sleeves, the hinder part of which reached down to the heels, and the fore part came only a little below the stomach. The ground of it was fine twisted linen, worked with gold and purple, after the *Phrygian* fashion<sup>r</sup>. To each of the shoulder-straps of this *ephod*, was fastened a precious stone, (an *onyx* or a *Sardonian*) in which were engraven the names of the *twelve tribes of Israel*<sup>s</sup>. 3. The high-priest wore moreover upon his breast, a piece of cloth doubled, of a span square<sup>t</sup>, which was termed the *breast-plate*, otherwise the *rationale* or *oracle*. It was wove and worked like the *ephod*, and in it were set in sockets of gold, *twelve precious stones*, which had the names of the *twelve patriarchs* engraven on them. The *Urim* and *Thummim* were also put in it. (The former of these words signifies *light*; and the latter *truth*, or *perfection*.) These were consulted upon important occasions, and especially in time of war<sup>u</sup>. The learned are not agreed about the *form* or *figure* of them, nor about the *manner* in which the *oracle* or *answer* was given by God, when consulted by the high-priest, nor even whether the *Urim* and *Thummim* had different uses<sup>x</sup>. There is no mention of this *oracle* in scripture, after the succession was settled on the family of *David*, and the *Theocracy* was ceased, because as some pretend, it was by this God revealed his will, and gave his orders to the *Israelites*, as their king<sup>y</sup>. The *Urim* and *Thummim* did entirely cease under the *second temple*. 4. The fourth ornament peculiar to the high-priest, was a *plate of gold*, which he wore upon his forehead, which was tied upon the lower part of his *tiara* or *mitre*, with purple or blue ribbons. On it were engraven these two *Hebrew* words, *Kodesch lajehova*, that is, *Holiness to the Lord*, whereby was denoted the holiness belonging to the high-priest. This plate was also called the *crown*<sup>z</sup>. All these clothes and ornaments the high-priest was obliged to have on, when

\* The *Phrygians* are supposed to have been the first inventors of embroidery. \* Exod. xxviii. 6, 7. Joseph. Antiq. l. 3. chap. 8.

† In that on the right shoulder were the names of the six eldest, and in that on the left, those of the six youngest. *Iamy*, p. 161.

‡ Exod. xxviii. 15, &c. § 1 Sam. xxviii. 6. xxx. 7, 8.

\* Concerning the *Urim* and *Thummim*, See Dr. *Prideaux* Conn. P. I. Book III. under the year 534. † This is the opinion of Dr. *Spencer*.

‡ Exod. xxix. 6. and xxxix. 30.

when he ministered in the temple, but at other times he wore the same clothes as the rest of the priests. And this according to some learned writers, was the reason why St. Paul knew not that *Ananias* was the high-priest, when he appeared before him in the *Sanhedrim*<sup>a</sup>.

III. Another ceremony practised at the consecration of the high-priest, was, *anointing with oil*<sup>b</sup>. The *Rabbins* tell us that the holy oil, which *Moses* had made by God's direction<sup>c</sup>, having been lost during the *captivity*, they observed only the other ceremonies, without anointing the high-priest at all.

IV. THE last ceremony performed at the consecration of the high-priest, was a *sacrifice*, of which a full account may be seen in *Exodus*<sup>d</sup>, and *Leviticus*<sup>e</sup>.

THE high-priest might execute the functions of the other priests whenever he pleased. Those that peculiarly belonged to him, were to make *expiation* for the people; and to ask counsel of God by the *urim* and *thummim*. This he did standing in the sanctuary with his priestly garments on, and his face turned towards the *ark*.

THE high-priest being looked upon as the most *sacred* person in the whole land of *Israel*, nothing was omitted that could any way tend to procure him honour and respect. For, 1. as hath been already observed, *He was to be of the family of Aaron*, which this dignity was so firmly annexed to, and so strictly entailed upon, that all the rest of the *Israelites* were as much excluded from it, as if they had been perfect strangers<sup>f</sup>. The law was so very strict in this particular, that if any one out of another *tribe* presumed to execute the office of high-priest, he was put to death without mercy. 2. It was necessary that he should be of an honourable and creditable family, and also that he should himself be without blemish<sup>g</sup>. And therefore the officers of the *sanhedrim* were very exact in enquiring into the *genealogy* of every high priest and examining his body<sup>h</sup>. When they found any one unqualified, according to the law, they put on him a black garment, and a veil of the same colour, and excluded him from the *sanctuary*; whereas they gave a white garment to him that was found blame-

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less,

<sup>a</sup> Acts xxiii. 5.    <sup>b</sup> Exod. xxx. 30. &c.    The oil was poured upon the priest's fore-head, and this unction was made in the form of the letter X.    *Lamy*, p. 160.

<sup>c</sup> Exod. xxx. 22, &c.    <sup>d</sup> Exod. xxix. 1, &c.    <sup>e</sup> Levit. viii. 14, &c.    <sup>f</sup> Num. iii. 10.    <sup>g</sup> Levit. xxi. 18.    <sup>h</sup> Ezra. ii. 61, 62.

less, and every way duly qualified for it, and sent him back to minister among his brethren. Some allusion seems to be made to this custom in the *Revelation of St. John*<sup>1</sup>. 3. As of all the *legal* pollutions none was greater than that which was contracted by the touching of a dead body, the high-priest was consequently commanded not to be at the funeral even of his *own father*<sup>k</sup>. And therefore he never broke off the *divine service* upon such an occasion, as the other priests were obliged to do, when being upon duty, they heard of the death of a near relation. *Philo*<sup>l</sup> expressly says, that the high-priest was to put off all natural affection, even for father and mother, for children, brothers, &c. whenever it came in competition with the service of God. *Jesus Christ* had undoubtedly an eye to these maxims, when he said to the multitudes that followed him, *If any man come to me, and hate not his father and mother, and wife and children, and brethren and sisters, he cannot be my disciple*<sup>m</sup>. The high-priest was moreover forbidden to use those outward marks of sorrow, which were generally practised among the *Jews*, as uncovering the head, and rending one's clothes<sup>n</sup>. But this prohibition must undoubtedly be restrained to the high-priest's garments<sup>o</sup>, and the times of mourning; since we find in scripture, that on other occasions they were wont sometimes to rend their clothes, as when *blasphemy*, either real or pretended, was uttered in their presence. 4. The high-priest was ordered to abstain from wine and other strong liquors at the time of the celebration of *divine service*<sup>q</sup>. The same injunction was also laid upon the rest of the priests. To these particulars, the *Rabbins* have added several others, which excluded men from the high priesthood, but there is very little certainty in all they have advanced upon this head. 5. The high-priest was not allowed to marry a *widow*, or a *divorced woman*, or even a virgin, of whose virtue there was the least suspicion. According to *Philo*<sup>r</sup>, she was to be of the sacerdotal race. As for the rest of the priests, they might marry widows, and women of other families<sup>s</sup>. If the high-priest had contracted an unlawful marriage, he was obliged

<sup>1</sup> Revelat. iii. 4, 5. 18.

<sup>k</sup> Levit. xxi. 11.

<sup>l</sup> Philo de

monarch. p. 639.

<sup>m</sup> Luke xiv. 26.

<sup>n</sup> Levit. xxi. 10. The

*Jews* were wont in time of affliction to uncover their heads, and put dust or ashes upon them.

<sup>o</sup> Philo de monarch. p. 639.

<sup>p</sup> Matth. xxvi. 65.

Mark xiv.

63. <sup>q</sup> Lev. x. 9.

See Philo de monarch. p. 637.

<sup>r</sup> Philo de

monarch. p. 639.

<sup>s</sup> Levit. xxi. 7. Joseph. Antiq. l. 3. 10.



obliged either to divorce his wife, or quit the priesthood, His whole family, in short, was to be of so inviolable a chastity, that if any one of his daughters prostituted herself, she was burnt alive.

WHEN the high-priest had happened to pollute himself, before the celebration of *divine service*, there was a sort of a vicar, named *Sagan*, appointed to supply his place. We meet with some foot-steps of such an officer as this, in *Jeremiah* lii. 4. He was also sometimes stiled *high priest*, which gives some light to *Luke* iii. 2. where we find *Annas* and *Caiaphas* both honoured with that title. This *Sagan* had the precedence before all the other priests. He is thought to be the same as the *captain of the temple*, mentioned in the *New Testament*<sup>t</sup>.

THERE were also among the priests, several degrees of Of the distinction and subordination. 1. The *Thalmudists*, for priests. instance, authorized by *Deuter.* xx. 2, 3. speak of a *priest of the camp*, otherwise called *the anointed for the wars*, whose business was to exhort the army to fight valiantly. Some place him above the *Sagan*. 2. The priests were also distinguished otherwise<sup>u</sup>. There were usually two, called *Catholicks*, who were set apart to supply the *Sagan's* place, when there was occasion. 3. Besides these, there were seven that kept the keys of the *court of the priests*. 4. Others had the super-intendency of times, places, offices, &c. Such a regulation as this, was absolutely necessary for the maintaining of order in a *service* of so great a length, and so full of variety.

THE common priests were of the family of *Eleazar*, and of *Ithamar*, the sons of *Aaron*. They were by *David* divided into four and twenty *courses*, or *families*<sup>x</sup>; who performed the *divine service* weekly by turns, and according to their rank. That of *Abia*, mentioned *Luke* i. 5. was the eighth<sup>y</sup>. But whereas at the return of the children of *Israel*, from the *Babylonish* captivity, no more than *four* of these *courses* could be found; *Ezra* therefore<sup>z</sup>, either to keep up the institution of *David*, or to follow his example, divided those *four courses* into *twenty-four*. The offices which the *course* upon duty was to perform every day, were appointed to the priests by lot<sup>a</sup>; but on the solemn feasts, several *courses* joined in the *service*. Each *course* had

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its

<sup>t</sup> Acts v. 24. comp. with 2 Maccab. iii. 4.      <sup>u</sup> Nehem. xiii. 13.  
<sup>x</sup> 1 Chron. xxiii. 6.      <sup>y</sup> 1 Chron. xxiv. 10.      <sup>z</sup> Ezra ii. 36—39.  
<sup>a</sup> Luke i. 9.

its *father, head, or president*, who were also stiled *high priests*; and this is the reason, why in the *gospel*, we find the *high-priests* so often mentioned.

THE people of *Israel* were also divided into twenty four *classes* each of which had a *head*. One person out of each of these *classes*, was appointed to attend upon the *divine service* on the *solemn feasts*; and to be, as it were, the representatives of the whole nation, because all the people could not possibly be assembled in the *court*, nor be present at the *sacrifices*. These were called the *stationary men*<sup>b</sup>.

THE same precautions and ceremonies that were used in the choice of a high-priest, were also observed in the election of the common priests. We have already observed, the difference between their quality and habits, which were plainer than the high-priest's, except when he entered into the *Holy of Holies*. They might keep on their habits as long as they staid in the temple, even after sacrificing was over; excepting the *belt*, which they were not allowed by the law to wear, but only in time of *divine service*; because it was made of *linen and woollen* woven together<sup>c</sup>.

THE *functions* of the priests were of two sorts. Some were *daily* performed, and consisted in general, 1. In offering the morning and evening sacrifices<sup>d</sup>. On the sabbath-day they offered *three*. 2. In lighting the *lamps*. 3. In burning the incense. 4. In guarding the *temple*, properly so called. And 5. In sounding the *trumpet* at the stated hours. These offices were subdivided into several others, which were appointed unto the priests by lot, four times a day. The other functions belonging to the priests were not daily: they consisted, 1. In judging of the *leprosy*, (which was a distemper that seems to have been peculiar to the *Jews*) and of other *legal uncleannesses*. This last business was the most troublesome by far, because of the numberless rules and restrictions that were to be observed in it. They were not all indeed prescribed by the *law*; but yet some of them were of a very antient date. It was undoubtedly upon their account, that St. *Peter* said<sup>e</sup>, *The law was a yoke, which neither they, nor their fathers, were able to bear*. 2. In judging also of the *things* and *persons* devoted

<sup>b</sup> See Cuzæus de Repub. Heb. l. ii. c. 12.

<sup>c</sup> Levit. xix. 19.

<sup>d</sup> The morning sacrifice was offered, as soon as the day began to break; and the evening one as soon as darkness began to overspread the earth; Lamy p. 147.

<sup>e</sup> Acts xv. 10.

devoted to God, and to appoint the price of their redemption. 3. In making the woman that was suspected of adultery drink the bitter water<sup>f</sup>. 4. In striking off the head of the *beifer* that was offered as an expiation for the murder, the author of which was not known<sup>g</sup>. 5. In setting the *shew-bread* on the golden table every sabbath-day, and in eating the stale loaves. 6. In burning the *red beifer*<sup>h</sup>, the ashes of which being mixed with water, served to purify those that had defiled themselves by touching a dead body. To this, as some imagine, St. *Paul* alludes, when he speaks of those that are *baptized*, that is *washed for, or because of the dead*<sup>i</sup>. This mystical interpretation is agreeable to St. *Paul's* method. He, in another place<sup>k</sup> alludes to this ceremony, which was most commonly performed by the high-priest. 7. Lastly, the priest's business was to instruct the people, to bring up the children of the *Levites*, and to answer the doubts and scruples that might be raised about any part of the *law*.

THE *Levites* were so named, because they were the posterity of *Levi*, one of the sons of *Jacob*. In point of dignity, they were of a middle rank, between the priests and the people. They were, properly speaking, the ministers and assistants of the priests, during the whole divine service<sup>l</sup>. At first they were divided into *three* branches, according to the number of the sons of *Levi*; that is, the *Gershonites*, the *Kohathites*, and the *Merarites*<sup>m</sup>. Their business at the time of their first institution, was to carry the *most holy place*, the *ark*, the *tabernacle*, with the boards and utensils belonging to it; they did not enter then upon their office, till they were thirty years old<sup>n</sup>; but after the building of the temple, they were admitted to serve at the age of twenty<sup>o</sup>. In process of time they were like the priests, divided into twenty-four classes, over every one of which was set a head or president; and each of these classes was again subdivided into seven others that were to attend every week upon the divine service by turns. King *David* assigned them other employments<sup>p</sup>. To some he committed the care of the *treasury* and *holy vessels*. Some he made *door-keepers*, *musicians*, &c. And others were appointed *officers* and *judges*. After the building of the temple,

<sup>f</sup> Numb. v. 15, &c.      <sup>g</sup> Deut. xxi. 5.      <sup>h</sup> Numb. xix.

<sup>i</sup> 1 Cor. xv. 29.      <sup>k</sup> Heb. ix. 13.      <sup>l</sup> Num. iv. 15.      <sup>m</sup> 1 Chron.

xv. 2.      <sup>n</sup> Numb. iii. 17.      <sup>o</sup> Num. iv. 3.      <sup>p</sup> Ezra. iii. 8.

1 Chron. xxiii. 24, 27.      <sup>p</sup> Ibid. ver. 4. and 5. and xxvi. 20.

<sup>z</sup> 2 Chron. xix. 11.

temple P, they kept the several apartments of it; and their business was likewise to instruct the people. The manner of their consecration was as follows <sup>r</sup>; after they had been purified with water, they were set apart for the service of God by imposition of hands; after which two young bullocks were sacrificed; the one for a sin offering, and the other for a whole burnt-sacrifice. Their clothes were made of linen, but somewhat different from those of the priests. They had under them some persons called *Nethinim*, that is, *given*; because they were given to them as servants. Their business was to carry the water and wood, and whatever else was wanted in the temple. The *Gibeonites* were at first employed in this drudgery <sup>s</sup>; as a punishment for the cheat they put upon the children of *Israel*. These *Nethinim* were always to be strangers <sup>t</sup>, and according to the *Rabbins*, were never allowed to marry one of the daughters of the *Hebrews*.

THE *Levites* had forty-eight cities assigned them <sup>u</sup>; but thirteen of them belonged to the priests. The *Jews* tell us, that all these cities were so many *sanctuaries*, or places of refuge for those that happened to kill any one unawares: However, we find but six appointed in scripture for that purpose <sup>x</sup>. There was nothing certainly more becoming the wisdom of God, than to chuse cities of refuge out of those that belonged to the *priests* and *Levites*, who were to be the dispensers of the divine mercy. This was very ill observed by the *priest* and *Levite*, of whom we read in the gospel <sup>y</sup>; who were so far from being inclined to pity an unhappy person that might have chanced undesignedly to kill another, that they would not vouchsafe so much as the least assistance to a poor traveller, that had been beat and wounded by thieves to that degree, as to be left half dead <sup>z</sup>. Besides, it would not have been at all proper, that a person guilty of murder, even unawares, should have fled into a city inhabited by common people, because this would have set an ill example; and some relation of the deceased might have been found there, who would have avenged his death. Moreover, the cities of the *Levites* being God's inheritance, they must consequently have been inviolable *sanctuaries*. The magistrates and officers belonging to the land of *Israel*, took a particular care to keep the

<sup>r</sup> 2 Chron. <sup>s</sup> Josh. ix. 23. <sup>t</sup> Deut. xxix. 11. <sup>u</sup> Numb. xxxv. 2, 3, 4, 5. 14. Josh. xxi. 4. <sup>x</sup> Deut. iv. 41. Josh. xxi. 17. <sup>y</sup> Luke x. <sup>z</sup> Ver. 30.

the roads that led to them very large, and in good repair; as free as possible from any ditch or rising ground that could any way retard the flight of the murderer. When he was come to any one of them the judges proceeded to examine, whether the murder had been committed designedly, or not: If designedly, he was condemned to die; but if by chance, he remained in *sanctuary* till the death of the high-priest, when he was delivered. It appears from scripture, that before these cities had the privilege of *sanctuary*, the person guilty of manslaughter fled for refuge to the altar <sup>a</sup>.



### *Of the Courts of Judicature among the Jews.*

AS the *councils* or *courts* of the *Jews* <sup>a</sup> partly consisted of *priests* and *Levites*, the *judges* and officers belonging to them may therefore very properly be ranked among their *holy persons*, as upon the account of their office they actually were. It is not consistent with our present design, or intended brevity, to trace up the very first beginning and origin of these *courts*; we shall therefore give only such an account of them, as is necessary for the illustrating the *New Testament*. Neither shall we say any thing of the seventy *judges* appointed by *Moses* <sup>b</sup>; nor even of the great *synagogue*, which consisted of an hundred and twenty persons, and was instituted, as the *Jews* pretend, by *Ezra*, for the restoring of the church and religion <sup>c</sup>.

THE *Jews* had three *councils* or *courts of justice*: 1. The court of *twenty-three*. There was one of these in every city, which had an hundred and twenty inhabitants. They took cognizance of capital causes, excepting such as were to be tried by the *sanhedrim*. 2. The court of *three*, which was instituted in every place, where there were less than an hundred and twenty persons. This determined only common matters between man and man. There is no mention of either of these tribunals in the scripture, or *Josephus*. Lastly, they had the *great council* or *sanhedrim*, otherwise called the *house of judgment*.

THERE

<sup>a</sup> Exod. xxii. 14. 1 Kings ii. 28.

<sup>b</sup> Deut. xvii. 12. 2 Chron. xix. 8.

<sup>c</sup> Exod. xviii. 21, 22. Deut. xvi. 18. See Dr. Prideaux's connect. P. I. B. V. under the year 446.

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hedrim.

THERE seems to be some traces of this last tribunal in the book of *Numbers*<sup>d</sup>, wherein it is said, that God appointed *seventy* elders to assist *Moses* in deciding controversies; and also in other places of holy scripture<sup>e</sup>. But some learned authors are of opinion, that the tribunal of *elders*, mentioned in the several places here referred to, was not the same as afterwards took the name of *sanhedrim*<sup>f</sup>, because there is not the least mention of it in the *Old Testament* on several occasions, wherein it must naturally have acted or interposed, had it been in being. Besides, the absolute authority which the kings of *Israel* took upon themselves, was inconsistent with that which the *sanhedrim* must have been invested with, as being the *supreme* tribunal of the nation. For these and other reasons, the forementioned authors have thought proper to fix the beginning of it to the time when the *Maccabees* or *Asmonæans* took upon themselves the administration of the government, under the title of *high-priests*, and afterwards of kings, that is ever since the persecution of *Antiochus*. However it be, it is certain that the *sanhedrim* was in being in our Saviour's time since it is often spoke of in the *gospels*<sup>g</sup> and *Acts of the Apostles*, and since *JESUS CHRIST* himself was arraigned and condemned by it. It subsisted till the destruction of *Jerusalem*, but its authority was almost reduced to nothing, from the time that the *Jewish nation* became subject to the *Roman Empire*<sup>h</sup>.

THIS assembly consisted of seventy-one or seventy-two persons, over whom were two *presidents*, the chief whereof was generally the high-priest; though it was not necessary he should always be so, as we have before observed. The other was a grave and sober person, of an illustrious family, that was named the *Ab*, or *father of the council*.

MOST of the members of this assembly were *priests* and *Levites*; but any other *Israelite* might be admitted into it, provided he was of a good and honest family, and unblameable in his life and conversation. Their *manner of sitting* was in a semicircle. At the two extremities there were two *registrars*, who took down the votes. All matters of importance, whether *ecclesiastical* or *civil*, were brought before

<sup>d</sup> Num. xi. 16.    <sup>e</sup> Deut. xxvii. 1. xxxi. 9. Josh. xxiv. 1. 31. Judges ii. 7.    <sup>z</sup> Chron. xix. 8. Ezek. viii. 11.    <sup>f</sup> The term *Sanhedrim*, was formed from the Greek *συνήδριον*, which signifies an assembly of people sitting.    <sup>g</sup> Matth v. 21.    <sup>h</sup> Mark xiii. 9. xiv. 55. xv. 1.    <sup>h</sup> Joseph. Antiq. l. xiv. 10. 17.

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before this tribunal; such, for instance, wherein a whole *tribe* was concerned; or those that related to war, to the priests, the prophets and teachers, and even to the kings. It is an opinion generally received among the *Rabbins*, that about forty years before the destruction of *Jerusalem*, their nation had been deprived of the power of life and death. And the greatest part of authors, that have treated of these matters, do assert, that this privilege was taken from them ever since *Judea* was made a province of the *Roman* empire, that is, after the banishing of *Archelaus*. They ground their opinion on these words of the *Jews* to *Pilate*: *It is not lawful for us to put any man to death*<sup>i</sup>. But whoever considers the state of the *Jewish* nation, and the authority of the *Sanhedrim* at that time, will find much reason to doubt, whether the *Jews* had then lost that *right*. So that another sense is to be put upon this passage, than what at first sight it seems to import, as is observed in the note on that place. 1. From these words of *Pilate* to the *Jews*, *Take ye him, and judge him according to your law*<sup>k</sup>, it may justly be inferred, that *they* could dispose of the life of *Jesus Christ*, there being no manner of ground for supposing this saying of *Pilate's* to be an *irony*. 2. *Pilate* found himself at a loss how to pass sentence of death upon a person in whom *he* found *no fault at all*, especially with respect to the *Romans*; and that in a case he had no notion of. It was not the custom of the *Romans* to deprive any country of its antient laws and privileges, when they reduced it to a *province*. And *Josephus* tells<sup>l</sup> us, that the *Roman senate* and *emperors* gave the *Jews* full liberty of enjoying their's, as before. If so, is it probable that they would have deprived them of one of the chief, the power of condemning a *blasphemer* or *transgressor* of the law to death? 3. There are some instances which undeniably prove, that the *Jews* had still the power of life and death. In the fifth chapter of the *Acts* we see their *great council* consulting how they might put the *Apostles* to death; and perhaps they would have put their wicked purposes in execution, had they not been dissuaded from it by *Gamaliel*<sup>m</sup>. The stoning of *St. Stephen* was nothing like those riotous and disorderly proceedings, which the *Jews* were wont to call *judgments of zeal*, as some writers have imagined. All is done here

<sup>i</sup> John xviii. 31.

<sup>k</sup> John xviii. 31. See Bynæus de Morte

Christi, l. 3. <sup>l</sup> Joseph. contra Appion. p. 1065. Et de Bello Jud. l. ii. chap. 17.

<sup>m</sup> Acts v. 33, 34.

here in a regular and legal manner, though with a great deal of rage and fierceness. St. *Stephen* is brought before the council or *Sanhedrim* \*. False witnesses are set up to accuse him of blasphemy <sup>n</sup>. He makes a long speech to vindicate himself <sup>o</sup>; but not being after all thought innocent, he is condemned to be stoned, according to the law. And lastly, his execution is performed according to all the rules observed upon the like occasion. The witnesses, according to custom, cast the first stones at him, and lay their garments at *Saul's* feet <sup>p</sup>. That the *Jews* had still power of life and death, is further evident from what St. *Paul* says before the council of the *Jews* <sup>q</sup>, that he persecuted the *Christians* unto death, and had received letters from the *elders* (or *Sanhedrim*) to bring them which were at *Damascus* bound unto *Jerusalem* to be punished. We do not find that the *Roman magistrates*, were wont to trouble themselves with causes of this nature: *Pilate* avoided, as much as possible, condemning *JESUS CHRIST*, and was brought to it at last purely out of fear of drawing upon himself the emperor's displeasure, because the *Jews* made treason their pretence of accusing him. The same thing is manifest from what *Tertullus* the orator of the *Sanhedrim* alledged against St. *Paul*, before *Felix*, procurator of *Judea* <sup>r</sup>. We took *Paul*, saith he, and would have judged him according to our law. But the chief captain *Lysias* came upon us, and with great violence took him away out of our hands. Which that officer undoubtedly did, because to the charge of blasphemy and of profaning the temple, they joined that of sedition, upon which last account he made his appearance before *Felix*, *Festus*, and *Agrippa*. His appealing to the emperor is a farther proof that the *Sanhedrim* had the power of condemning him to death. We may pass the same judgment upon the motion *Festus* made to him of going to *Jerusalem*, there to be judged <sup>s</sup>, because the *Sanhedrim* could not exercise their jurisdiction any where else. From all these particulars we may justly conclude, that the *Jews* had still the power of life and death; but that this privilege was confined to crimes committed against their law, and depended upon the governor's will and pleasure. Which is evident from the instance of the high-priest *Ananias*, who was deposed for having convened the *Sanhedrim*, and put St. *James* to

\* Deut. xvii. 7.    <sup>n</sup> Acts vi. 11.    <sup>o</sup> Acts vii.    <sup>p</sup> Acts xxii. 20.    <sup>q</sup> Ibid. ver. 4, 5.    <sup>r</sup> Acts xxiv. 6, 7.    <sup>s</sup> Acts xxv. 9.



to death without the consent, and in the absence of *Albinus*, who succeeded *Festus* in the government of *Judea* <sup>t</sup>.

THE judges of *Israel* were wont formerly to meet at the door of the *tabernacle* <sup>v</sup>. Afterwards an apartment adjoining to the *court* of the *priests* was set apart for that use <sup>\*</sup>. It was unlawful to judge capital causes out of that place. The *Thalmudists* relate, that about forty years before the destruction of *Jerusalem*, i. e. about the thirtieth of *Christ*, the *Jewish Sanhedrim* removed from that place into another, which was close to the *Mount of the temple*. The reason they give for it, is, that there were then such vast swarms of thieves and murderers in *Judea*, that it was impossible to put them all to death; both because they were very numerous, and because they were often rescued out of the hands of justice by the people, or the *Roman governors*. So that the *Sanhedrim* thought fit to forsake that place, where the extreme iniquity of the times would not suffer them to inflict due punishments on criminals; fancying themselves no longer bound to administer justice, if they forsook the place that was appointed for it. And perhaps when the *Jews* told *Pilate* that it was *not lawful* for them to put any man to death, they meant only, either that their power was considerably lessened in this respect, the whole authority being lodged in the *Roman governors* <sup>w</sup>; or else that they did not now assemble in the place set apart for taking cognizance of capital crimes. The *Sanhedrim* was afterwards removed into the city, and from thence to several places out of *Jerusalem*. These frequent removals reduced, by degrees, its power and authority to nothing.

BEFORE the birth of our *Saviour*, two very famous *Rabbins* had been *presidents* of the *Sanhedrim*, viz. *Hillel* and *Schammaï*, who entertained very different notions upon several subjects, and particularly upon the point of *divorce*. This gave occasion to the question the *Pharisees* put to *JESUS CHRIST* upon that head <sup>x</sup>. Before *Schammaï*, *Hillel* had *Menahem* for his associate in the presidency of the *Sanhedrim*. But the latter forsook afterwards that honourable post, to join himself, with a great number of his disciples, to the party of *Herod Antipas*, who promoted the levying of taxes, for the use of the *Roman* emperors, with all his might. These, in all probability, are the *Herodians*, of whom

<sup>t</sup> Joseph. Antiq. l. xx. 8.    <sup>v</sup> Numb. xi. 24.    <sup>\*</sup> It was called the chamber *Gazith*, or of freestone.    <sup>w</sup> Joseph. Antiq. xviii. 1.

<sup>x</sup> Matt. xix. 3.

whom mention is made in the *gospel*, as we have observed on *Matth.* xxii. 16. To *Hillel* succeeded *Simcon* his son, who is supposed to have been the same as took *JESUS CHRIST* up in his arms, and publicly acknowledged him to be the *Messiah*. If so, the *Jewish Sanhedrim* had for president a person that was entirely disposed to embrace *Christianity*. *Gamaliel*, the son and successor of *Simcon*, seems also not to have been far from the kingdom of heaven <sup>2</sup>.



### *Of the Jewish Prophets and Doctors.*

Of the prophets.

THE business of the *prophets* was to reveal the will of God to mankind, to teach, and reprove, to foretel things to come, and, upon occasion, to confirm religion and the prophecies they delivered, by miracles, which were termed *signs*, because they were plain and manifest proofs of their *divine mission*. *Jews* and *Christians* unanimously agree, that *Malachi* was the last of the *prophets* properly so called. It is observable, that so long as there were prophets among the *Jews*, there arose no *sects* or *heresies* among them, though they often fell into *idolatry*. The reason of it is, that the *prophets* learning God's will immediately from himself, there was no *medium*; the people must either obey the *prophets*, and receive their *interpretations* of the law, or no longer acknowledge that God who inspired them. But when the law of God came to be explained by weak and fallible men, who seldom agreed in their opinions, several *sects* and *religious parties* unavoidably sprung up.

Of the scribes and doctors.

WE may trace the origin of these *doctors* back to the time of *Ezra* <sup>a</sup>, who is himself called a *scribe*, which is a word of the same import as that of *doctor*. The term *scribe* is indeed of a more extensive signification in *holy scripture*, because there were several sorts of *scribes*. We find for instance in *Deuteronomy*; according to the version of the *seventy*, some officers named *scribes* <sup>b</sup>. But by this word are most commonly meant the *Jewish doctors*, and this is the sense which it generally bears in the *New Testament*. Hence

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<sup>y</sup> Luke ii. 18.      <sup>z</sup> Acts v. 34, &c. xxii. 3.

<sup>a</sup> Ezra vii. 6.

<sup>b</sup> Deut. xx. 5, 9. γραμματεῖς.

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JESUS CHRIST said of the *scribes* as well of the *Pharisees*, that they sat in *Moses's chair*<sup>c</sup>. It appears from the first book of *Maccabees*<sup>d</sup>, that there was, in the time of its author, a *company of scribes*; and from the second, that there were several degrees of dignity and subordination among them<sup>e</sup>. Such a regulation as this was necessary, after the gift of prophecy had ceased among them, because the *high-priests*, having the greatest share of the administration in their hands, could have no leisure or opportunity of applying themselves to explain the *law*, and instruct the people.

THE names that were given these doctors, were at first very plain; for they were termed only *scribes* or *interpreters of the law*. But a little before our Saviour's time, they affected higher titles, as those of *Rabban* and *Rabbi*, which, in their original signification, imply *greatness and multiplicity of learning*; and that of *Ab*, or *Abba*, i. e. *father*, which they were extremely fond of. The word *scribe* was the title of an office, and not of a sect<sup>f</sup>. We learn indeed from the *gospel history*, that the greatest part of them sided with the *Pharisees*, and adhered to their opinions and tenets. But it is also probable, on the other hand, from several passages of the *New Testament*, that some of them were of the sect of the *Sadducees*.

THE profession of the *scribes*, as they were *doctors*, was to write copies of the *law*, to keep it correct<sup>\*</sup>, and to read and explain it to the people. In doing this, they did not all follow the same method. For besides the *allegorists* or *searchers* before mentioned, some stuck to the *literal sense of the law*. These are supposed to have been the same as are termed in the *gospel*, *doctors of the law*, or *lawyers*, and seemed to be distinguished from the *Pharisees* and the rest of the *scribes*. But in this there is no certainty, and it is manifest on the contrary, from several passages of *scripture*<sup>g</sup>, that the *doctors of the law* were the *scribes*, and even such of them as received the *traditions*, as the *Pharisees* and most *doctors* at that time were wont to do. Lastly, some made it their business to explain the *traditions*, which they called

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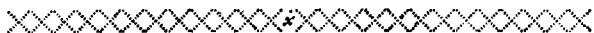
the

<sup>c</sup> Matt. xxiii. 1. Mark xii. 38. <sup>d</sup> 1 Macc. vii. 12. <sup>e</sup> 2 Macc. vi. 18. <sup>f</sup> Luke xi. 45. Acts xxiii. 9.

<sup>\*</sup> This afterwards gave rise to the *Massorites*, that is, those that criticized upon the letter of scripture, upon the number of verses, words, letters, and points; concerning which, see Dr. *Prideaux* Connect.

<sup>g</sup> Luke v. 17. vii. 30. xiv. 3.

the *oral law* †, that is, the law delivered by word of mouth; which, as they pretended, had been conveyed from *Moses* down to them from generation to generation by the tradition of the *elders*. They had a great regard for these *traditions*, looking upon them as the *key of the law*, and giving them the preference even to the law itself. Hence this blasphemous *maxim*: *The words of the scribes are more lovely than the words of the law of God*. But it is evident from the frequent reproaches which *JESUS CHRIST* made to the *scribes* and *Pharisees* upon this point, that under pretence of explaining the *law* by their *traditions*, they had actually made it of none effect<sup>h</sup>. Which will be found undeniably true, by any one that will be at the pains of consulting the *Thalmud*||.



### Of the Jewish Sects.

THE last article we have insisted upon, leads us naturally to give an account of the *Jewish sects*. The whole body of the *Jewish nation* may be divided into two general *sects*, the *Caraites*\*, and the *Rabbanists*. The *Caraites* are those that adhere to the *plain and literal sense of holy scripture*, rejecting all manner of traditions. They may properly be called *textuary*. The *Rabbanists*, otherwise called the *Cabalists*, or *Thalmudists*, are those that, on the contrary, own and receive the *oral or traditionary law*. As there

† This is what the *Jews* call the *Cabala*, i. e. *the doctrine received by tradition*. It consists of two parts, one of which contains the opinions, rites and ceremonies of the *Jews*; the other the mystical explications of the law. This *Cabala* is of a very antient date, and was the occasion of most of the heresies among Christians.

<sup>h</sup> Matth. xv. 2, 3, 6. Mark vii. 7, 8, 9.

|| The *Thalmud* is a collection of the *Jewish* doctrines and traditions. There are two of them; that of *Jerusalem*, which was composed by *Rabbi Judah*, the son of *Simeon*, about the year of Christ 500, and that of *Babylon* published about the year 500. Each of them consists of two parts, one of which, called the *Mishnah*, is the text of the *Thalmud*, or traditions: and the other, named *Gemara*, is the supplement or comment upon them. See Dr. *Prideaux* Con. P. I. B. 5. under the year 446.

\* The *Hebrew* word *Cara* signifies to read, and *Rabban* a doctor that receives the *traditionary law*. It is supposed, that the founder of this sect was a *Jew*, called *Anan*, who lived about the middle of the eighth century. See *Dupin*. Hist. of the canon, &c. B. I. chap. x. sect. 4.

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There is no express mention of the former in scripture, all that we know of them is from some of their writings, or from the *Thalmudists* their adversaries, or else from the relations of travellers. But if the name be not antient, yet we may safely venture to affirm, that the thing itself is of a very long standing. There are authors that pretend to discover some footsteps of them in the gospel; but, as we have already observed, this is too groundless and uncertain to be relied on. To reconcile the different opinions of the learned upon this head, the *scribes* or *Jewish doctors* may very fitly be divided into two classes, namely, such as owned and received the traditions, and sided with the *Pharisees*; and those that adhered to the *sacred* text, and were afterwards called *Caraites*. As these were not distinct from the body of the *Jewish* nation, or the assembly of the doctors, it is no great wonder that they should not be mentioned in the *New Testament* under the name of any particular sect. Besides, as they did not corrupt and alter the law of God by their traditions, as the *scribes* and *Pharisees* did; JESUS CHRIST had therefore no occasion of mentioning them. When their adversaries, the followers of *oral traditions*, in order to represent them as odious as possible, found them with the *Sadducees*, do they not in effect own that their antiquity is very great? In *Origen*<sup>i</sup>, and *Eusebius*<sup>k</sup>, we find the *Jewish doctors* divided in two classes, one of which adhered to the *text* and *letter* of the *law*, and the other received the *traditions* of the *elders*. It is then very probable, that the *Caraites* and *traditionary scribes* are both of the same antiquity, and that their disputes begun, when *traditions* came in vogue, that is, about a hundred years before the birth of *Christ*. The *Caraites* disagreed with the rest of the *Jews* in some particulars, as in the keeping the *sabbath*, of the *new moons*, and other *festivals*; but the main difference between them consisted in these particulars: 1. In that, as hath been already observed, they entirely rejected all *traditions* in general, and stuck to the text of *scripture*, that is, to the *canonical* books of the *Old Testament*, explained in a *literal* sense. 2. In that they thought scripture ought to be explained by itself, and by comparing one passage with another, without having recourse to the *Cabala*, or *traditions*. 3. They received the interpretations of the *doctors*, provided they were agreeable

<sup>i</sup> *Origen* in *Matth.* p. 218. Ed. Hol.  
l. 8. c. 10.

<sup>k</sup> *Euseb. Præp. Evang.*

to the *sacred writings*; but withal, left every one at liberty to examine those explanations, and either to embrace, or reject them, as he thought fit. The charge of *saducism*, which hath been brought by the *Jews* against the *Caraites*, is intirely groundless, since it is evident from their writings, that they believed the *immortality of the soul*, and the *resurrection*. There are still at this day great number of *Caraites* dispersed in several parts of *Europe, Asia, and Africa*.

Of the Sadducees. THE most antient sect among the *Jews*, was that of the *Sadducees*; so named from *Sadoc*, the founder of it, who lived above two hundred years before *JESUS CHRIST*<sup>1</sup>. What the main points and most essential branches of their doctrine were, is evident from *scripture*, wherein we are told, that they did not believe *there is any resurrection, neither angel nor spirit*<sup>m</sup>. The *Jews* imagine that *Sadoc* fell into these errors, by misapplying the instructions of *Antigonus*'s master, who taught, that men ought to practise virtue disinterestedly, and without any view to a reward. *Josephus* asserts<sup>n</sup>, that they denied the *immortality of the soul*; but he ascribes to them several other opinions, which there is no mention of in the *sacred writings*. as, “that they did not allow of any *fatality* at all in what case soever; but maintained, that every man has it in his own power to make his condition better or worse, according as he takes right or wrong measures.” Which hath given some persons occasion to believe, that they denied a *providence*, but this hath been advanced without any solid proof; for as they professed to follow the law, they could not well entertain such an impious notion, even though they had received only the *five books of Moses*, as some authors have asserted, without any good grounds. *Josephus* relates indeed that they rejected all *traditions*, and were persuaded that only the written law was authoritative and binding; but he doth not say that they rejected the *prophets*, and the other *canonical books of Scripture*. What hath given rise to this opinion, is, that *JESUS CHRIST* cites a passage out of *Exodus* to prove the *resurrection* to the *Sadducees*<sup>o</sup>, instead of chusing some others which occur in other parts of *scripture*, and seem to contain more exprefs and positive arguments for that truth. But this cannot be reckoned any manner of proof, because

JESUS

<sup>1</sup> Dr. *Prideaux* places the rise of this sect, *An. 263.* before Christ. See *Con. P. II. Anno. 263.* <sup>m</sup> Acts xxiii. 8. *Matth.* xxii. 23. *Mark* xii. 18. *Luke* xx. 27. <sup>n</sup> *Joseph.* *Antiq.* xiii. 9. 18. xviii. 2. <sup>o</sup> *Matt.* xxii. 32.

JESUS CHRIST may have had particular reasons for pitching upon that place, rather than any other. All that can be inferred from it, is, that though the *Sadducees* rejected the traditions of the *Pharisees*, they notwithstanding allowed of the *mytical* interpretations of *scripture*, since otherwise they could not have apprehended the force of JESUS CHRIST's argument, which cannot well admit of any other sense than a *mytical* one. Perhaps not being used to this way of arguing, they were put to silence by it. However it be, we may from hence learn how great was the hatred of the *Pharisees* against the *Sadducees*, since they immediately took counsel against JESUS CHRIST, how they might put him to death, because he had silenced and convinced the latter, as if they had envied them for the knowledge of an *article*, which they themselves acknowledged and received. Another reason may be assigned for this consultation, which is, that the *Sadducees* being highly in favour with the great and powerful, as *Josephus* assures us <sup>9</sup>, the *Pharisees* were afraid these should join with the people, who admired the doctrine of JESUS CHRIST.

If we may believe the same *historian*, the *Sadducees* were extremely harsh and ill-natured<sup>r</sup>. But as he was a *Pharisee*, we cannot safely rely on the account he gives of the *Sadducees*; and perhaps what may be inferred from this roughness of theirs, which he charges them with, is, that they were stricter in point of *morality*, than the *Pharisees*, whose religion consisted in mere outside. And indeed we do not find that JESUS CHRIST ever upbraided them upon this account, for he only tells them they erred, not knowing the *scriptures*, whereas he treats the *Pharisees* with the utmost severity. Several reasons may be assigned for this different deportment of our Saviour towards those two *sects*. 1. There is this difference between error and vice, that error is only in the understanding, and often involuntary; whereas vice is in the will, and proceeds from a corrupt heart. 2. Of all vices, there are none of a more pernicious consequence, or more difficult to root up, than those which the *Pharisees* were infected with. *Pride* is the bane of all religion and piety; and *hypocrisy* is one of the most dangerous kinds of *Atheism*. 3. The *Sadducees* were exact observers of the law, whereas the *Pharisees* adulterated it by their traditions. So that the doctrine of the *Pharisees*, was only

<sup>p</sup> Ibid. ver. 34. <sup>9</sup> Jos. Antiq. l. xiii. c. 18. <sup>r</sup> Id. de Bell. Jud. l. ii. c. 12.

a set of impious notions, concealed under a shew and specious pretence of religion. The acknowledging of a resurrection, and the immortality of the soul, was indeed a great step towards the conversion of the *Pharisees* to *Christianity*: But then, on the other hand, their traditions and vices were much greater obstacles to their embracing that blessed religion, than the errors of the *Sadducees* could be. And these errors were not reckoned very dangerous among the *Jews*, since the *Sadducees* were admitted to all places of trust and profit, and performed the *divine service* in the temple, as well as the rest. The high-priest *Caiaphas* was of that sect<sup>s</sup>, as well as *Ananus*, who, according to *Josephus*, caused St. *James* to be put to death<sup>t</sup>. It is certain, that in the time of JESUS CHRIST the *Sadducees* were very numerous, and made a considerable figure<sup>u</sup>. But after the establishment of the gospel, and especially since the resurrection of JESUS CHRIST, the error of the *Sadducees* was reckoned of a very pernicious consequence; for which reason St. *Paul* reproves so sharply *Hymeneus* and *Philetus* for denying the resurrection<sup>x</sup>, and insists largely on the proof of it, as of a fundamental article of the *Christian religion* y.

Of the *Herodians*. IT is supposed, with a great deal of probability, that the *Herodians*, of whom we find mention in the gospel<sup>z</sup>, differed but little from the *Sadducees*. Accordingly, St. *Mark*<sup>a</sup> seems to call that the *leaven of Herod*, which JESUS CHRIST stiles the *leaven of the Sadducees*<sup>b</sup>, because the greatest part of them were of *Herod's* side. There are some who imagine, that it was a sect which professed to believe that *Herod* was the *Messiah*. But this is very uncertain and improbable. What may most safely be depended upon, is, that the *Herodians* in general were a set of people that were great sticklers for *Herod*, who like the generality of the *grandees*, was a *Sadducee*, and which consequently were in a different interest from that of the *Pharisees*. These last notwithstanding joined with the *Herodians*, when they wanted to ensnare JESUS CHRIST. *Josephus* speaks of *Jews*, that were friends and favourers of *Herod*<sup>c</sup>.

Of the *Pharisees*. THE *Pharisees* were so called from a *Hebrew Word* d that signifies *separated* or *set apart*, because they pretended to a greater degree of holiness and piety than the rest of the *Jews*,

<sup>s</sup> Acts v. 17. <sup>t</sup> Jos. Antiq. l. xx. c. 8. <sup>u</sup> Matth. xxii. 15. Mark iii. 6. <sup>x</sup> 2 Tim. ii. 17, 18. <sup>y</sup> 1 Cor. xv. <sup>z</sup> Mark xii. 13. <sup>a</sup> Mark viii. 15. <sup>b</sup> Matth. xvi. 6. <sup>c</sup> Jos. Antiq. l. xiv. c. 28. <sup>d</sup> *Pharás*, to separate.



*Jews*, but accompanied with a great deal of affectation, and abundance of vain observances. *St. Paul*, who had been of this sect, seems to allude to their affected holiness, when he said he was *separated unto the gospel of Christ*<sup>e</sup>, because *separated* signifies the same thing as *sanctified*, or *set apart*. It is no easy matter to trace out the first beginning and origin of this sect. As the *Pharisees* are great lovers of *traditions*, it is very probable that they began to appear when *traditions* came to have the preference above the law of God, that is, about a hundred years before the birth of *CHRIST*. Though *Josephus* often speaks of them in his *history*, yet he no where mentions them before that time<sup>i</sup>. The *holy scripture* testifies, that they believed the *resurrection*, as also the existence of *angels and spirits*<sup>2</sup>. From the account *Josephus* gives of them<sup>h</sup>, it seems probable that they had fetched their opinions concerning those matters not so much out of the *sacred writings*, as out of the *philosophy* of *Pythagoras* or *Plato*, since they believed a *transmigration* of the souls of good men in other bodies, which is a kind of *resurrection*<sup>i</sup>. They ascribed most events to *fate*, whereby they meant the will and pleasure of God; but they supposed withal, that every man was at liberty to do good or evil. As they thought *works* to be meritorious, they had invented a great number of *supererogatory* ones, to which they affixed a greater merit, than to the observance of the law itself. *St. Paul* had undoubtedly an eye to them in some parts of his Epistle to the *Romans*, as we have observed in our *preface*. *Josephus* gives only a general account of their traditions and tenets. But according to the representation given of them by *JESUS CHRIST*<sup>k</sup>, they may be reduced to these several heads.

1. Their frequent washings and scrupulous ablutions. It is certainly very common and decent to wash ones hands before meals: But the *Pharisees* made a religious duty of this, and looked upon the omission of it as a capital crime.
2. They made long prayers in publick places<sup>l</sup>, thereby to attract the esteem and veneration of the people.
3. They thought themselves defiled, if they touched or conversed with those whom they called sinners<sup>m</sup>, that is, the *publicans*, and persons of loose and irregular lives. Every pious man ought indeed to detest and abhor vice and wickedness, and

<sup>e</sup> Rom. i. 1.    <sup>f</sup> Antiq. l. xiii. c. 9.    <sup>g</sup> Acts xxiii. 8.    <sup>h</sup> Jos. de Bell. Jud. l. ii. c. 7.    <sup>i</sup> Id. ibid. & Antiq. l. xiii. c. 9.    <sup>k</sup> Matt. xv. 2. Mark vii. 3, 4, 5.    <sup>l</sup> Luke xi. 38.    <sup>m</sup> Matt. vi. 5, 6.    <sup>n</sup> Luke vii. 39. & xv. 1, 2.

every *christian* in particular should avoid as much as possible all communication with sinners. But what JESUS CHRIST reproved the *Pharisees* for, was their haughty and arrogant behaviour towards the common sort of people<sup>n</sup>, whom they looked upon with a kind of horror; and the too high opinion they entertained of their own wisdom and holiness. The prophet *Isaiah*, had before-hand given the true character of these men<sup>o</sup>. 4. They were wont to fast often. It cannot be denied but that *fasting* is very helpful and subservient to the ends of religion, and acceptable to God, when it proceeds from a truly penitent heart. But the *Pharisees* lost the whole benefit of it by their vanity and ostentation, and altered the very nature of fasting, by taking for religion what is only a help towards the performance of it. Just as if a child should value himself upon his being forced to be carried about; or, an old man, that he cannot walk without a staff. 5. They were scrupulously exact in paying tithe of the least things, and beyond what the law required. JESUS CHRIST does not blame them<sup>p</sup> for paying tithes in general, for the law required it; but for imagining that they could thereby atone for the omission and transgression of the most essential duties. 6. They were so strict observers of the *Sabbath*, as to think it unlawful for any one to rub ears of corn<sup>q</sup>, or to heal a sick person. 7. They wore broader *phylacteries*, and larger fringes to their garments, than the rest of the *Jews*<sup>r</sup>. These *phylacteries*<sup>\*</sup> were long and narrow pieces of parchment, whereon were written thirty passages out of *Exodus* and *Deuteronomy*, which they tied to their foreheads and left-arms in memory of the law. Some authors infer from *Exod.* xiii. 9. and *Deut.* vi. 8. that they were of divine institution. But these passages may be taken in a *figurative* sense, as they are by the *Caraites*, who wear  
no

<sup>n</sup> John vii. 49. See our note on this place. <sup>o</sup> *Is.* lxxv. 5. <sup>p</sup> *Matt.* xxiii. <sup>q</sup> *Matt.* xii. 2. *Luke* vi. 7. <sup>r</sup> *Matt.* xxiii. 5.

<sup>\*</sup> *Phylactery* is a *Greek* word, that signifies a *memorial* or *preservative*. It was a kind of *Amulet*, or charm. The *Hebrew* name for *phylacteries* is *tephillin*, which signifies *Prayers*, because the *Jews* wear them chiefly when they are at prayers. The *phylacteries* are parchment cases, formed with great nicety into their proper shapes; they are covered with leather, and stand erect upon square bottoms. That for the head has four cavities, into each of which is put one of the four following sections of the law, *viz.* *Exod.* xiii. 1—10. *Exod.* xiii. 11—16. *Deut.* vi. 4—9. *Deut.* xi. 12—13. The other hath but one cavity, and into that four sections are also put. See *Lamy's* *Introduct.* to the *Script.* p. 238.

no *phylacteries* at all. However, in JESUS CHRIST's time, they were worn by the generality of the *Jews*, as well by the *Sadducees*, who received only the *law*, as by the *Pharisees*; with this difference, that the latter had them larger than the rest, thereby to give the people a greater idea of their holiness and piety. Such a specious shew of religion had gained them, to that degree, the esteem and veneration of the people, that they could do with them whatever they pleased, though they held them in the utmost contempt, as hath been already observed.

THIS vast respect which the common people entertained for the *Pharisees*, made the nobility keep fair with them<sup>s</sup>. Thus beloved by the people, and dreaded by the grandees, they had a great power and authority; but it was generally attended with pernicious consequences, because their heart was very corrupted and vicious. We may judge of their character by the frequent *anathema's* which JESUS CHRIST denounced against them, and the descriptions he hath given of their morals. He represents them as monsters of *pride*; as *hypocrites*, who under a fair outside of religion, had minds tainted with the blackest vices; as *impious* wretches, who rendered the word of God of none effect by their traditions. It is however probable, that such heavy censures reached only the greatest part of them, and that *all* the *Pharisees* were not of so odious a character. Bating the timorousness of *Nicodemus*<sup>t</sup>, we observe in his whole behaviour and conduct a great deal of goodness and honesty. We may pass the same judgment upon *Gamaliel*. If *Saul* persecuted the *church of Christ*, he did it out of a blind zeal; but without insisting upon the testimony he bears of himself, it is manifest from the extraordinary favour of God towards him, that he was not tainted with the other vices common to that *sect*. What he says of it, that it was the *strictest of all*, cannot admit of any other than a favourable construction.

THE third *sect* among the *Jews*, was that of the *Essenes*. Of the These are no where mentioned in *scripture*, because they lived in desarts, and seldom resided in cities\*. It is notwithstanding worth while to give some account of them, because of the great conformity of some of their maxims with those of the *Christian religion*. They have been con-  
founded

<sup>s</sup> Jos. Ant. l. xiii. 23.    <sup>t</sup> John iii.

\* *Plinio* nevertheless says that there were about four thousand in *Judea*. Phil. p. 678.

founded with the *Rechabites*; but very wrongly, since *these* were of a much longer standing. Besides, they were not originally *Jews*: But the posterity of *Rechab*, one of the descendants of *Jethro*, the father-in-law of *Moses*, and a *Midianite*. It was the name of a family, and not of a sect. It is true that the *Rechabites* led a very uncommon kind of life, prescribed them by *Jonadab* their father, the son of *Rechab*, as we read in the prophet *Jeremiah* <sup>u</sup>. They drunk no wine, they built no houses, but lived in tents; they neither sowed seed, nor planted vineyards; but still they were no *Seclarists*. They may properly enough be compared with the *Nazarites*, (of whom we intend to give an account hereafter) but with this difference, that the vow of the *Nazarites* was of divine institution, whereas that of the *Rechabites* was a human appointment, but approved of by God. As for the *Essenes*, they all along made a sect among the *Jews*, as we are assured by two credible authors, viz. *Philo* <sup>x</sup> and *Josephus* <sup>y</sup>, who have given an exact and pretty uniform description of them. It is supposed, with a good deal of probability, that this sect began during the persecution of *Antiochus Epiphanes*, when great numbers of *Jews* were driven into the wilderness, where they enured themselves to a hard and laborious way of living. There were two sorts of them; some lived in society, and married, though with a great deal of wariness and circumspection. They dwelt in cities, and applied themselves to husbandry, and other innocent trades and occupations. These were called *practical*. The others, which were a kind of *Hermits* or *Monks*, according to the primary and original signification of that word <sup>z</sup>, gave themselves up wholly to meditation. These were the *contemplative Essenes*, otherwise called *Therapeutæ*, that is *physicians*, not so much upon the account of their studying *physic*, as of applying themselves chiefly to the cure and health of the soul. It was to preserve it from the contagion of vice, that they avoided living in great towns, because the noise and hurry that reign in such places were inconsistent with that sedateness which they were so fond of, and that besides they were hereby less exposed to temptations. It doth not appear that they had any traditions, like the *Pharisees*, but as they were *Allegorists*, they had several *mystical books*, which served them for a rule in explaining

<sup>u</sup> Jer. xxxv. 5, 6, 7, 8, 9. See also 1 Chron. ii. 55. <sup>x</sup> Philo ubi supra. <sup>y</sup> Joseph. de Bell. Jud. l. ii. c. 7. <sup>z</sup> Monk, or μοναχός; originally signifies a person that lives a solitary and retired life.

explaining the sacred writings, all which they acknowledged and received. Both these sorts of *Essenes* followed the same maxims. They drank no wine; and were eminent for their frugality and continence. All kinds of pleasure they were perfect strangers to. They used a plain simplicity in their discourse, and left to *philosophers* the glory of disputing and talking eloquently. Commerce they did not meddle with, imagining that it is apt to make people covetous. There was no such thing as *property* among them, but they had all things in common; and whenever any one was admitted into their society, he was forced to give up his goods, for the use of the community. As they were charitable one towards another, and hospitable to strangers, want and indigence were things they knew nothing of. All such arts as were destructive of mankind, or hurtful to the publick, were banished from among them. They reckoned war unlawful, accordingly they had no workmen that made any sorts of arms. However, when they travelled, they carried about them a sword to secure themselves against the thieves and robbers, that were then very numerous in *Judea*. They never took any thing with them, because they were sure of finding all necessaries wherever they came. There was among them neither masters nor slaves. All were free, and served one another. There was notwithstanding a great deal of order and subordination between them. The *elders* especially were very much respected, and the *disciples* had a great veneration for their *masters*. They never swore, at least without mature deliberation, because they had an extreme aversion for a lye; and their *word* was more sacred than the oath of any other. However, when they admitted any person into their number, they made him “bind himself by solemn execrations and professions, to love and “worship God<sup>a</sup>, to do justice toward men, to wrong no “one, though commanded to do it; to declare himself an “enemy to all wicked men, to join with all the lovers of right “and equity; to keep faith with all men, but with princes “especially, as they are of God’s appointment, and his ministers. He is likewise to declare, that if ever he comes to be “advanced above his companions, he will never abuse “that power to the injury of his inferiors, nor distinguish “himself from those below him, by an ornament of dress “or apparel: But that he will love and embrace the truth,

“and

<sup>a</sup> Jos. de Bell. Jud. i. ii. c. 7.

“and severely reprove all lyars. He binds himself  
 “likewise to keep his hands clear from theft and fraudulent  
 “dealing, and his soul untainted with the desire of unjust  
 “gain: That he will not conceal from his fellow-profes-  
 “sors any of the mysteries of religion; nor communicate  
 “any of them to the prophane, though it should be to save  
 “his life. And then for the matter of his doctrine, that  
 “he shall deliver nothing but what he hath received: That  
 “he will endeavour to preserve the doctrine itself that he  
 “professes; the books that are written of it; and the names  
 “of those from whom he had it. These protestations are  
 “used as a test for new comers, and a security to keep  
 “them fast to their duty. Upon the taking of any man  
 “in a notorious wickedness, he is excluded the congrega-  
 “tion: And whoever incurs this sentence, comes proba-  
 “bly to a miserable end. For he that is tied up by these  
 “rites, is not allowed so much as to receive a bit of bread  
 “from the hand of a stranger, though his life itself were in  
 “hazard: So that men are driven to graze like beasts, un-  
 “til they are consumed with hunger. In this distress, the  
 “society hath sometimes had the charity and compassion  
 “to receive some of them again.” I have set down this  
 passage all at length. 1. Because the oath which the  
*Essenes* exacted of those whom they admitted into their or-  
 der, was nearly the same as that, which, according to *Pliny*\*,  
 the *primitive Christians* were used to bind themselves with.  
 2. It appears from thence, that the *Essenes* were not so eager  
 to gain *proselytes* as the *Pharisees*. This *Philo* testifies.  
 Their *morality* was both pure and sound; and they reduced  
 it to these three particulars: 1. To love *God*; 2. *Virtue*;  
 and 3. *Mankind*. Religion they made to consist, not in  
 offering up sacrifices, but according to St. *Paul*'s advice <sup>b</sup>,  
 in presenting their bodies as a holy sacrifice to God, by a  
 due performance of all religious duties. It is notwithstand-  
 ing somewhat surprizing, that *Jews* who professed to fol-  
 low the law of *Moses*, which punished with death all those  
 that presumed to speak ill of the *legislator*, and who besides  
 were stricter observers of the *sabbath* than the rest, should  
 omit so essential a part of worship, as *sacrificing* was. And  
 there-

\* *Plin. Epist. l. x. Ep. 97.* — Seque sacramento non in scelus  
 aliquod obstringere, sed ne furta, ne latrocinia, ne adulteria com-  
 mitterent, ne fidem fallerent, ne depositum appellati abnegarent.

<sup>b</sup> *Rom. xii. 1.*

therefore *Josephus* says, "that they sent their gifts to the temple, without going thither themselves; for they offered their sacrifices apart, in a peculiar way of worship, and with more religious ceremonies<sup>c</sup>." Those two authors<sup>d</sup> have very much cried up the extreme firmness of mind, which the *Essenes* have shewed upon several occasions, as under distresses and persecutions, suffering death, and the most grievous torments, even with joy and cheerfulness, rather than say or do any thing contrary to the law of God. Such being the dispositions of the *Essenes*, they could not be inclined to embrace *Christianity*; but they must not be confounded with the Christians, as they have been by *Eusebius*<sup>e</sup>, since it may easily be made appear, that when *Philo* gave an account of them, there were hardly any Christians in the world. This sect was not unknown to the heathens. *Pliny*<sup>f</sup>, and *Solinus*<sup>g</sup>, speak of it, but in so very fabulous and obscure a manner, as plainly shews that they had no true notion of them. Thus much is certain, that there was a great conformity between the *Essenes* and *Pythagoreans*; as there was between the *Sadducees* and *Epicureans*; and the *Pharisees* and *Stoicks*<sup>\*</sup>.

THERE is frequent mention of *Profelytes* in the New Testament, and therefore it will be proper to add here a word or two about them. They were heathens that embraced the Jewish Religion, either in whole, or in part, for there were two sorts of them. Some were called the *profelytes of habitation*, or of the gate, because they were allowed an habitation among the children of *Israel*, and were permitted to live within their gates. These were not obliged to receive or observe the ceremonial law, but only to forsake idolatry, and to observe the seven precepts, which, as the *Talmudists* pretend, God gave to *Adam*, and afterwards to *Noah*, who transmitted them to posterity. The 1st of those precepts forbids idolatry, and the worshipping of the stars in particular. The 2d recommends the fear of God. The 3d forbids murder. The 4th adultery. The 5th theft. The 6th enjoins respect and veneration for magistrates; and the 7th condemns eating of flesh with the blood. This last, the *Rabbins* tell us, was added after God had permitted *Noah* to eat the flesh of animals. Of this kind of *profelytes* are supposed

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<sup>c</sup> Joseph. Antiq. l. xviii. c. 2. <sup>d</sup> Viz. *Philo* and *Josephus*.

<sup>e</sup> Euseb. Hist. Eccl. l. ii. c. 17. <sup>f</sup> Plin. l. v. c. 17. <sup>g</sup> Solinus, p. 65.

\* For a full and particular account of each of these sects, See Dr. *Prideaux*, Con. Part II. B. v. under the year 107.

to have been *Naaman the Syrian*, the *eunuch* belonging to *Candace* queen of *Ethiopia*, *Cornelius*, *Nicholas of Antioch*, and several others mentioned in the *Acts*. These *profelytes* were not looked upon as *Jews*, and therefore it doth not appear that there was any ceremony performed at their admission. *Maimonides* expressly says, that they were not baptized.

THE other *profelytes* were called *profelytes of the covenant*, because they were received into the covenant of God by *circumcision*, which was named the *blood of the covenant*, because, according to St. Paul<sup>b</sup>, men by it were bound to observe the *ceremonial law*. They were otherwise called *profelytes of righteousness*, on account of their acknowledging and observing the whole *ceremonial law*, to which the *Jews* and the *Pharisees* in particular, attributed the cause of our being accounted *righteous* before God, as we have observed in our *preface* and *notes* on St. Paul's epistle to the *Romans*. The *profelytes* were also stiled *the drawn*, to which JESUS CHRIST undoubtedly alluded when he said i, *No man can come to me, except the Father which hath sent me draw him*; meaning thereby that his disciples were drawn by quite other bands or motives than were those of the *Pharisees*. There were three ceremonies performed at their admission: the first was *circumcision*; the second was *baptism*, which was done by dipping the whole body of the *profelyte* in water<sup>k</sup>.

THE origin of the ceremony of *baptism*, is intirely unknown, because it is not spoken of in *scripture*, when mention is made of those *strangers*, which embraced the *Jewish* religion<sup>l</sup>; nor in *Josephus*<sup>m</sup>, when he relates how *Hircanus* obliged the *Idumeans* to turn *Jews*. The *Rabbins* will have it to be of a very antient date. Some of them carry it up as high as the time of *Moses*. And St. Paul seems to have been of the same opinion, when he saith that the *Israelites were baptized unto Moses*<sup>n</sup>. But after all, as the children of *Israel* were not *profelytes*, though they had been guilty of idolatry in *Egypt*, the words of St. Paul cannot admit of any other than a *figurative sense*. The baptism of *profelytes* may then very properly be said to have owed its rise to the *Pharisees*, who had very much augmented the number of *purifications* and *washings*. It is manifest from the *gospel*, that it was usual among the *Jews*, to admit

<sup>b</sup> Gal. v. 3.

<sup>l</sup> John vi. 44.

<sup>k</sup> Maim. de profelyt.

<sup>l</sup> Exod. xii. 48.

<sup>m</sup> Jos. Antiq. l. xiii. c. 17.

<sup>n</sup> 1 Cor. x. 1.



admit men to the profession of a doctrine by *baptism*. For the *Pharisees* do not find fault with *John's baptism*, but only blame him for baptizing when he was neither the *Messiah*, nor *Elias*, nor *that prophet*. When therefore this fore-runner of the *Messiah* baptized such persons as he disposed and prepared to receive him, he did no more than practise a thing that was common among the *Jews*, but his baptism was consecrated and authorized by a voice from heaven <sup>o</sup>.

THE *proselytes* were baptized in the presence of *three* persons of distinction, who stood as *witnesses*. To this JESUS CHRIST seems to allude, when he ordered his disciples to baptize in the name of the Father, of the Son, and of the Holy Ghost; and St. John, when he speaks of the three witnesses of the *Christian religion* <sup>p</sup>. The *proselyte* was asked, whether he did not embrace that religion upon some worldly view; whether he was fully resolved to keep and observe the commandments of God; and whether he repented of his past life and actions? *John the Baptist* did exactly the same to the *Pharisees* and *Sadducees* that came to his baptism <sup>q</sup>. *Maimonides* relates, that the miseries and persecutions which the *Jewish* nation was then exposed to, were also represented to the *proselyte*, that he might not rashly embrace their religion. JESUS CHRIST dealt almost in the same manner with the *scribe*, who was willing to become his disciple <sup>r</sup>. When the *proselyte* had answered all the questions that were put to him, he was instructed in the principal articles and duties of religion, and the rewards and punishments annexed to the breach or observance of them in the world to come, that is, *eternal life* and *death*. It is evident from the question which the young man in the gospel put to JESUS CHRIST <sup>s</sup>, *Lord what shall I do that I may inherit eternal life?* that this truth was already acknowledged and received among the *Jews*. It is upon the account of these instructions that were given to *proselytes* before their being baptized, that the word *baptism* is sometimes taken in *scripture* for the instructions themselves, and that to baptize in some places signifies to teach, or make disciples. For this very reason undoubtedly it was, that *baptism* is by some antient writers stiled *enlightning*.

THE third ceremony performed at the admission of a *proselyte*, was a *sacrifice*, which generally consisted of two *turtle-*

<sup>o</sup> John i. 33.    <sup>p</sup> 1 John v. 8.    <sup>q</sup> Matth. iii. 7—10.

<sup>r</sup> Matth. viii. 20.    <sup>s</sup> Luke xviii. 18.

*turtle-doves*, and two young *pigeons*. When the *profelyte* had gone through all these *ceremonies*, he was looked upon as a *new-born Infant*; he received a *new name*, and no longer owned any relations in the world. To this there are frequent allusions in the *New Testament*<sup>t</sup>. Such a *profelyte* was thenceforward reckoned a *Jew*, from whence it appears, that when we find in the *Acts* the *Jews* distinguished from the *profelytes*<sup>u</sup>, it is to be understood of the *profelytes of the gate*, and not of those of *righteousness*. But though they were looked upon as *Jews*, yet it is manifest from the *thalmudical writings*, that they were admitted to no office, and were treated with great contempt. Which was a most inexcusable piece of injustice, especially from the *Pharisees*, who being extremely zealous in making *profelytes*<sup>x</sup>, ought in all reason to have dealt gently and kindly with them, for fear of creating in them an aversion to their religion.



### *Of the Holy Things:*

THE *oblations* and *sacrifices* of the *Jews*, deserve to be set at the head of their *holy things*. It is evident from the *offerings* of *Cain* and *Abel*, that *sacrificing* is as antient as the world. It is not well known whether they offered those sacrifices by the positive command of God, or of their own accord; reason and religion teaching them that nothing could be more just, than for them to profess some gratitude to their munificent benefactor for the manifold advantages they received from his bountiful hand.

THIS last opinion is the most probable for the following reasons; 1. Had God given any such command, the sacred historian would undoubtedly have mentioned it. 2. Though God had appointed sacrifices under the law, yet it appears from several passages of the *Old Testament*, that he had instituted them, not because this kind of worship was in itself acceptable to him, but for some other wise reasons; either because it was a shadow of things to come, or else adapted to the circumstances of the people of *Israel*. He even saith expressly by his prophet *Jeremiah*<sup>a</sup>, that in the day

<sup>t</sup> John iii. 3. Luke xiv. 26. 2 Cor. v. 16, 17. 1 Pet. ii. 2.

<sup>u</sup> Acts ii. 10. xiii. 43. <sup>x</sup> Matth. xxiii. 15. <sup>a</sup> Jer. vii. 22.

day when he brought the children of *Israel* out of *Egypt*, he gave them no commandment concerning burnt-offerings and sacrifices. Now it is not at all probable that God would have spoken in that manner concerning *sacrifices*, if he had enjoined them to the first inhabitants of the world immediately after the creation. 3. If sacrificing had been ordained from the beginning, as a worship acceptable to God in itself, it would not have been annulled by the gospel. This annulling of it manifestly shews, that the end and design of the sacrifices under the *law* ceasing upon the coming of *JESUS CHRIST*, whose death and sacrifice was typified by those sacrifices, as *St. Paul* teaches us, the gospel brought men back to a spiritual service, and to the religion of the mind. The author of the *epistle* to the *Hebrews* says indeed<sup>b</sup>, that *by faith Abel offered to God a more excellent sacrifice than Cain*; but this very passage may serve to prove, that God did not enjoin sacrifices to the first men. For if by faith, we were to understand obedience to the revealed will of God, the sacred writer might have said it of *Cain* as well as of *Abel*, since they had both of them the same revelation. It is then plain, that by *faith* here we are to understand that good disposition of a grateful mind, which being fully persuaded that God rewards piety, freely offers to him the first fruits of the benefits which it hath received from him, as we have observed in our note on that place. This was a natural and a reasonable *service*, especially in the infancy of the world, when mankind had not perhaps a true notion of the nature of the supreme being. This hath been the opinion of the greatest part of the *Jewish doctors*, and of the ancient fathers of the church. But how true it is, we shall not go about to determine.

HOWEVER it be, it is certain that the sacrifices of the law were of divine institution. Besides their being *figures* of things to come, as we are assured in the gospel they were; God's design in appointing them, was moreover to tie up the *people of Israel* to his service, by a particular kind of worship, but which should not be very different from what they had been used to; and also to turn them from *idolatry*, and to keep them employed, that they might have no leisure of inventing a new kind of worship. And indeed if we reflect upon the great quantity, and prodigious variety of the *sacrifices* of the *law*, as well as upon the vast

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number

<sup>b</sup> Heb. xi. 4.

number of *ceremonies* that were enjoined, we shall have no reason of wondering at what St. *Peter* says, *Acts* xv. 10.

THE *Jewish doctors* have distinguished the *sacrifices* into so many different sorts, that the following their method could not but be tedious and ungrateful to the reader. We shall therefore just touch upon their general divisions. They have divided them into sacrifices *properly*, and sacrifices *improperly* so called; the last were so named, because though they were consecrated to God, yet they were not offered upon the altar, nor even in the temple. Such were, 1. The sparrows, or two clean birds that were offered by the priest in the houses of the lepers for their cleansing, by sacrificing one, and letting the other go<sup>c</sup>. 2. We may rank among these the *heifer*, whose head was struck off to expiate a *murder*, the author of which was unknown<sup>d</sup>. 3. As also the *red heifer* that was burned by the priest without the camp; whose ashes were saved to put in the water, where-with those that had been defiled, by touching a dead body, were wont to purify themselves<sup>e</sup>. 4. And lastly, the *Azazel*, or \* *scape-goat*, which was sent into the wilderness loaded with the sins of the people<sup>f</sup>.

As for the *sacrifices properly so called*, and known by the general name of *corban*, that is, a *holy gift*, they may be divided into two general parts; into *bloody* or *animate*, and into *unbloody* or *inanimate* sacrifices. The first were of three sorts, viz. *whole burnt-offerings*, *sin-offerings*, and *peace-offerings*. Some were publick, and others private; there were some appointed for the *sabbaths*, the *solemn feasts*, and for extraordinary cases or emergencies. Before we give a particular account of each of them, it will be proper to sit down what was common to them all. 1. *Sacrifices* in general were holy offerings, but the publick ones were holiest. 2. It was unlawful to sacrifice any where but in the temple. 3. All sacrifices were to be offered in the day-time, never in the night. 4. There were only *five* sorts of animals which could be offered up, namely, *oxen*, *sheep*, *goats*; and among *birds*, *pigeons* and *turtle-doves*.

<sup>c</sup> Levit. xiv. 49, 50, &c. Concerning these ceremonies, see *Spencer* of the *Jewish* ceremonies, Dis. l. ii. 15. and iii. 10.

<sup>d</sup> Deut. xxi.

<sup>e</sup> Numb. xix. 2.

\* The learned are not agreed about the meaning of the word *azazel*. According to some, it was the name of a mountain. According to others, it signifies *going* or *sent away*. Others will have it to mean a devil. Concerning this *goat*, see Dr. *Prideaux* Conn. P. II. B. I. near the beginning. <sup>f</sup> Lev. xvi. 8.

*Levites.* All these animals were to be *perfect*, that is, without spot or blemish. 5. Certain ceremonies were observed in every sacrifice, some of which were performed by those that offered it, as the laying their hands on the head of the victim, killing, flaying, and cutting it in pieces, and washing the entrails of it; others were to be done by the priests, as receiving the blood in a vessel appointed for that use, sprinkling it upon the altar, which was the most essential part of the sacrifice, lighting the fire, setting the wood in order upon the altar, and laying the parts of the victim upon it. 6. All sacrifices were salted.

\* A *holocaust*, or *whole burnt-offering*, was the most excellent of all the sacrifices, since it was all consecrated to God, the victim being wholly consumed upon the altar; whereas some parts of the others belonged to the priests then upon duty, and those that had offered the victim. Accordingly it is one of the most ancient, since we find it offered by *Noah* and *Abraham*, but with what ceremonies is unknown, and also by *Job*, and *Jethro* the father-in-law of *Moses*. It is commonly supposed that *Cain* and *Abel* also offered this kind of sacrifice which was chiefly intended as an acknowledgment to almighty God, considered as the creator, governor, and preserver of all things; and this undoubtedly was the reason why no part of it was reserved. This sacrifice was notwithstanding offered upon other publick and private occasions, as to return God thanks for his benefits, to beg a favour from him, or atone for some offence or pollution. *Whole burnt-offerings*, like the other sacrifices, were either publick or private. The same animals were offered in these, as in the rest of the sacrifices, and the same ceremonies almost were observed. Only with this difference, that a *Holocaust* could be offered by a *stranger*, that is, a *proselyte of the gate*. When *St. Paul* exhorts the *Romans*<sup>b</sup> to present their *bodies* unto God as a *sacrifice*, he undoubtedly alludes to the *whole burnt offerings*, because the *Christian religion* requires a *perfect* sacrifice; we must deny ourselves, and not set our affections upon this world.

*Propitiatory sacrifices* were of two sorts, some being for *sin*, and others for *trespasses*. What the difference between these two was, is not agreed among the *Jewish writers*.

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\* The Greek word *Holocaust* (ὁλοκαυστος) signifies what is *entirely consumed by fire*. Phil. de Vict. p. 648.

<sup>a</sup> Gen. viii. 20. xxii. 13. Job i. 5.

<sup>b</sup> Rom. xii. 1.

All that can be made out from what they have said upon this point, is, that the *sacrifice for sin* is that which was offered for sins or offences committed through inadvertency, and undesignedly against a negative precept\*, or a prohibition of the law<sup>1</sup>. And indeed it appears from *scripture*<sup>k</sup>, that there was no sacrifice or expiation for sins committed wilfully, presumptuously, and out of defiance to the divine Majesty, and that such an offender was punished with death. As for *trespass-offerings*, it is not well known neither what they were. It is however generally supposed that they were offered for sins of ignorance. So that the *Hebrew* word, which has been rendered sin, signifies such an offence as we are conscious of, but have committed undesignedly; and that which has been translated by *trespass*, denotes an action, concerning which we have reason to doubt whether it be sinful or not. But this, after all, is very uncertain, since both those words are promiscuously used. We shall therefore conclude this article, by observing, that it is the opinion of the most learned among the *Jews*, those sacrifices could not really atone or make satisfaction for the sins of men. They were only designed for a confession or remembrance of men's iniquities, and as a kind of intercession to God for the remission of them, who actually forgave them upon condition of repentance, without which there could be no remission. This is *Philo's* notion of the matter<sup>l</sup>. But St. *Paul* is very express upon this point, when to shew that the sacrifice of *JESUS CHRIST* was the substance and original of what was only prefigured by the sacrifices of the law, he says, the expiation and atonement of these last was only typical and figurative. Upon this head you may consult our *preface* on the *epistle* to the *Hebrews*.

Peace of-  
ferings.

*Peace-offerings*, or *sacrifices of gratitude*, are so named because they were offered to God in hopes of obtaining some favour from him, or as a thanksgiving for having received some signal mercy from his bountiful hand. In the first sense, they were termed *salutary*, that is, for *safety*; and in the second, they were called *eucharistical*, i. e. of thanksgiving, or *sacrifices of praise*. Besides those that were appointed for *festivals*, and which were publick, there were also some private ones. These were consecrated to God by a  
vow,

\* The *Jews* reckoned 365 negative precepts, and 248 affirmative ones. <sup>1</sup> Levit. iv. 2. Numb. xv. 27. <sup>k</sup> Ibid. ver. 30—32. Heb. x. 26, &c. <sup>l</sup> Philo de Vit. Mos. L. 2. p. 51.

vow, to crave some blessing from him, or else they were *voluntary*, to return him thanks for favours received. The first were of an indispensable obligation, upon account of the vow; in the others, men were left more at liberty. There are in scripture numberless instances of these two sorts of sacrifices<sup>m</sup>. In them the *blood* and *entrails* were burned upon the altar, the *breast*, or *right shoulder* belonged to the priest, and the rest of the flesh with the skin was for the person that made the offering. For this reason this kind of sacrifice is by some *Jewish authors* called a sacrifice of *retribution*, because every one had his share of it.

WE may rank among the *peace-offerings* that of the *pascal lamb*, of which we design to give an account hereafter; that of the *first-born*, whether man or beast<sup>n</sup>, and also the *tenths* of cattle. All these belonged to God, according to the law. The first-born of the children of *Israel* were offered to God as a memorial of his having spared the first-born of their forefathers in the land of *Egypt*; but they were redeemed, and the price of their redemption given to the high-priest<sup>o</sup>. As for *clean* beasts, they were offered to God in sacrifice, and the flesh belonged to the priests<sup>p</sup>. If the animal was *unclean*, a lamb was offered in his place, or else they struck off his head, but never sacrificed him<sup>q</sup>. The *tithes* of *herds* and of *flocks* were also by the *Jews* consecrated to God, as a thanksgiving for his having blessed their cattle<sup>r</sup>.

IT remains now that we should say a word or two concerning *unbloody sacrifices*; which were, 1. The *offerings* and *libations*; 2. *first-fruits*; 3. *tenths*, and 4. *perfumes*. Some offerings were accompanied with *libations*, as the *whole burnt-offerings* of four-footed beasts, and *peace-offerings*, but it was not so with *propitiatory sacrifices*. This offering consisted of a cake of fine flour of *wheat*, and in some cases of *barley*, kneaded with oil without leaven, with a certain quantity of wine and salt, and sometimes of frankincense. Besides these offerings that were joined with the bloody sacrifices, some were offered singly and apart; either for all the people on feast-days, or for particular persons on different occasions. They were nearly the same with those that accompanied the sacrifices of living creatures.

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<sup>m</sup> Judg. xi. 30, 31. 2 Sam. xv. 7, 8. 2 Chron. xxix. 30, 31. Psal. lvi. 13, 15. Jonah ii. 9. <sup>n</sup> Exod. xiii. 15. Numb. iii. 13. <sup>o</sup> Numb. xviii. 15. <sup>p</sup> Exod. xiii. 13. <sup>q</sup> Ibid. <sup>r</sup> Levit. xxvii. 32.

Of oblations, or inanimate sacrifices.

tures. Some oblations were made without any libation at all, as the *omer* or handful of corn that was offered at the feast of the *passover*, the *two loaves* at the feast of *Pentecost*, and the *shew-bread*, of which an account hath been given before. We have but two or three things more to observe concerning the *offerings*. The first of which is, that the children of *Israel* were expressly forbidden to mix honey with them<sup>s</sup>; the learned have accounted for this injunction several ways, but the most probable is that which makes it to have been given with a design to distinguish the oblations of the *Hebrews* from those of the *Egyptians*, who were used to put honey with them<sup>t</sup>. The second is, that in every oblation it was absolutely necessary there should be salt<sup>u</sup>. To which law there are some allusions in the *gospel*<sup>x</sup>. Thirdly, *offerings* were to be of *unleavened bread*<sup>y</sup>, except the two loaves at the feast of *Pentecost*, which were leavened<sup>z</sup>; but it is to be observed that these were not offered upon the altar.

Of first-fruits.

BESIDES the *first-born* of living creatures, which by the law were consecrated to God, the *first-fruits* of all kinds of corn and fruit, were also appropriated to him<sup>\*</sup>, as of grapes, figs, pomegranates, and dates<sup>a</sup>. The first-fruits of sheep's wool were also offered for the use of the *Levites*<sup>b</sup>. The law doth not fix the quantity of these first-fruits. But the *Thabnudists* tell us, that liberal persons were wont to give the *fortieth*, and even the *thirtieth*; and such as were niggardly, the *sixtieth* part. The first of these they called an oblation with a good eye, and the second an oblation with an evil eye. Which may serve to illustrate JESUS CHRIST's expression<sup>c</sup>. These *first-fruits* were offered from the feast of *Pentecost* till that of *dedication*, because after that time the fruits were neither so good, nor so beautiful as before<sup>d</sup>. The *Jews* were forbidden to begin their harvest, till they had offered up to God *the omer*, that is, the new sheaf, which was done after the day of unleavened bread, or the *Passover*. Neither were they allowed to bake any bread made of new corn, till they had presented the new loaves upon the altar on the day of *Pentecost*, without which all

<sup>s</sup> Levit. ii. 11.      <sup>t</sup> To which may be added, that the *bee* was ranked among the unclean animals.      <sup>u</sup> Levit. ii. 13.      <sup>x</sup> Mark ix. 49, 50. Colos. iv. 6.      <sup>y</sup> Levit. ii. 11.      <sup>z</sup> Lev. xxiii. 17.

<sup>\*</sup> But were not burnt upon the altar. See Levit. ii. 12.

<sup>a</sup> Numb. xv. 7. xviii. 12, 13. Deut xxvi. 2. Nehem. x. 35.

<sup>b</sup> Deut. xviii. 4.      <sup>c</sup> Matth. xx. 15.      <sup>d</sup> The feast of dedication was in *December*.      <sup>e</sup> Levit. xxiii. 10, 14.



all the corn was looked upon as profane and unclean <sup>f</sup>. To this St. Paul alludes when he says, *If the first-fruit be holy the lump is also holy* \*. The first-fruits belonged to the priests and their families, which brought them a large income, as hath been observed by Philo<sup>g</sup>. We have in *Deuteronomy* and *Josephus* an account of the ceremonies that were observed at the offering of the first-fruits.

AFTER the first-fruits had been offered to God, every <sup>Tenths.</sup> one paid the *tenths* of what he possessed to the *Levites* for the support of themselves and their families <sup>h</sup>. The antiquity of this custom of paying tithes to those that are appointed to wait at the altar, is manifest from the instance of *Abraham*, who gave *Melchisedek* tithes of all the spoil he had taken from the kings of *Canaan* <sup>i</sup>, and from that of *Jacob*, who promised to give God the *tenth* of all he should procure by his blessing <sup>k</sup>. As it is supposed that in those early times the priesthood belonged to the first-born of every family <sup>l</sup>, some have asserted, with a great deal of probability, that *Melchisedek* was the first-born of the children of *Noah*; that as such he blessed *Abraham*; and with a regard to this it was, that *Abraham* gave him tithes of all: for what is said by the author of the *epistle* to the *Hebrews* <sup>m</sup>, that *Melchisedek* was *without father, without mother, without descent*, &c. must be understood in a mystical sense, as we have observed in our comment on that place. But it is not meant that *Melchisedek* had no father nor mother, but only that there is no account in *scripture* of the parents and genealogy of any person under the name of *Melchisedek*. The *Levites* gave to the priests the tenths of their own tithes <sup>n</sup>.

WHEN these tithes were paid, the owner of the fruits gave besides another tenth part of them, which was carried up to *Jerusalem*, and eaten in the temple, as a sign of rejoicing and gratitude towards God <sup>o</sup>. These were a kind of *agapæ*, or love feasts; and these are what we find named the second tithes <sup>p</sup>. Lastly, there were tithes allotted to the poor, which the *Levites*, like the rest, were obliged to pay, because they were in possession of some cities. Besides which there was appointed for the sustenance of the poor,

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<sup>f</sup> Jos. Antiq. iii. 10.      \* Rom. xi. 16.      <sup>g</sup> Philo de præmiis sacerdotum.      <sup>h</sup> Numb. xviii. 21.      <sup>i</sup> Gen. xiv. 20.      <sup>k</sup> Gen. xxviii. 22.      <sup>l</sup> Origen in Job. Hieronym. ad Evagr.      <sup>m</sup> Hebr.

vii. 3.      <sup>n</sup> Numb. xviii. 28. Nehem. x. 38. Deut. xiv. 23, 27.

<sup>o</sup> Jos. Antiq. iv. 7.

<sup>p</sup> Deut. xii. 17.

a corner in every field, which it was not lawful to reap with the rest <sup>q</sup>, and they were also allowed such ears of corn, or grapes, as dropt or were scattered about, and the sheaves that might happen to be forgotten in the field. Tithes were paid of all the products of the earth in general<sup>r</sup>, but chiefly of corn, wine, and oil. We learn from the *gospel*, that the *Pharisees* affected to be scrupulously exact in paying tithe of every the least herb<sup>s</sup>.

**Perfumes.** THE *perfumes* which were offered to God in the temple being a kind of oblations, it will be proper to give an account of them here. These perfumes are stiled in the *Revelation*, the *prayers of the saints*<sup>t</sup>, because they were an emblem and representation of them, for all the people were *praying* while the priest burned the perfumes. These consisted of several sweet-smelling spices, which are specified in the law. They offered them once a year in the *Holy of Holies*, on the great day of *expiation*<sup>u</sup>; and twice every day, *viz.* morning and evening, in the sanctuary.

**Of vows.** *Vows* partake of the nature either of sacrifices or oblations, because people could devote to God both living creatures and inanimate things. They may be divided into two general parts; that is, 1. Into vows whereby men bound themselves to abstain from things otherwise lawful, as of such and such a kind of food, clothes, or actions; and 2. Into those vows whereby either persons or things were devoted to God. Of the first sort was the vow of the *Rechabites*, of which we have taken an occasion to speak before. That of the *Nazarites*<sup>x</sup> did partake of both; for they were persons consecrated to God, and their vow consisted of several kinds of abstinence. There were two sorts of them<sup>y</sup>, some being consecrated to God for their whole life, as *Samson*, *Samuel*, *John the Baptist*, &c. and others only for a time, *i. e.* for thirty days at least. Some authors infer from two passages in the *Acts*<sup>z</sup>, that St. *Paul* was a *Nazarite* of the second kind. In one of these places it is said, that St. *Paul* had his head shorn at *Cenchrea*, because he had made a vow; but that could not well be the vow of a *Nazarite*; since, after it, he would not have had his head shorn at *Cenchrea*, which was a sea-port near *Corinth*, but

<sup>q</sup> Lev. xix. 9. Deut. xxiv. 19. <sup>r</sup> Nehem. xiii. 5, 10.

<sup>s</sup> Matth. xxiii. 23. <sup>t</sup> Rev. vii. 8. Luke i. 10. <sup>u</sup> Exod. xxx. 7, 8. Lev. xvi. 12, 13. <sup>x</sup> The word *Nazarite* signifies in *Hebrew* a person *set apart*, or *consecrated*. <sup>y</sup> Numb. vi. 2. <sup>z</sup> Acts xviii. 18. xxi. 23, 24, 26.

but at *Jerusalem*, according to the law, and even in the *temple*, or at least in the *holy land*. It is then more likely that this was some other vow, which the apostle had bound himself by. In the other passage it is not said that *St. Paul* had made any vow, but only he is therein advised to bear the expence of the sacrifices, which four of his companions, who had engaged themselves by a vow, were to offer. This is the sense we have followed in our note on that place, in which we have rather chosen to leave the matter undecided, than advance any thing uncertain. By what the scripture says of the vow of the *Nazarites*, one would think that it is more antient than the *ceremonial law*; for the legislator does not injoin or command it, but only prescribes what ceremonies are to be used by those that shall make it. The *Nazarites* were chiefly bound to observe these four particulars, which have by the *Rabbins* been subdivided into several others. 1. To abstain from wine, strong drink, and vinegar, and from all intoxicating liquor in general, or any thing of the like nature; 2. To wear long hair, and let no razor come on their heads<sup>a</sup>; 3. To take care not to pollute themselves by touching, or going near a dead body, even though it were their own *father* or *mother*<sup>b</sup>, and to purify themselves, when they happened to do it unawares; 4. To offer some certain sacrifices, to shave their heads, and fling their hair into the fire, when the time appointed by their vow was expired. There was in the temple a room set apart for that use.

Of all the *vows* recorded in holy scripture, there is none more remarkable, or that hath more puzzled *commentators*, than that whereby *Jephthah* bound himself to offer unto the Lord for a burnt-offering, whatsoever should come forth of the doors of his house to meet him, when he returned in peace from fighting against the children of *Ammon*<sup>c</sup>. *Jephthah's* design was undoubtedly to present unto God an acceptable, and consequently a lawful offering. Otherwise it would have been not only an impious, but a rash action; since his aim was hereby to induce God to prosper his expedition against the *Ammonites*. Besides *Jephthah* is no where represented as a profane or irreligious person. The scripture testifies, on the contrary, that the Spirit

<sup>a</sup> The *Egyptian* priests were wont to keep their heads constantly shaved. <sup>b</sup> From whence it follows, that the *Nazarites* were holier than the common priests, Lev. xxi. 2. <sup>c</sup> Judg. xi. 31.

Spirit of God was upon him <sup>d</sup>; and the author of the *Epistle* to the *Hebrews* <sup>e</sup> ranks him among those sacred *heroes*, whose faith he celebrates. It is then somewhat strange, that his *daughter* having been the first thing he met at his return, he should think himself obliged to offer so barbarous and so inhuman a sacrifice, merely for the sake of a vow expressed in a general, and consequently a rash manner. He could not but know that such a sacrifice must have been an abomination to the Lord, who hath not made men to destroy them. God himself, by the mouth of his prophet *Isaiah* <sup>f</sup>, sets human sacrifices upon the same foot with that of a dog, the offering of swine's blood, and idolatry. And that he takes no pleasure in them, is evident from his bringing a *ram* to be sacrificed in the stead of *Isaac*, whom he commanded to be offered up, with no other intent, but only to try *Abraham's* faith and obedience. If, according to the law <sup>g</sup>, there were persons, and *virgins* in particular, consecrated to God, upon several occasions; it was not that they should be offered up to him in sacrifice, but only employed about holy things; and then they might be redeemed, as hath been observed before, which *Jephthah*, as being a *Hebrew*, could not be ignorant of. These reasons have determined some of the most learned writers <sup>h</sup> to assert, that *Jephthah* did not vow to sacrifice his daughter, but only to consecrate her to God, as a virgin for her whole life, which they suppose he did. The words of the vow may indeed be translated thus, *whatsoever cometh forth of the doors of my house to meet me——shall surely be the Lord's, or I will offer it for a burnt-offering*; the *Hebrew* particle, which is commonly rendered by *and*, often signifying *or*, according to the observation of a late learned author <sup>i</sup>. According to this supposition, *Jephthah's* vow was conditional. As he might happen at his return to meet either a *human creature*, or a *beast*, the *first* he designed to consecrate unto God, and offer the *latter* for a burnt-offering, provided it was *clean*, or else exchange it, if it was *unclean*. What confirms this opinion, is, that in the account of the fulfilling of this vow, there is not the least mention of a *burnt-offering* <sup>k</sup>. Which is such an omission as cannot well be accounted for, had

<sup>d</sup> Ibid. ver. 29. <sup>e</sup> Hebr. xi. 32. <sup>f</sup> Isai. lxvi. 3. <sup>g</sup> Numb. xxxi. 28. 30. 35. Levit. xxvii. 2. 6. <sup>h</sup> Mr. Le Clerc, &c. See the margin of our *English* translation. <sup>i</sup> Reland. For instances of this, See Exod. xxi. 15. 17. and i. 10. xii. 5. Isai. vii. 6, &c. <sup>k</sup> Judg. xi. 34 — 40.

had the daughter of *Jephthah* been offered up in sacrifice, On the contrary, there is nothing but her *virginity* mentioned. She went upon the mountains, and bewailed it, because she was condemned to a perpetual one; and the daughters of *Israel* were wont yearly to celebrate this remarkable event four days in a year<sup>l</sup>. The only objection that may be advanced against this, is taken from the consternation *Jephthah* was in, upon meeting his daughter. He rent his clothes, and made great lamentation. But if we reflect upon the temper of that people, and the notions that prevailed in those times, we shall find, that *Jephthah* having but this one child, it was a great affliction for him to see himself by this vow deprived of all hopes of a posterity; and the not redeeming of her, as he might have done, was a very remarkable instance of his piety and gratitude. We shall not however determine which of the two opinions is the truest, but leave it to the learned to decide the matter. To return then from this digression.

In giving an account of the holy things of the *Jews*, we must not pass over *circumcision*, since it was a sacrament of *Jewish* religion, and a seal of the covenant which God made with *Abraham* and his posterity<sup>m</sup>. It is notwithstanding certain, that it was practised among other nations, as the *Egyptians* and *Ethiopians*<sup>n</sup>, but for quite other reasons, and with different circumstances. This however hath occasioned some disputes concerning the origin of this ceremony. But we shall not examine the arguments that are brought on either side of the question. Let the *Egyptians* have borrowed it from the *Patriarchs*, or the *Patriarchs* from the *Egyptians*, seeing God adopted, and even enjoined it upon pain of death<sup>o</sup>, this is sufficient to make it be looked upon as of divine institution. It is certain that *JESUS CHRIST* doth not carry the origin of it higher than the time of the *Patriarchs*<sup>p</sup>. However it be, *circumcision* was a sign and mark whereby God was willing to distinguish a people, with whom he had made a covenant, and out of which the *Messiah* was to be born, from all the other nations of the world. It was also a kind of a memorial for the posterity of *Abraham*, which should continually set before their eyes the covenant God had made with that *Patriarch*, as well as his faith and obedience. It was, in short, the seal of *Abraham's* justification. For it is to be observed,

Concern-  
ing cir-  
cumci-  
sion.

<sup>l</sup> Ibid. ver. 40. <sup>m</sup> Gen. xvii. 10, 11, 12. <sup>n</sup> Herodot. l. ii. c. 104. Philo de Circumc. p. 624. <sup>o</sup> Gen. xvii. 14. <sup>p</sup> John vii. 22.

observed, that, according to St. *Paul*<sup>q</sup>, this father of the faithful having been justified, whilst he was yet uncircumcised, he was not so by virtue of his circumcision, which was only a sign of his justification. This is what the *Jews* did not duly attend to. Instead of imitating the faith and piety of their father *Abraham*, they fancied that they could be justified through *circumcision*<sup>r</sup>, and even boasted of this pretended privilege<sup>s</sup>, instead of being thereby excited to follow his example, as *JESUS CHRIST* tells them they ought to have done<sup>t</sup>.

WHEN God delivered his law to the children of *Israel*, he renewed the ordinance of circumcision, and it became a sacrament of the *Jewish* religion. For which reason St. *Stephen* calls it the *covenant of circumcision*<sup>u</sup>; and upon this account *JESUS CHRIST* says, that *Moses* instituted circumcision, though it came from the *Patriarchs*<sup>x</sup>. Besides the design which God proposed to himself in establishing this ceremony, he appointed it for some other ends, suited to the circumstances of the people of *Israel*. 1. It included in it so solemn and indispensable an obligation to observe the whole law, that circumcision did not profit those who transgressed it<sup>y</sup>. Hence the *Jewish* religion is often stiled in scripture the *circumcision*<sup>z</sup>, and the *Jews* those of the *circumcision*<sup>a</sup>. For which reason St. *Paul* says, that whoever is circumcised, is bound to keep the whole law<sup>b</sup>; and upon this account, *to be circumcised*, and *to keep the law*, are parallel expressions<sup>c</sup>. 2. This was a ceremony whereby not only the *Jews*, but also all *strangers*, were to be initiated into the *Jewish* religion, and without which none could be admitted into the body of the nation<sup>d</sup>. No uncircumcised person was allowed to celebrate any of the *festivals*, and the *passover* in particular. We read in the book of *Esther*<sup>e</sup>, that great numbers of *Gentiles* became *Jews*. This the *seventy* have rendered thus, *they were circumcised, and judaized*, or turned *Jews*<sup>f</sup>, which shews that it was by *circumcision* men were admitted into the *Jewish* religion\*. Such of the

<sup>q</sup> Rom. iv. 11. <sup>r</sup> Acts xv. 1. <sup>s</sup> Rom. ii. 25. <sup>t</sup> John viii. 39.

<sup>u</sup> Acts vii. 8. <sup>x</sup> John vii. 22. <sup>y</sup> Rom. ii. 25. <sup>z</sup> Rom. iii. 1. 30. Gal. ii. 7. <sup>a</sup> And thus we find *Jesus Christ* called the minister of circumcision. Acts x. 45. <sup>b</sup> Gal. v. 3. <sup>c</sup> Acts xv. 5. <sup>d</sup> Gen. xvii. 10—14. <sup>e</sup> Esther iii. 17. <sup>f</sup> Περιτέμνοντο καὶ ἰουδαῖζον.

\* For which reason the newly circumcised child was called the bridegroom, because he then was, as it were, married to God and his church.

the children of *Israel* as were born in the wilderness having remained uncircumcised, *Joshua* ordered that this ceremony should be performed upon them before they were brought into the *land of promise*; whereupon God told them he had removed, or rolled away the reproach of *Egypt* from off them <sup>g</sup>; that is, they should thenceforward be looked upon as the people of God, and no longer as the slaves of *Egypt*. To this St. *Paul* undoubtedly alluded, when he said to those *Ephesian* gentiles that had embraced Christianity, that while they were in uncircumcision, they were excluded out of the commonwealth of *Israel*. 3. Circumcision was an open profession of the worship of the true God, and also at the same time a kind of abjuring of idolatry. For which reason, during the persecution of *Antiochus*, the heathens put those women to death that caused their children to be circumcised <sup>h</sup>; and such *Jews* as turned pagans took away, as much as possible, all marks of circumcision. As circumcision was an open profession of the *Jewish* religion, some of those *Jews* that embraced Christianity, thought that this superstition ought to be retained, especially among those that were of *Jewish* extraction. But St. *Paul* expressly forbids it <sup>i</sup>. Lastly, circumcision was appointed for mystical and moral reasons. It was, as well as baptism <sup>k</sup>, a token of purity and holiness of life. Hence these expressions, *to circumcise the fore-skin of the heart*, *the circumcision of the heart*, *the circumcision made without hands* <sup>l</sup>. It is plain from an excellent passage of *Philo*, that the *Jews* were not ignorant of this mystery <sup>m</sup>. The chief particulars to be observed with relation to circumcision, are as follows; 1. The law had ordered that every male-child should be circumcised the eighth <sup>†</sup> Day <sup>n</sup>. The reason why it was fixed to that time, undoubtedly was, because it could not legally be done sooner <sup>o</sup>, for the mother of every man child being unclean for the seven first days after her delivery, the child was consequently so too. They were not, on the other hand, to do it later, because the new-born infant could not be too soon consecrated to God. The *Jews* took such particular care to do it exactly on that day, that they never neglected it,

<sup>g</sup> Josh. v. 4, 5, 6. 9. <sup>h</sup> 1 Mac. i. 63. Jos. Antiq. xii. 7. <sup>i</sup> 1 Cor. vii. 18. <sup>k</sup> 1 Pet. iii. 21. <sup>l</sup> Deut. x. 16. xxx. 6. Jer. iv. 4. Rom. ii. 29. Coloss. ii. 11. Acts vii. 51. <sup>m</sup> Philo de circumc.

<sup>†</sup> Including the day in which he was born, and that in which he was circumcised.

<sup>n</sup> Gen. xvii. 12. <sup>o</sup> Levit. xii. 3.

it, even though it happened on a *sabbath-day*, as JESUS CHRIST observed to them when they found fault with him for having healed a man on that day<sup>p</sup>. This they termed *driving away the sabbath*. When they were any way compelled to perform circumcision either sooner or later, they looked upon it as a misfortune, and did not reckon such a circumcision so good as that which was done the eighth day. And when this ceremony was put off, it never was used to *drive away the sabbath*. This is the reason why we find St. Paul accounting it no small privilege to have been circumcised the eighth day<sup>q</sup>, as we have observed on that place. Accordingly JESUS CHRIST and *John the Baptist* were circumcised exactly upon it. 2. It is evident from the *gospel* that it was usual to name the child the day he was circumcised, since *John the Baptist* and JESUS CHRIST were named upon the performance of this ceremony. We learn from the same history that it was commonly the father, or some near relation, that gave the name. 3. Circumcision was reckoned so absolutely necessary, that it could be done in any place, in private houses, as well as in the synagogues; and by all sorts of persons, provided they were *Jews*, and qualified for it. There was notwithstanding a man appointed for this employment, who did it in the presence of several witnesses, that the initiation might be more solemn and authentick. 4. It is not well known, whether it was the custom, in the time of JESUS CHRIST, that the child should have a *God-mother* that brought him to the door of the synagogue, and no farther, because she was not allowed to go in, and a *God-father* that held him during the ceremony. Which was accompanied with prayers and vows, and before and after it there were great rejoicings.

As necessary as circumcision was while the ceremonial law remained in force, it became as indifferent and unnecessary upon the abrogating of that law by the destruction of the temple. Till that time the *apostles* allowed the *Jews* converted to *Christianity*, the use of it, but they expressly ordered that this yoke should not be put upon the necks of the *Gentile* converts. And therefore St. Paul, who hath fully proved how unprofitable and unnecessary it is<sup>r</sup>, and who makes it consist only in regeneration, of which it was a figure<sup>s</sup>, thought it however proper to have *Timothy* circumcised<sup>t</sup>, because his mother was of *Jewish* extraction; and

<sup>p</sup> John vii. 22, 23. <sup>q</sup> Philip. iii. 5. <sup>r</sup> 1 Cor. vii. 19. <sup>s</sup> Gal. v. 6. vi. 15. <sup>t</sup> Acts xvi. 3. <sup>u</sup> Gal. ii. 3.



and would not, on the other hand, suffer this ceremony to be performed on *Titus*, because he was a *Greek* <sup>u</sup>. Wherein this *apostle* hath given the church in all ages a most excellent pattern, either of condescension, or resolution, in insisting upon, or omitting, things indifferent, according to the variety of times and circumstances.

It is generally supposed that baptism succeeded circumcision, though there is nothing said about it in the gospel. There is indeed a great conformity between these two ceremonies. 1. *Baptism* is the first and initiating *sacrament* of the *Christian religion*, as *circumcision* was of the *Jewish*. 2. It is by baptism men are consecrated to *JESUS CHRIST*, admitted into the *Christian religion*, and publicly received as members of his *church*. 3. Baptism is a token of our regeneration, of our dying to sin, and rising again unto righteousness in *JESUS CHRIST* <sup>x</sup>. But these ceremonies disagree also in some particulars. 1. Baptism is administered to both sexes <sup>\*</sup>. 2. There is no particular day or season appointed for baptism; grown persons were at first instructed in the principles of religion before they were baptized, and to some this sacrament was not administered till they were at the point of death. But this custom is of a later date than the apostolical age. 3. Water was never used in circumcision. It is true that the child was carefully washed, and the persons that made the offerings purified themselves, but then it was in order to fit and prepare themselves for the ceremony, and not upon account of the ceremony itself, wherein wine and not water was used. We may then safely affirm, that baptism hath some conformity both with *circumcision* and the baptism of the *profelytes*, which hath been spoken of before.

<sup>x</sup> Rom. vi. 3. Gal. iii. 27. 1 Pct. iii. 21.

<sup>\*</sup> We learn from history, that among some nations the women were circumcised. But in instituting this ceremony the law had chiefly the men in view, whose condition was of course the same as that of the wives. The gospel acknowledges no such distinctions as these, they being merely political.

## Of the Holy Seasons.

Of the  
Jewish  
years.

**B**EFORE we give an account of the *Jewish festivals, months, weeks, days and hours*. The *Hebrews* were wont at first to reckon time from some remarkable *epocha's*. As  
1. The lives of the *Patriarchs* or other illustrious persons<sup>a</sup>.  
2. The coming out of *Egypt*<sup>b</sup>. 3. The building of the temple<sup>c</sup>. 4. The years of their kings. 5. The beginning of the *Babylonish* captivity<sup>d</sup>. 6. The rebuilding of the temple after their return from captivity. In process of time they had other *epocha's*, as the times of *Alexander the Great*, and of the monarchies that sprung up out of the ruins of his empire. Ever since the compiling of the *thalamud*, the *Jews* have reckoned their years from the creation of the world.

THE year was by them divided into a *holy* or *ecclesiastical*, and a *civil* year. The *first* began in the month of *Nisan*<sup>e</sup> or *Abib*, which answers to part of our *March* or *April*, because this was the time of the year when the children of *Israel* came out of *Egypt*. From this also they reckoned their *feasts*. The *second* began in the month *Tisri*, about the middle of our *September*, because there was an ancient tradition among them that the world was created about that time. All contracts were dated and the *Jubilees* counted according to this year. It would be little to our purpose to give an account of the \* *solar* and *lunar* years of the *Jews*, or of their way of *intercalating*†. This is a very obscure and intricate point, about which neither the *Jews* themselves, nor the most learned *Christian* writers are agreed.

Of their  
months.

THE *Jewish* year consisted of *twelve* months, unless it happened to be *intercalary*, for then it had *thirteen*. The antient *Hebrews* were wont to regulate their months by the course of the sun, and each of them had 30 days.

But

<sup>a</sup> Gen. vii. 11. <sup>b</sup> Exod. xix. 1. Numb. xxxiii. 38. <sup>c</sup> 1 Kings vi. 1.  
<sup>e</sup> 2 Chron. viii. 1. <sup>d</sup> Ezek. xxxiii. 21. xl. 1. <sup>e</sup> Exod. xii. 1, 2.

\* The *solar* year consisted of 365 days, 5 hours, and some minutes. The *lunar* year was of 354 days, 8 hours, and some odd minutes, according to the *Jewish* computation.

† To *intercalate* was the adding of a month to the year, between *February* and *March*; which was done, when the corn could not be ripe at the *passover*, nor the fruits at the *pentecost*.

But after their deliverance out of *Egypt*, they made use of *lunar* months, which were sometimes, of *thirty*, and at other times of *twenty-nine* days. The time of the *new-moon* was formerly discovered by its *phasis* or first appearance, as it is still at this day by the *Caraites*; but the *Rabbinists* or *traditionary Jews* have recourse to an *astronomical* calculation to find it out. The *names* and order of the *Jewish* months, according to the *ecclesiastical* computation, are as follows.

The 1 <sup>st</sup> . called ( <i>Nisan</i> or <i>Abib</i> .)	March and April.
The 2 <sup>d</sup> . ( <i>Jyar</i> or <i>Ziph</i> .)	April and May.
The 3 <sup>d</sup> . ( <i>Sivan</i> .)	May and June.
The 4 <sup>th</sup> . ( <i>Tamus</i> .)	June and July.
The 5 <sup>th</sup> . ( <i>Ab</i> or <i>Av</i> .)	July and August.
The 6 <sup>th</sup> . ( <i>Alul</i> .)	August and September.
The 7 <sup>th</sup> . ( <i>Tisri</i> .)	September and October.
The 8 <sup>th</sup> . ( <i>Marchesvan</i> or <i>Bul</i> .)	October and November.
The 9 <sup>th</sup> . ( <i>Cisleu</i> .)	November and December.
The 10 <sup>th</sup> . ( <i>Tebbeth</i> .)	December and January.
The 11 <sup>th</sup> . ( <i>Schebbat</i> .)	January and February.
The 12 <sup>th</sup> . ( <i>Adar</i> .)	February and March.

Answers to part of

THE origin of *weeks* is of the same standing as the world Of weeks. itself<sup>f</sup>. The *Jews* had two sorts of them, some consisting of seven days, and others of seven years. These are called in *scripture weeks of years*. At first the *Hebrews* had no particular name for the days of the week. They were wont to say, the *first*, the *second* day of the week, &c. as is evident from several places of the *New Testament*<sup>g</sup>. We learn from the *revelations* of St. *John*<sup>h</sup>, that the first day of the week was as early as that time called the *Lord's-day*, because it was on that day, our blessed Lord rose again from the dead.

THERE are two sorts of *days*; the *natural*, which is the Of days. space of *four and twenty hours*, from one sun-set to another; the other called *artificial* or *civil*, consists of *twelve hours*<sup>i</sup>, from the rising to the sitting of the sun. The *civil day*, that is the sun's stay above the *Horizon*, was by the *Jews* divided into *four parts*<sup>k</sup>, each of which consisted of *three* hours, that were longer or shorter according to the differ-

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ent

<sup>f</sup> Gen. ii. 2, 3. viii. 10. xxix. 27, 28. Levit. xxiii. 8. <sup>g</sup> Mat. xxviii. 1. Mark xvi. 2. Acts xx. 7. 1 Cor. xvi. 2. <sup>h</sup> Rev. i. 10. <sup>i</sup> John xi. 9. <sup>k</sup> Nehem. ix. 3.

ent seasons of the year. The *first* was from *six* o'clock in the morning till *nine*. And therefore they called the *third hour*<sup>1</sup>, what we call *nine* o'clock, because *three* hours were past from sun-rising to that time. The *second* part of the day lasted from *nine* of the clock till *noon*. The *third* from *noon* till *three*. This they called the *ninth* hour of the day<sup>m</sup>, because it actually was the *ninth* from the morning. The *fourth* was from *three* o'clock till *six* in the evening. They gave the name of *hour* to each of these four parts, as well as to the hours properly so called. Some authors are of opinion, that the four parts of the day were otherwise divided by the *Jews*. Whether they were, or not, it is of little moment. But it will be very proper here to reconcile St. *Mark*, who affirms<sup>n</sup>, that it was the *third hour*, when they crucified JESUS CHRIST, with St. *John*<sup>o</sup>, who says that it was about the *sixth hour*. This may be done several ways. Besides the method which we have followed in our notes on those two *evangelists*, it may be said that by *crucifying*, St. *Mark* did not mean the nailing of CHRIST to the cross, for according to St. *Luke*<sup>p</sup>, it was not till the *sixth* hour, that is, noon, but only all the preparations towards it, after sentence had passed upon him. We must here observe, that in several *Greek manuscripts* of the gospel according to St. *John*, the *third* is read instead of the *sixth hour*, as we have observed in our note on that place.

THE *Jews* divided also their nights into four parts, which they called *watches*<sup>\*</sup>. The 1<sup>st</sup> was named the *evening*; the 2<sup>d</sup> the *middle-watch*, or midnight; the 3<sup>d</sup> the *cock-crowing*, from midnight till three in the morning; the 4<sup>th</sup> the *morning*, or, break of day. As the *evangelists*, in the account which they have given of St. *Peter* denying our Saviour<sup>q</sup>, often mention the *cock-crowing*, and with some seeming contradiction, it will be proper to give a full explanation of this point, which could not conveniently be done within the compass of a few short notes. The difficulty lies in this, that JESUS CHRIST is said in St. *Mark*<sup>r</sup>, to have told *Peter* that before the cock crowed *twice*, he would deny him *thrice*. And indeed the same *evangelist* relates, that the cock crowed after *Peter's* first denial; and again

<sup>1</sup> Matth. xx. 3.    <sup>m</sup> Ibid. ver. 5.    <sup>n</sup> Mark xv. 25.    <sup>o</sup> John xix. 14.    <sup>p</sup> Luke xxiii. 44.    <sup>\*</sup> Matth. xiv. 25.    Mark xiii. 35. Luke xii. 38.    <sup>q</sup> Matth. xxvi. 69—75.    Mark xiv. 68. 71, 72. Luke xxiii. 56—60.    John xviii. 27.    <sup>r</sup> Mark xiv. 30. 68, 69, 70, 71.

again after he had denied his master the third time. Whereas, according to the rest of the *evangelists*<sup>s</sup>, the cock did not crow till *Peter* had denied CHRIST three times. To solve this difficulty, we have observed in our note on that place, that as the cock crows at several times, the meaning of St. *Matthew*, St. *Luke* and St. *John* is, that before the cock had *done* crowing, St. *Peter* denied his divine master three times. But to be a little more particular upon this point; it is to be observed further, 1. That the cock commonly crows *twice* every night, *viz.* at *midnight*, and between *that* and break of day. This *second* crowing is properly called the *cock-crowing*. It may therefore be supposed that St. *Peter* having denied JESUS CHRIST the first time, about midnight, the cock crowed; and that after he had denied him the third time, the cock crowed again. This explains St. *Mark's* meaning. As for what is said by the other *evangelists*, that the cock *crowed* after *Peter* had denied him three times, it must be understood of the *second* crowing, which is properly the *cock-crowing*. Or else, 2. that word of St. *Mark* which hath been translated *twice*, may be rendered the *second time*<sup>t</sup>, by which means the whole difficulty will vanish; and after all, it is of no great consequence. We have but one observation more to make concerning the *years*, and *months*, &c. of the *Hebrews*. And that is, that in their language *any part* of a year, a month, a week, a day, or an hour, is often taken for a *whole* year, month, week, day, and hour. Which serves to explain what was said by JESUS CHRIST, that he would rise again *the third day*, as we have observed on *Matth.* xii. 40.

FESTIVALS are solemn days set apart for the honour and Of festi-  
service of God, either in remembrance of some special vals.  
mercies which have been received from his bountiful hand,  
or in memory of some punishments which he hath inflicted  
on mankind, or else to turn away those which hang over  
their heads. Those of the first kind were attended with  
rejoicings, feasting, hymns, concerts of musick, eucharistical  
sacrifices, and a joyful and innocent exemption from  
labour\*. Upon which account they were termed *sabbaths*.  
Those of the second and third sort; were days of fasting  
I 2 and

<sup>s</sup> Matth. xxvi. 74. Luke xxii. 60. John xiii. 38. <sup>t</sup> Mark  
xiv. 30. &c.

\* This distinguishes the feasts that were instituted by God,  
from those of the *heathens*, which were accompanied with very  
criminal occupations.

and atonement. We learn from profane history, that the institution of festivals is of a very ancient date<sup>u</sup>. But the sacred writers make no mention of the *festivals* of the *Hebrews*, before their coming out of *Egypt*. It was undoubtedly there the *Israelites* learned to have a liking and inclination for festivals, as is evident from their rejoicings when they worshipped the *golden calf*<sup>w</sup>. And it was with a design to turn them from the idolatrous practices that reigned in the *heathen* festivals, that God, out of a condescension suitable to his wisdom and goodness, appointed some in his own honour, with such ceremonies and circumstances, as distinguished them from the festivals of idolatrous nations<sup>x</sup>.

THE *Jews* had several sorts of *Feasts*, whereof some were more solemn than others. They were either of divine or human institution. To begin with the first: the most solemn of those that had been established by God, were the *passover*, the *pentecost*, and the *feast of tabernacles*. These three *festivals* were to be celebrated every year at *Jerusalem*, and all the *Israelites* were obliged to go thither, unless they had very good reasons for absenting themselves. Some lasted but one day, others continued a whole week. The latter had some days less solemn than the rest; as those, for instance, that were between the first and the last, when the feast lasted seven days. And therefore it is said in St. *John* y, that about the middle of the *feast of tabernacles* *JESUS* went up into the temple and taught, because he could not do it sooner for the crowd. The holiest days were called the *great*, or the *good days*. Accordingly St. *John* calls the last day of the *feast of tabernacles*, the *great day*<sup>z</sup>, that is, the most solemn as we have rendered it. During these *festivals*, that part of the sacrifices which was to be eat, and the shew-bread, was divided among the four and twenty courses of priests. Criminals were also kept till these solemn occasions, that their punishment might be a terror to others. The *Jews* however were not willing to put *JESUS CHRIST* to death during the feast, because they were afraid this would cause some disturbance among the people, who took him for the *Messiah*, or at least for a great prophet. Which course soever they took, they must needs have acted against their consciences; for

if

<sup>u</sup> Herodot. l. iii. c. 58. Euseb. præpar. Evang. l. i. c. 9, 70.

<sup>w</sup> Exod. xxxii. 5, 6.

<sup>x</sup> Chrysostom. T. vi. de Chr. Past. p.

497. Theod. in Deut. Erot. 1. & Qu. in Exod. 54.

<sup>y</sup> John

vii. 14. <sup>z</sup> Ibid. ver. 37.

if he was not an impostor, as undoubtedly they did not look upon him as one, they ought not to have put him to death, either before, or after the feast. And if he was an impostor, they should have put him to death during the feast, according to the law. Providence ordered it so, that he should suffer death at the time he did, because, since as he was the true *paschal lamb*, or *our passover*, to use St. Paul's expression<sup>a</sup>, it was necessary that he should die at that very juncture of time. As there came up to Jerusalem vast numbers of people at these festivals, the Roman governors were wont to give the Jews a garrison of Roman soldiers, to prevent any seditions, or disturbances among the people<sup>b</sup>.

IT is well known that the *passover* was so named from the angel's *passing over* the houses of the Israelites, and sparing their first-born, when those of the Egyptians were put to death\*. The name of *passover* was also given to the lamb, that was killed on the first day of this feast<sup>c</sup>. Hence these expressions, *to eat the passover*<sup>d</sup>, *to sacrifice the passover*<sup>e</sup>; and hence also it is that St. Paul calls JESUS CHRIST *our PASSOVER*<sup>f</sup> that is, our *paschal lamb*. The *passover* was otherwise named the *feast of unleavened bread*<sup>g</sup>, because it was unlawful to eat any other sort of bread, during the seven days the feast lasted<sup>h</sup>. This name however more particularly belongs to the second day of the feast, i. e. the fifteenth of the month<sup>i</sup>. We have an account of all the ceremonies belonging to the *passover* in several places of the *pentateuch*. They may be reduced to these three heads. 1. The killing and eating of the *paschal lamb*: 2. The eating the unleavened bread: And, 3. Offering up to God the *Omer*, or handful of barley.

THE chief things to be observed with relation to the *paschal lamb* or *kid*, are as follows. 1. It is to be noted, that on all the feasts<sup>k</sup>, and particularly at the *passover*, there were great numbers of victims slain from among the cattle,

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as

<sup>a</sup> 1 Cor. v. 7.    <sup>b</sup> Matth. xxvii. 65.

\* Exod. xii. 12, 13. The Hebrew verb, from whence the word *passover* is derived, doth not only signify to pass from one place to another, but also to *pass over*, to *spare*, to *pass without doing any harm*; and therefore the *seventy* have rendered it by a word that signifies to protect.

<sup>c</sup> Ezra vi. 20. Matth. xxvi. 17.    <sup>d</sup> Mark xiv. 12, 14.    <sup>e</sup> 1 Cor. v. 7.    <sup>f</sup> Ibid.    <sup>g</sup> Luke xxii. 1.    <sup>h</sup> Exod. xii. 18.    <sup>i</sup> Numb. xxviii. 17.    <sup>j</sup> Deut. xvi. 8.    <sup>k</sup> Lev. xxiii. 6.    <sup>l</sup> Mark xiv. 1.    <sup>m</sup> Jos. Antiq. l. iii. cap. 10.    <sup>n</sup> Deut. xvii.    <sup>o</sup> 2 Chron. xxxv.

as *bulls*, and the like\*. The paschal feast begun by serving up of the flesh of these sacrifices, after which the *lamb* was eaten. The first was what the guests were to sup upon, for the *lamb* was symbolical, and it was sufficient for any one to eat of it about the bigness of an olive, if they were satisfied before, or in case the lamb was not enough for every one. 2. This lamb was a representation of that which the *Israelites* had eaten in *Egypt*, and was called *the body of the passover*, to distinguish that part of the paschal lamb which was eaten, from what was offered upon the altar; that is, the *blood* which was sprinkled, and the *entrails* that were burnt. JESUS CHRIST manifestly alluded to this expression, when he said of the *bread*, *this is my body*; as if he had said, this is not the body of the *paschal lamb*, which we have just now eaten, but the body of the true lamb, whereof the other was only a figure. 3. The lamb was killed the *fourteenth* day of the month *Nisan*<sup>m</sup>, in the *evening*, or, as the *scripture* expresses it, *between the two evenings*†. Such as could not celebrate the passover on the day appointed, upon the account of some legal uncleanness, or any other indisposition, were obliged to do it the *fourteenth* day of the next month. We will leave it to the learned to determine exactly the hour when it was done. *Josephus*, who may justly be looked upon as a competent judge in such matters, says, that the paschal lamb was killed between the *ninth hour*, that is, *three* in the afternoon, and the *eleventh*, i. e. about the setting of the sun. And within this space of time also it was, that JESUS CHRIST our true paschal lamb was crucified<sup>n</sup>. 4. The lamb was to be *a male* of the *first* year, and *without blemish*<sup>o</sup>. The *apostles* often make allusion to this last quality, when speaking of JESUS CHRIST, of the *Christians*, and of the *church* of *Christ*‡. It was with a design to know whether the lambs or kids had all the conditions required by the law, that they were enjoined carefully to chuse them, and set them aside some days before the feast. 5. This sacrifice

was

\* These the *Jews* termed *chagiga*, i. e. rejoicing.

<sup>m</sup> Exod. xii. 6. Num. ix. 5. Deut. xvi. 6. Josh. v. 10.

† That is, from 12 or 1 o'clock, till sun-setting.

<sup>n</sup> Matth. xxvii. 46. <sup>o</sup> Exod. xii. 5.

‡ Heb. ix. 14. 1 Pet. i. 19. Ephes. i. 4. v. 27. Coloss. i. 22. Revel. xiv. 5. In most of the *Greek* copies of the seventy, there are two epithets, *without blemish*, and *perfect*. There is an allusion to this last word, Rom. xii. 1. *the perfect will of God*, i. e. the sacrifice God requires of us, ought to be *perfect*.



was to be offered up in the *tabernacle*, as long as it stood, and afterwards in the *courts of the temple* <sup>p</sup>. 6. Every particular person slew his own victim <sup>q</sup>, and one of the priests received the blood into a vessel, which was handed by the *priests* or *Levites* to the *high priest*, by whom it was poured at the bottom of the altar. When any person happened to be unqualified for offering this sacrifice, by reason of some uncleanness he had contracted, it was then performed by the *Levites* <sup>r</sup>.

7. AFTER the *lamb* was slain, the *blood* sprinkled, and the *fat* consumed upon the altar, the lamb was returned to the person by whom it had been offered, who carried it to the place where it was to be eat. It was necessary that it should be thoroughly *roasted*, and not boiled, or half-done <sup>s</sup>. The occasion of this last institution is not well known; the reasons that are alledged for it, would undoubtedly seem too far-fetched to the generality of our readers, we therefore judge it more proper to own our ignorance in this particular, than to advance any thing uncertain about it. St. *John* assures us, that the prohibition of not breaking a bone of the paschal lamb, was typical of what happened to our Saviour <sup>t</sup>.

8. AFTER the lamb was thus dressed, it was eaten in every family, \* by all sorts of persons, free-men and slaves, men as well as women. It was necessary there should be as many persons as could eat the whole lamb <sup>† u</sup>. And therefore when the family was not large enough, the master of the house invited his friends. The assemblies that were invited to this feast, were named *brotherhoods*, and the guests, *companions* or *friends*. The reproof which JESUS CHRIST gave *Judas*, by calling him *friend* or *companion* <sup>x</sup>, was both just and cutting, because he betrayed him after having eat the passover with him.

I 4

9. IT

<sup>p</sup> The area of the three courts of the temple (besides the rooms and other places in it, where the paschal lamb might be offered up) contained above 435,600 square cubits, so that there was room enough for above 500,000 men to be in the temple at the same time. Lamy de Tabernaculo, l. vii. c. 9. Sect. 4, 5.

<sup>q</sup> Deut. xvi. 2. 5. <sup>r</sup> Philo de Vit. Mos. l. iii. <sup>s</sup> Exod. xii. 9. 2 Chron. xxxv. 13. <sup>t</sup> John xix. 36.

<sup>u</sup> The strangers that came up to *Jerusalem* from all parts of the land to celebrate the passover, were furnished with lodgings *gratis*.

<sup>†</sup> The *Thalmudists* tell us, that they were not to be under ten, and might be twenty.

<sup>x</sup> See Joseph. de Bell. Jud. l. vii. c. 17. <sup>\*</sup> Matth. xxvi. 50.

9. It was a very ancient custom among the *eastern* nations to wash their feet before meals, especially when they returned from a journey<sup>y</sup>. There were good reasons for this custom, because they commonly travelled on foot, without stockings, and their shoes were open at the top. Some imagine with a good deal of probability, that they were also wont to wash their feet before the *pascal* feast, nothing being a fitter representation of the state and condition of a traveller. Slaves and mean persons were commonly put to that employment, but JESUS CHRIST was pleased to perform it to his disciples, to give them an example of humility and charity<sup>z</sup>. It is however to be observed, that this was not done during the *pascal* feast, but the night before.

10. The guests leaned on their left arms upon beds round a table, on which was set the lamb; with bitter herbs, unleavened bread, and a dish full of a kind of sauce or thick mixture, wherein they dipped the bread and herbs<sup>||</sup>. This perhaps was the dish in which Judas dipped with JESUS CHRIST, of which we read in the gospel<sup>a</sup>. It was very common among the *eastern nations* to lie on beds when they took their meals, as is evident from *sacred* as well as *profane history*; but, as the *Thalmudists* pretend<sup>b</sup>, this posture was then absolutely necessary at the eating of the *pascal* lamb, as being a fit emblem of that rest and freedom, which God had granted the *children of Israel*, by bringing them out of *Egypt*, because a slave doth not commonly take his meals with so much ease and comfort, and that besides they were obliged to eat it standing in *Egypt*. This custom of leaning at table over one another's bosom, was a sign of equality and strict union between the guests. Which serves to explain several passages of *scripture*, as what is said of *Abraham's bosom*<sup>c</sup>, and of the *son's* being in the bosom of the father<sup>d</sup>. When the guests were thus placed round the table, the master of the family, or some other person of note, took a *cup* full of wine mixed with water, and after he had given God thanks, drank it up, after which he gave

one

<sup>y</sup> Gen. xviii. 4. xix. 2. xxiv. 32. Judg. xix. 21. <sup>z</sup> John xiii. 4, 5.

<sup>||</sup> This the *Jews* called *chareffet*, in remembrance of the mortar which they had used when making bricks in the land of *Egypt*. They made it at first with dates and dried figs; but the modern *Jews* make it with chefnuts, apples, &c. See Basnage Hist. des Juifs, Tom. 3. p. 622. <sup>a</sup> Matth. xxvi. 23. <sup>b</sup> Maimon de Azymis, l. vii. <sup>c</sup> Luke xvi. 22. <sup>d</sup> John i. 18. compared with Philip. ii. 6. See John xiii. 23.

one round to every one there present; who were all obliged to drink thereof. Hence the words of JESUS CHRIST, *drink ye all of it*<sup>e</sup>. Afterwards they eat of the bitter herbs and unleavened bread, which they dipped in the mixture before-mentioned. Then the master of the family drank another cup, that was accompanied with several thanksgivings, after which, they began eating again as before. Lastly, they eat the paschal lamb, and drank the third cup, which was called the *cup of blessing*, or *thanksgiving*<sup>f</sup>. The whole ceremony ended with the fourth cup, and the singing of some *psalms*<sup>g</sup>. This is what by St. Mark is termed an *hymn*<sup>h</sup>. It cannot exactly be determined, whether JESUS CHRIST observed all these particulars. It is very probable that he did, and we meet with some tracks of it in the *Gospel*<sup>i</sup>. St. Luke speaks only of *two cups* in the account he gives of the institution of the *Lord's supper*<sup>j</sup>.

GOD enjoined the *Israelites*, under pain of death, not to touch any leavened bread, as long as the passover lasted. Several reasons may be assigned for this institution, but there is only one set down in scripture, viz. that it was to put them in mind of their forefathers coming out of *Egypt*, in such haste, that they had not time so much as to get their dough leavened<sup>k</sup>. But one may suppose, by the *metaphorical* sense that is commonly put upon the word *leaven*, and which is used by JESUS CHRIST and St. Paul<sup>l</sup>, that this prohibition had a moral view, and that the divine legislator's design in giving it, was to cleanse their minds from malice, envy, animosity, and hypocrisy: in a word, from the leaven of *Egypt* ||. However it be, the *Hebrews* took a very particular care to search for all the leaven that might be in their houses, and to fling it either into the fire or water. Their descendants have carried this point to a superstitious nicety. Though the passover was to be celebrated at *Jerusalem*, yet they that were not able to go thither, might eat the unleavened bread in their own houses.

As

<sup>e</sup> Matth. xxvi. 27. <sup>f</sup> 1 Cor. x. 16.

<sup>g</sup> During the ceremony, they sung at several times the following psalms. 1. Psal. cxiii. cxiv. 2. Psal. cxvi, cxvii, cxviii, or cxxxvi. This last singing was termed the *hallel*, or praise. The master of the family, or the reader, explained and gave an account of every ceremony.

<sup>h</sup> Mark xiv. 26. <sup>i</sup> See Matth. xxvi, &c. <sup>j</sup> Luke xxii. 17. 20.

<sup>k</sup> Exod. xxii. 34. 39. Deut. xvi. 3. <sup>l</sup> Matth. xvi. 6. 1 Cor. v. 7.

|| Leavened bread was likewise forbidden the *Romans*, upon some particular occasions. Aulus Gel. l. x. 15.

As there was no other sort of bread in that city, when JESUS CHRIST instituted his *last supper*, it cannot be questioned but that he made use of it. And yet the *Greek church*, which hath retained leavened bread in the *eucharist*, imagined that JESUS CHRIST used it; and the better to support their opinion, they have asserted, that he celebrated the *passover* one day before the *Jews*. We shall hereafter examine this matter. The *Latins* have, on the other hand, supposed, that the better to conform themselves with JESUS CHRIST's institution, they ought to celebrate the *Lord's supper* with unleavened bread. This was one of the occasions of the *schism* between the *eastern* and *western* churches; which, after all, was a very slight one, and consequently very scandalous, since after the abrogating of the ceremonial law, it ought to be reckoned an indifferent matter, whether we communicate with leavened or unleavened bread, and since JESUS CHRIST, by giving no directions about it, hath left the church entirely at liberty in this respect.

THE next day after the feast of unleavened bread, that is, the sixteenth day of *Nisan*, they offered up to God, on the altar, the *first fruits* of the corn that was ripe at that time, that is, oats and barley<sup>m</sup>. These first-fruits were a sheaf of corn, called in *Hebrew* *Homer*, or *Gomer*, which is the name that was afterwards given to the measure that held the corn, which was threshed out of the sheaf. This oblation was performed with a great deal of ceremony\*. Towards the close of the sixteenth day, the *Sanhedrim* appointed some grave and sober persons, who, with a great number of people, went with scythes and baskets into the fields that lay nearest *Jerusalem*, and cut down the sheaf of barley. When they were come thither, the reapers, having got first the owner's leave, put the sickle into the harvest; and after they had cut down the sheaf, they carried it in a basket to the high-priest, who was to offer it up. The high-priest having beat out the grain, caused it to be dried upon the fire, and had it ground; then putting some oil and frankincense to it, he presented it to God. After that

<sup>m</sup> Lev. xxiii. 9—14. Jos. Antiq. l. iii. c. 10.

\* It appears from *Exodus* xvi. 16. that the *Homer* held as much as a man that has a good stomach can eat in a day. According to the *Jewish* way of reckoning, this measure contained about 43 hen eggs, (i. e. 3 of our pints.) It was the *tenth* part of an *Epha*, which held 432.

## THE NEW TESTAMENT.

that a lamb was offered up for a whole burnt-sacrifice, with several other oblations, that were accompanied with libations. It was unlawful to begin the harvest, till this offering had been first made. There seems to be an allusion to this in the *Revelations*<sup>n</sup>, where the angel orders the fickle to be put into the harvest.

THUS have we explained the several particulars observed in the celebration of the *passover*. It remains now that we should examine a question, which hath exercised the wits of several *criticks*; i. e. Whether our Saviour celebrated the *passover* the year he was put to death, on the same day as the *Jews* kept theirs? We have observed before, that the *Greek church* maintains JESUS CHRIST celebrated it one day sooner than ordinary; and have shewed at the same time, what reasons they alledged to support their opinion. Some authors have inferred from a few passages out of St. *John's* gospel, that for several reasons which they bring, the *Jews* did not keep the *passover* that year on the *fourteenth* day of the month, as usual, but the day after. The first of these passages is in the thirteenth chapter<sup>o</sup>, wherein it is said, that *before the feast of the passover, when supper was ended*, whereby they understand the holy communion, JESUS CHRIST washed his disciples' feet. The second occurs in the eighteenth chapter<sup>p</sup>; JESUS was apprehended by the *Jews*, had celebrated the *passover*, and instituted the eucharist the night before; and yet the *Evangelist* says, that the *Jews* would not go into the *prætorium*, or judgment-hall, for fear they should defile themselves, and thereby become unfit to eat the *passover*. The third is in the nineteenth chapter<sup>q</sup>, where the day on which *Christ* was crucified is stiled *the preparation of the passover*.

NOTWITHSTANDING which, other writers have asserted and maintained, that JESUS CHRIST celebrated the *passover* on the same day as the *Jews*. And indeed there are very good reasons to believe that he did. 1. Supposing the *Jews* had put it off for any time that year, JESUS CHRIST would, in all probability, have complied with it, else the *Jews* would never have failed to lay this to his charge, since after publick notice was given of the *new moon*, people were obliged to keep to it, even though there was a visible mistake in the matter<sup>r</sup>. 2. Those that have thoroughly examined the reasons alledged for this delay, find no manner

<sup>n</sup> Revel. xiv. 15.    <sup>o</sup> Ver. 1, 2, 4.    <sup>p</sup> Ver. 28.    <sup>q</sup> Ver. 14.  
<sup>r</sup> Maimon. Chad. Hacc. cap. v. sect. 2.

ner of weight in them, since they are grounded upon customs that are of a much later date than the times of JESUS CHRIST. There were not *then*, for instance, two different ways of finding out the new-moon. As it was known only by its appearance, and not its conjunction with the sun, there could be no room for celebrating the passover on two different days. Besides, the *Caraites* *Thalmudists* made but one body with the rest of the *Jewish nation*, and therefore did celebrate the feast on the same day with them. Moreover, the custom of transferring the passover, when it fell on the day before the sabbath, is not of so ancient a date. 3. It is unquestionably certain, that the lamb was to be sacrificed *publickly* in the *temple*, and that it was necessary that the priests should pour the blood of it at the bottom of the altar<sup>s</sup>. As all these particulars are plainly enjoined by the law, JESUS CHRIST would not have omitted any one of them. Besides, is it probable that the priests would have ministered to him in so manifest an innovation as this must have been? 4. The three other Evangelists expressly say<sup>t</sup>, that JESUS CHRIST celebrate the *passover* on the same day the *Jews* were used to do it, which seems entirely to decide the question. It is therefore more proper to put another sense upon St. *John's* expressions, than to embrace an opinion which manifestly contradicts the rest of the *Evangelists*. For it may reasonably be supposed, that in the *first* of the forementioned passages, St. *John* doth not speak of the *Lord's supper*, or of the *pascchal feast*, but only of a private supper at *Bethany*, the day before the passover<sup>u</sup>. In the *second*, there is no necessity of understanding by the *passover* the pascchal lamb, since the other sacrifices that were offered up during the feast, had also that name given them<sup>x</sup>. By the *preparation of the passover*, in the last place, may be meant the preparation before the sabbath of the passover, which is elsewhere called the *preparation of the Jews*<sup>y</sup>.

IT was after having celebrated the passover that JESUS CHRIST instituted the *eucharist* to be a lasting monument of our redemption by his death, as the passover was of the deliverance of the *Hebrews* out of *Egypt*,

THE

<sup>s</sup> Deut. xvi. 5, 6, 7. 2 Chron. xxx. 16. xxxv. 11. <sup>t</sup> Matth. xxvi. 17. Mark xiv. 12. Luke xxii. 7. <sup>u</sup> Compare Luke xxii. 1, 3. with John xiii. 1, 2. <sup>x</sup> Deut. xvi. 2, 3. 2 Chron. xxxv. 8. <sup>y</sup> Compare Matt. xxvii. 57. Mark xv. 42. Luke xxiii. 54. John xix. 14, 31, 42.

THE second solemn festival of the *Jews* was the *Pente-* Of the  
*cost*. It was so called by the *Greeks*<sup>z</sup>, because it was kept Pentecost.  
 on the *fiftieth* day after the *feast of unleavened bread*, i. e.  
 after the *fifteenth* of *March*<sup>a</sup>. It was otherwise named the  
*feast of weeks*<sup>b</sup>, because they celebrated it *seven weeks* after  
 the *passover*; and also the *feast of harvest*, because on it the  
 first-fruits of the harvest were offered up to God. The  
 law having been given from mount *Sinai* upon that day,  
 as the *Jews* pretend, this festival was appointed for a me-  
 morial of this great favour. They *then* offered two cakes  
 made of new wheat, which were not carried up to the al-  
 tar, because they were leavened<sup>c</sup>. One of them belonged  
 to the priests then upon duty, and the other to those priests  
 and *Levites* that kept the watch. They were obliged to  
 eat them that very day in the temple, and to leave nothing  
 of them remaining. This oblation was accompanied with  
 great numbers of sacrifices, and several other offerings and  
 libations. The feast of *Pentecost* lasted but one day, and  
 was kept with abundance of mirth and rejoicing. We  
 have nothing further to observe about it with relation to  
 the *New Testament*, except this, That the new law, or the  
 gospel, was fully confirmed on this day of *Pentecost* by the  
*Holy Ghost* descending upon the Apostles.

As the day of expiation happened between the *Pentecost* Of the  
 and the *feast of tabernacles*, it will be proper to speak of it day of ex-  
 in this place, though it was of a quite different nature from piation.  
 other festivals, and cannot be properly stiled one. It was  
 celebrated the tenth day of the month *Tisri*<sup>d</sup>; and was  
 named the *great fast*, or the *fast* only, because they fasted  
 all the day long, and began even the day before, but espe-  
 cially because this was the only fast enjoined by the law.  
 This probably is the *fast* mentioned in the *Acts*<sup>e</sup>, where it  
 is said, that they were afraid of a storm, *because the fast was*  
*already past*; that is, it was about the beginning of *October*,  
 when sailing becomes dangerous. It may however be un-  
 derstood of a fast of the *heathens*, which was celebrated  
 about this time, as we have observed on that place.

THE institution of this day, and the ceremonies per-  
 formed upon it, may be seen in the sixteenth chapter of  
*Leviticus*. Of those ceremonies some were to be observed  
 both by the priest and people, as the abstaining from  
 all

<sup>z</sup> Πεντέcostη.

<sup>a</sup> Levit. xxiii. 10, 15, 16. <sup>b</sup> Jos. Antiq. l. iii. c. 10. <sup>c</sup> Exod. xxxiv. 25.

<sup>d</sup> Which was the first month of the *civil year*.

<sup>e</sup> Acts xxvii. 9.

all kind of food, and all manner of work; others related only to the high-priest <sup>f</sup>. Seven days before the feast he left his house, and went into the temple, to purify and get himself ready against the approaching solemnity. On the third, and seventh, some of the ashes of the *red heifer* were put upon his head, which was a kind of expiation. The night before the feast, he washed several times his hands, his feet, and his whole body, and changed his garments every time. When the day was come, after the usual sacrifice, he offered several others both for the priests in general, and for himself and his family in particular <sup>\*</sup>. For his family he offered a young bullock, on which he laid his hands, and confessed his own sins, and those of his house. He afterwards cast lots upon two goats, that were offered for the people, one whereof was to be sacrificed, and the other sent into the desert <sup>g</sup>. From thence he came back and slew the calf and the ram that were appointed for the expiation of his own sins, and those of his brethren the priests.

WHEN all these preparations were over, he went into the *Holy of Holies*, in the dress of a common priest <sup>†</sup>, and burned before the mercy-seat the perfumes which he had brought from the altar. This perfume raised a kind of a cloud, that hindered people from looking into the ark <sup>h</sup>, which was reckoned a heinous offence. Then he came out to receive from one of the priests the blood of the young bullock, and carried it into the *Holy of Holies*, where standing between the staves of the ark, he sprinkled some of it with his finger upon the mercy-seat <sup>i</sup>. And by this ceremony he made himself fit to atone for the sins of the people. Afterwards he came out of the Holy of Holies, to take the blood of the goat he had slain <sup>k</sup>, which he sprinkled upon the mercy-seat, as he had done that of the bullock before. He came once more out of the Holy of Holies, and took some of the blood of the goat and bullock, which he poured into the horns of the *inner altar* <sup>||</sup>, near the vail that divided the *holy place* from the *most holy*, and also on the basis of the outer altar. Each of these sprinklings was done *seven* times. Lastly, the high-priest laid

<sup>f</sup> Lev. xvi. 29. & xxiii. 27, 28.

<sup>\*</sup> They offered on that day 15 sacrifices, viz. 12 whole burnt-offerings and other expiatory sacrifices both for the people and priests. <sup>g</sup> Lev. xvi. 8.

<sup>†</sup> Because this was a day of affliction.

<sup>h</sup> Lev. xvi. 12, 13.

<sup>i</sup> Sam. vi. 19.

<sup>j</sup> Levit. xvi. 14.

<sup>k</sup> Ibid. v. 18.

Which

were hollow for that purpose. See before page 51.



laid both his hands upon the head of the other goat, and had him conveyed in the wilderness by a fit person, after he had confessed over him the sins of the people, and laid them upon his head <sup>l</sup>.

THIS was a very expressive ceremony. The sins of the people were done away by the sacrifice of the first goat, and to shew that they would no more be had in remembrance, the second was loaden with them \*, and carried them with him into the wilderness, which was thought to be the abode of devils †, the authors of all vice and iniquity. And therefore the people were wont to insult over and curse him, to spit upon him, to pluck off his hair, and in short to use him as an *accursed thing*. There appear no foot-steps of this usage in the law, but it is certain that it was very ancient, since St. Barnabas <sup>m</sup>, who was cotemporary with the *Apostles*, makes express mention of it. The ill treatment JESUS CHRIST met with from the *Jews*, had some conformity with this custom, and it is evident that his enemies dealt with him in the same manner as they were used to do with the goat *azazel*, as *Tertullian* hath observed <sup>n</sup>. It is very probable that the ancient *Jews* took occasion from some passages out of the *prophets* <sup>o</sup>, to bring in the custom of insulting thus the goat *azazel*, and crowning him with a red ribbon ‡.

IF it be asked, For what reason God was pleased to chuse the vilest and most despicable of those animals that were clean, to be offered on the day of *expiation*, we shall answer with some learned *authors* <sup>p</sup>: that the *Egyptians* enter-

<sup>l</sup> Lev. xvi. 21, 22, 23.

\* This goat was called *azazel*, that is, according to some a *devil*, because it was sent away with the sins of the people, as hath been said else where. The LXX. have rendered it by a word that signifies to *remove* or *turn away evil*. The word *azazel* may also signify an *emissary* or *scape-goat*, from the word [*Az*] which signifies a *goat*, and *azal* to *separate*. See Prid. Conn. P. II. B. I. under the year 291.

† It was a common opinion among the ancient *Hebrews*, that deserts and uninhabited places were the abode of *devils*. Matth. xii. 43. Rev. xviii. 2.

<sup>m</sup> Ep. p. m. 22. This epistle must have been written not long after the destruction of *Jerusalem*. <sup>n</sup> Tertull. adv. Jud. l. iii. 3.

<sup>o</sup> Isa. i. 6. l. 6. liii. 3. Zechar. xii. 10.

‡ Or, a piece of red stuff which was in the shape of a tongue, saith *Lamy*. p. 134. It was also the custom among the *heathens* to load with curses and imprecations those human sacrifices that were offered for the publick welfare, and to crown them with red ribbons. See *Virg. Æn.* l. 2. v. 133. <sup>p</sup> Bochart. de Animal. Sac. Ser. l. i. c. 53.

entertaining a very great veneration for goats, and the *Israelites* themselves having worshipped them in *Egypt* <sup>q</sup>, God's design was to turn them from this kind of idolatry, by appointing the one to be offered for a sacrifice, and the other to be loaden with the iniquities of the people.

WHEN the high-priest had performed all these functions, he went into the court of women, and read some part of the law. Lastly, he came the fourth time into the *Holy of Holies* to fetch back the censer, and the pan wherein the fire was. When therefore it is said in *scripture* <sup>r</sup>, that the high-priest entered only once a year into the *Holy of Holies*, it must be understood of *one* day in the year, and not of *once* on that day. Every thing was done in order, and when one function was over, he was obliged to come out and perform other ceremonies; which, according to the law, could not be done in the most *holy place*, as washing himself, changing his clothes, slaying the sacrifices, &c.

WE have dwelt the longer upon this feast, because it hath a greater conformity with the Christian religion than any other, since through all its parts it was typical of the most important mysteries of Christianity. The feast in general was a most lively representation of the atonement which was made for the sins of mankind by the blood of *JESUS CHRIST*. It is observable that *Philo-Judæus* had some notion of this truth, for he says <sup>s</sup>, that the *word of God*, whereby he means the *Son*, is the head and glory of the propitiation, i. e. of what renders men acceptable to God. These passages of *scripture*, that *JESUS CHRIST* gave himself a ransom for many <sup>t</sup>, that he was made the propitiation for our sins <sup>u</sup>, that he was the propitiation not only for our sins, but also for those of the whole world <sup>x</sup>, and such like expressions that occur almost in every page of the *gospel*, can mean nothing more, but that *JESUS CHRIST* hath, by the sacrifice of himself, performed that which was only prefigured by those of the law, and particularly by the general and solemn expiation we are now speaking of. The same *Jewish* author quoted just before, had also some notion of this matter. It will be proper to set down his very words, not as if we thought they were any confirmation of the Christian revelation, but only to shew that these were

<sup>q</sup> Lev. xvii. 7.

<sup>r</sup> Exod. xxx. 10.

Lev. xvi. 34.

Heb. ix. 7.

<sup>s</sup> Phil. de Somn. p. m. 447.

<sup>t</sup> Matth. xx. 28.

<sup>u</sup> 1 John iv.

10. <sup>x</sup> 1 John ii. 2.

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were truths which the wisest part of the nation acknowledged, and had found out by close and serious meditation. He saith then, that *whereas the priests of other nations offered sacrifices for their own country-men only, the high priest of the Jews offered for all mankind, and for the whole creation*<sup>y</sup>.

AND not only these *sacrifices* that were offered on the day of expiation were a more exact representation of the sacrifice of JESUS CHRIST than any other, but also the *person*, by whom the atonement was made, was in every respect qualified to represent the *high-priest* of the Christian church. And that,

1. UPON the account of his *dignity*, which, according to the *Jews*, was at its utmost height, when he entered into the Holy of Holies. For which reason he was called *Great among his brethren*<sup>z</sup>: this dignity was so very considerable, that *Philo* does not scruple to say, according to his lofty and rhetorical way of speaking, that the high-priest was to be something more than human, that he more nearly resembled God than all the rest, that he partook both of the divine and human nature\*. It seems to have been with a design of expressing both the holiness and dignity of the high-priest, that the law had enjoined none should remain in the tabernacle, whilst the high-priest went into the Holy of Holies<sup>a</sup>.

2. HE further represented our high-priest by his holiness. We have shewed before what extraordinary care the law had taken to distinguish him from his brethren in this respect. It was to denote this holiness, that in the anointing of the high-priest a greater quantity of oil was used, than in that of his brethren, from whence he was called *the priest anointed*<sup>b</sup>. Nothing can better represent the great holiness of JESUS CHRIST than this great plenty of oil used in the consecration of *Aaron*, and it was undoubtedly with allusion to this anointing, that JESUS CHRIST is stiled in scripture the *holy one*, by way of eminence<sup>c</sup>.

3. HE represented JESUS CHRIST by his being on that day a *mediator* between God and the people. For though *Moses* be called a *mediator* in the *New Testament*, yet it is certain that the high-priest was invested with this office on the day of expiation. *Moses* must indeed be acknowledged as a *mediator*, God having by his means made a cove-

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<sup>y</sup> Philo de monar. p. 637.  
monar. p. 63. de Somn. 872.  
<sup>c</sup> Acts iii. 14. Rev. iii. 7.

<sup>z</sup> Lev. xxi. 10.  
<sup>a</sup> Lev. xvi. 17.

\* Philo de  
<sup>b</sup> Levit. iv. 3. 5.

nant with the children of *Israel*. But as they were very apt to transgress the law, it was necessary there should be a mediator, who by his intercession and sacrifices, might reconcile them to God. Now this was the high-priest's function. So that *Moses* and *Aaron* were exact types of the two-fold mediation of **JESUS CHRIST**. By him was the *new covenant* made, and by his own blood hath he for ever reconciled God to mankind.

4. THE entrance of **JESUS CHRIST** into heaven once for all, there to present his own blood to God, as an atonement for our sins, was very clearly typified by the *high-priest's* going once a year into the Holy of Holies with the blood of the victims <sup>d</sup>.

As for the two *goats*, we learn from the epistle of St. *Barnabas*, as quoted above, that they were even then looked upon as *typical*. They both represented the same thing, but under different ideas. The offering of the one was a manifest token of the people's iniquities being remitted and forgiven; and the sending of the other into the wilderness shewed, that they were carried away, or blotted out of God's remembrance. To which there seems to be an allusion in the prophet *Isaiah* <sup>e</sup>, when it is said, that God *casts sins behind his back, and in the bottom of the sea*. The sacrifice of **JESUS CHRIST** may be considered under these two different views, he hath done away our sins, hath taken them upon himself, and nailed them to his cross <sup>f</sup>.

Of fasts.

IT hath been already observed that the only fast appointed by the law, was the day of expiation. The institution of the other *Jewish* fasts is however of a very ancient date. We find mention in the prophet *Zechariah* of a fast of the fourth, fifth, seventh, and tenth month <sup>g</sup>. From whence the *Jews* undoubtedly took an occasion of celebrating *four* solemn fasts in remembrance of some particular calamities or misfortunes. That which was kept on the 17<sup>th</sup> of *June*, for instance, was, to put them in mind of *Moses's* breaking the two tables of the law, and of other mischances that happened on the same day <sup>h</sup>. The fast that fell on the 9<sup>th</sup> of *July*, was appointed upon account of the temple's having first been burnt on that day by *Nebuchadnezzar*, and afterwards by *Titus*. This fast was the most solemn of the four, and which every person was obliged to observe. The next sabbath after it, the fortieth

<sup>d</sup> Heb. ix. 12. 24.

<sup>e</sup> Isa. xxxviii. 17.

<sup>f</sup> 1 Pet. ii. 24.

<sup>g</sup> Zech. viii. 1. 9.

<sup>h</sup> Exod. xxxii. 19.

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fortieth chapter of *Isaiah* was read, which begins with these words, *Comfort ye my people*, &c. From whence the *consolation of Israel*<sup>i</sup> came to be used to denote the coming of the *Messiah*. On the fast which was kept the third day of *September*, they mourned for the death of *Gedaliah*, who had been appointed ruler over the *Jews* that remained in the land of *Israel*, when the rest were carried away captive to *Babylon*, and who was murdered by *Ishmael* at *Mizpah*<sup>k</sup>. That on the tenth of *December* was in commemoration of the siege of *Jerusalem*, which was by *Nebuchadnezzar* begun upon that day<sup>l</sup>.

BESIDES these *fasts* that were fixed to particular days, there were others, and those either *publick*, enjoined in the time of any general calamity, or *private*, appointed for particular occasions, such as were those of *David*, *Daniel*, *Nehemiah*, &c.<sup>m</sup>. Notice was given of the first by the sound of the trumpet, that all the people might gather themselves together. And then the chest or ark, wherein the law was kept, was brought out of the synagogue, in the presence of the whole assembly, and strewed with ashes, in token of sorrow and affliction. All persons were obliged to appear in *sack-cloth*. And one of the presidents of the synagogue made a speech suitable to the day and occasion, which was accompanied with several ejaculations and prayers.

WHEN particular persons fasted, they were wont likewise to cover themselves with sack-cloth and ashes, and to shew all other signs of grief, as to forbear washing, and anointing their bodies with oil, &c. The *Pharisees* having made an ill use of these outward expressions of sorrow, *JESUS CHRIST* ordered his disciples to take a quite different method when they should fast, that their fasting might be concealed from men<sup>n</sup>. Particular persons fasted not only in the times of affliction; but the more devout sort were used to do it twice a week, on *Mondays* and *Thursdays*, as we find the *Pharisee* boasting in the gospel<sup>o</sup>.

*Fasting* was unlawful at some certain times, as on *festivals* and *sabbath-days*, unless the day of expiation fell upon either of them. This custom seems to be of a very ancient date, since we find it related in the book of *Judith*, that she *fasted all the days of her widow-hood, except the sabbaths, and new-moons, with their eves, and the feasts and solemn days of the*

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<sup>i</sup> Luke ii. 25.      <sup>k</sup> Jer. xl. xli.      <sup>l</sup> 2 Kings xxv.      <sup>m</sup> 2 Sam. xii. 16. Psalm. xxxv. 13. Dan. x. 2. Neh. i. 4.      <sup>n</sup> Matth. vi. 16.  
<sup>o</sup> Luke xviii. 12.

*house of Israel* p. It is a maxim among the *Rabbins*, that fasting was to cease upon the coming of the *Messiah*. If it be of any great antiquity, as most of the *Jewish* sayings are, the disciples of *John the Baptist*, as well as the *Pharisees*, ought from thence to have learned that *JESUS* was the *Messiah*, instead of finding fault with him because his disciples did not fast q. The answer he made to this objection of theirs, seems to allude to the notion above-mentioned. But here it is to be observed by the way, that the reproach cast on *JESUS CHRIST* about his disciples not fasting, ought undoubtedly to be understood of frequent and affected fastings, it not being at all probable that the disciples of *CHRIST*, who, after the example of their divine master, were strict observers of the law, would have neglected to keep the same fasts as the rest of their nation did.

*JESUS CHRIST* himself fasted forty days, but that was a very extraordinary kind of fasting r. He allowed his disciples to observe this ceremony s. The Apostles sometimes practised it, and exhorted their followers to do the same. But it is certain that *JESUS CHRIST* hath left no positive command about fasting, and that this custom hath crept only accidentally into the Christian institution. Did *Christians* but faithfully observe the precepts of the Gospel, their state would be a continual feast, and they would have no manner of occasion to afflict their souls \* by these marks of humiliation and repentance. Or, had God ordered it so, that the Christian church should be delivered from those calamitous times, in which, if I may so speak, the bridegroom is taken from her, by the violence of her enemies, there would have been no need for her to humble herself under his hand with fasting. For, in a word, nothing can recommend us to God's favour, but true holiness, and fasting is no farther acceptable to him, than as it leads us thereto.

Of the feast of tabernacles. THE feast of tabernacles † lasted seven days, or eight, as some authors infer from two or three passages of scripture †, and began on the fifteenth of the month *Tisri* †. It was instituted by God, for a memorial of the *Israelites* having dwelt in tents or tabernacles while they were in the desert u, or else, ac-

p Judith viii. 6. q Matth. ix. 14, 15. Luke v. 33. r Matth. iv. 2. s Matth. vi. 16. \* This is the phrase used in scripture to denote a fast. † Or of booths. For the tents used in this feast were made of branches of trees. † Lev. xxiii. 36. Nehem. viii. 18. † Which answered to part of our *September* and *October*.

u Lev. xxiii. 43.

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according to others, in remembrance of the building of the *tabernacle*. The design of this feast was moreover to return God thanks for the fruits of the vine, as well as of other trees, that were gathered about this time; and to beg his blessing on those of the ensuing year. No feast was attended with greater rejoicings than this §, which was owing to the expectation they were in of the *Messiah's* coming, and for which they then prayed with a greater earnestness †. The principal ceremonies observed in the celebration of this feast, were as follows.

1. THEY were obliged to dwell, during the whole solemnity, in tents, which they at first used to pitch on the tops of their houses\*. 2. They offered every day abundance of sacrifices, besides the usual ones, of which there is a particular account in the book of *Numbers* †. 3. During the whole feast, they carried in their hands branches, or posies of palm-trees, olives, citrons, myrtles, and willows ‡, singing *Hosanna*, that is, *Save, I beseech thee*. By which words, taken out of the hundred and eighteenth *psalm*, they prayed for the coming of the *Messiah*. These branches bore also the name of *Hosanna*, as well as all the days of the feast. In the same manner was JESUS CHRIST conducted into *Jerusalem* by the believing *Jews*, who looking upon him as the promised *Messiah*, expressed an uncommon joy upon finding in him the accomplishment of those petitions which they had so often put up to heaven, at the *feast of tabernacles* §. They walked every day, as long as the feast lasted, round the altar with the forementioned branches in their hands\*, singing *Hosanna*. To this last ceremony there seems to be an allusion in the *Revelations* ¶, wherein St. *John* describes the saints, as walking round the throne of the Lamb, with palms in their

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hands,

§ For which reason it was named *ebag*, i. e. a day of rejoicing. It was besides called the *feast of in-gathering*. Exod. xxiii. 16. Deut. xvi. 13.

† The days of the *Messiah* were filled by the *Jews*, the *feast of tabernacles*. \* Nehem. viii. 16. Which in that country were flat, and like terrasses. † Numb. xxix. ‡ Lev. xxiii. 40. Nehem. viii. 15. § Macc. x. 7. These they tied with gold and silver lines, or with ribbons: and did not leave them all the day, but carried them with them even into the synagogues, and kept them by them all the time they were at prayer. *Lamy's* Introd. p. 135. ¶ Matth. xxi. 8, 9. \* During which ceremony the trumpets sounded on all sides. On the seventh day of the feast, they went *seven* times round the altar, and this was called *The great Hosanna*. *Lamy*. p. 136. ¶ Revel. vii. 9.

hands, and singing the following hymn, *Salvation cometh from God and the Lamb.*

4. ONE of the most remarkable ceremonies performed on this feast, was the *libations*, or pouring out of the water, which was done every day. A priest went and drew some water † at the pool of *Siloam*, and carried it into the temple, where he poured it on the altar ‖, at the time of the morning sacrifice, the people singing in the mean time these words out of the prophet *Isaiah* <sup>c</sup>, *With joy shall ye draw water out of the wells of salvation.* As, according to the *Jews* themselves, this water was an emblem of the *Holy Ghost*, *JESUS CHRIST* manifestly alluded to it, when on the last day of the *feast of tabernacles*, he cried out to the people, *If any man thirst.* &c <sup>d</sup>.

WE must not forget to observe, that during the whole solemnity, the *Jews* used all imaginable expressions of an universal joy, (still keeping within the bounds of innocence) such as feasting, dancing, continual *musick*, and such vast illuminations, that the whole city of *Jerusalem* was enlightened with them §. The greatness of these rejoicings, and their happening in the time of vintage, hath made some authors believe, that the *Jews* were wont to sacrifice to *Bacchus* <sup>e</sup>.



### Of the Sabbath.

Of the  
sabbath.

THERE were *three* sorts of *sabbaths*, or times of rest <sup>f</sup>, among the *Jews*; the *sabbath* properly so called, that is, the seventh day in each week; the *sabbatical year*, or every seventh year; and the *jubilee*, which was celebrated at the end of seven times seven years. We shall give an account in the first place of the *sabbath* properly so called.

THE *sabbath* is a festival instituted by God, in commemoration of the creation of the world, which was finished  
on

† In a golden vessel. *ibid.* ‖ Whilst the members of the sacrifice were upon it. But first he mixed some wine with the water. *Id. ibid.* <sup>c</sup> *Is.* xii. 3. and *lv.* 1. The ancient Latin translator hath properly enough rendered the last words of the first

passage here quoted, by, *The wells of the Saviour.* <sup>d</sup> *John* vii. 37.

§ It is supposed that these rejoicings were performed in the court of the women, that they might partake of the publick mirth. <sup>e</sup> *Plutarch.* *Symp.* l. iv. 5. *Tacit. Hist.* l. v. <sup>f</sup> The Hebrew word *sabbath* signifies rest. *Vide Bp. Watson's Coll. of Tracts* vol. 1. p. 28, &c.



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on the sixth day, as appears from the book of *Genesis* <sup>ε</sup>, and also from the law <sup>h</sup>, wherein it is said, that *in six days God made the heaven and the earth, and rested on the seventh day*. This institution was appointed chiefly for the *two* following reasons; first, To keep in men's minds the remembrance of the *creation* of the world, and thereby to prevent *idolatry*, and the worshipping of *creatures*, by setting that day apart for the service of the Creator of all things: And secondly, to give man and beast one day of respite and rest every week. Besides these two general views, the sabbath was established for a more particular end, with regard to the children of *Israel*, namely, to celebrate the memory of their deliverance out of *Egypt*, as we find it expressly recorded in the book of *Deuteronomy* <sup>i</sup>. Hence the *sabbath* is called in *scripture*, a *sign between God and the Israelites* <sup>k</sup>.

THIS hath given rise to a question, that hath very much exercised the learned world, whether the sabbath was appointed from the beginning of the world, and only renewed after the coming of the *Hebrews* out of *Egypt*; or whether it be a ceremony instituted with respect to the children of *Israel*, to turn them from idolatry, by putting them in mind of their Creator and Deliverer; in a word, whether the sabbath is a mere ceremonial institution, or an universal law, which binds all mankind? We shall not determine this question either way, but only set down the chief arguments that render the first opinion the most probable, and give an answer to the objections that have been advanced against it \*. 1. The *scripture* does not make the least mention of the sabbath's being observed before the coming of the children of *Israel* out of *Egypt*, though there are frequent accounts of the worship which the *patriarchs* rendered to God. Now, is it probable that the *sacred historian* would have omitted so holy and solemn a law as that of the *sabbath*, (a law, the violation whereof was punished with death; a law, which having been delivered from the beginning of the world, ought to have been universally received) and not have spoken of it, till two thousand years after its institution? *Moses*, indeed, when giving an account of the times that went before him, speaks of the number *seven*, as if it had been accounted holy, but says not the least word about keeping the *sabbath*. Would the same sa-

<sup>ε</sup> Gen. ii. 1, 2, 3.

<sup>h</sup> Exod. xx. 10, 11.

<sup>i</sup> Deut. v. 15.

<sup>k</sup> Exod. xxxi. 13, 16, 17. \* *Vide* Warburton, B. 4. sec. 6. vol. 1.

cred *historian*, that hath so carefully and exactly transmitted to posterity the travels of the *patriarchs*, not have sometimes taken notice of their stopping to celebrate the *sabbath*? or, can it be supposed, that the patriarchs would have neglected to observe so strict a command? 2. The sacred writings never represent the sabbath otherwise than as a sign between God and the children of *Israel*, as a privilege peculiar to that nation, as a rest which God had granted them, and a festival whereby they were distinguished from the rest of the inhabitants of the world. Consider, saith *Moses* to the *Israelites*<sup>l</sup>, that God hath given you the sabbath, or rest; and in another place<sup>m</sup>, My sabbath shall you keep, for it is a sign between me and you, throughout your generations, that you may know that I am the Lord, who hath sanctified you, that is, separated you from the rest of mankind. *Nehemiah* speaks of the sabbath, as of a particular favour which God had granted the *Israelites*, and places the ordinance relating to it among those other laws, which he had given unto them by the hand of *Moses*<sup>n</sup>. In the prophet *Ezekiel*<sup>o</sup> the sabbath is ranked among the special mercies which God had vouchsafed his people, and the marks of distinction he had been pleased to honour them with. Accordingly the most ancient writers that have spoken of it, have considered it under no other view. *Philo* doth expressly rank the sabbath among the laws of *Moses*<sup>p</sup>, and when in another place<sup>q</sup> he calls it the feast, not of one people or country alone, but of the whole universe, it is plain that he there speaks figuratively. *Josephus* also mentions it always as a ceremony peculiar to the *Jews*, and styles it *the law of their country*<sup>r</sup>. The ancient fathers of the church had the same notion of this matter; *Justin Martyr*, in his dialogue with *Trypho* the *Jew*, tells him<sup>s</sup>, that the sabbath was given to the *Jews* upon the account of their transgressions, and for the hardness of their heart; and *Theodore*t\* also says, that the observation of the sabbath was enjoined them, with a design to distinguish them from all the other nations of the world. The *Jewish doctors* are of the same opinion, telling us, that their countrymen

<sup>l</sup> Exod. xvi. 29.    <sup>m</sup> Exod. xxxi. 13, 16, 17.    <sup>n</sup> Nehem. ix. 14.  
<sup>o</sup> Ezek. xx. 11, 12.    <sup>p</sup> Phil. de Decal. p. 185. de Vita Moïsis, p. 529.  
<sup>q</sup> De Opif. Mundi p. 15.    <sup>r</sup> Jos. Ant. l.    <sup>s</sup> Just. Mart. Dialog. contra Tryph.  
\* Theodor. in Ezek. xx. To which may be added Cyril of Alexandria. Hom. 6. de Fest. Pasch. and several other, both Greek and Latin, fathers.

men were so strict observers of the sabbath, that they would not even allow the *profelytes of the gate*, to celebrate it with the same ceremonies as themselves, because they were not circumcised <sup>r</sup>. 3. The keeping of the sabbath was attended with such circumstances, as plainly shew, that it was a ceremonial institution peculiar to one people, and not an universal law given from the beginning of the world; as appears from their superstitious exactness in not doing any manner of work, for the space of four and twenty hours, and that under pain of death. Reason itself will teach us, that one day is not more holy in the sight of God than another, and that idleness in itself cannot be acceptable to him. This law therefore must have had for its object, a people considered under some particular ideas. The *Israelites* were just come out of *Egypt*, where not only the *stars*, but also *men*, *animals*, *plants*, and all *creatures* in general were looked upon as deities, and where they had also paid divine worship to them. Now it was necessary there should a day be set apart, to keep them in perpetual remembrance of the creation; and none could be fitter for that purpose than the *seventh*, for the reason before alledged. Besides, they were come out of a country where they had been kept to continual toil and drudgery; and therefore it was but just and reasonable, that their rest on that day should be an everlasting memorial of the rest God had procured them, and that it should be wholly consecrated to his service. It was a capital crime to gather wood on the sabbath-day. The law did not inflict so severe a punishment upon other faults, that were much more grievous than this, because they might happen to be committed through inadvertence and infirmity. But it would have been an inexcusable ingratitude, a profanation, and even a very criminal impiety in the *children of Israel*, to break so easy a command, and to rob God of one single moment of a day, which he had entirely reserved to himself.

4. WERE all men, and all the nations in the world, bound to observe the sabbath, then it would never have been abrogated, as it actually was; and the *Christians* ought to have kept it throughout all ages, as they at first did, out of condescension to the *Jews*. Besides, JESUS CHRIST would never have said of a like injunction as the sabbath, that he was at liberty to observe it, or not; that  
the

<sup>r</sup> Seld. de Jur. Nat. et Gent. l. iii. c. 5. 10.

the sabbath was made for man, and not man for the sabbath<sup>u</sup>. From his answer to the Pharisees, when they found fault with his disciples for plucking some ears of corn on the sabbath-day, these *three* particulars are to be observed. First, That he sets the sabbath upon the same foot with the command, whereby all sorts of persons, besides the priests, were forbidden to eat the shew-bread. Secondly, That the service of JESUS CHRIST, who is the true temple of God, dispenses men from the observation of the sabbath, and *drives it away*, to use the *Jewish* expression. Thirdly, That by JESUS CHRIST's saying the sabbath is made for man, and not man for the sabbath, it is plain he looked upon it only as a ceremony appointed for the use of man; whereas mankind was made for the noble duties of justice and holiness, because they do not depend upon institution, but are enjoined by reason as well as scripture. These reflections of JESUS CHRIST set the sabbath in the same rank with the *Jewish* ceremonies. St. Paul also places the *sabbath-days* among those ceremonies, wherewith he would not have *Christians* think themselves bound, because they were *a shadow of things to come*<sup>x</sup>.

It may perhaps be imagined, that sunday having succeeded to the sabbath, the law concerning the sabbath is consequently still in force. It must indeed be owned that there is some conformity between the *Jewish sabbath* and our *sunday*; and that the design of the *primitive church* was to make the latter insensibly succeed the former, as to what was of moral obligation in the sabbath; but we ought to take care upon several accounts, not to confound the one with the other. For, 1. The keeping of sunday is not a ceremony, but a duty which we are bound to perform for these two reasons; that we may set apart one day in the week for the service of God, and secondly, that we may enjoy ourselves, and give our dependants some rest from their labours. 2. Sunday is not of divine, but of human institution. It is true that there is mention of this day in the *New Testament* under the name of *the first day of the week*<sup>y</sup>, and the *Lord's day*<sup>z</sup>, and it is moreover manifest from those places, that it was a day reckoned more considerable than the rest, and set apart for the exercises of religious duties; but still there is no express command to keep it holy. 3. We do not find, either in *holy scripture*, or *ecclesiastical*

<sup>u</sup> Matt. xii. 8. Mark ii. 27.    <sup>x</sup> Coloss. ii. 16, 17.    <sup>y</sup> Acts xx.  
7. 1 Cor. xvi. 2.    <sup>z</sup> Revel. i, 10.

*ecclesiastical history*, that there is an obligation of abstaining from all work on sundays, which was one of the chief articles relating to the sabbath. If people do no work on Sundays, it is because they may not be taken off from religious duties, but may have leisure to meditate on holy things, which is the end for which this day was appointed. 4. Sunday is the *first* day of the week, and not the *seventh*, which was essential to the sabbath. 5. Sunday is instituted upon a quite different view than the sabbath was. This latter was appointed in remembrance of the creation of the world, and the deliverance of the *Jesus* out of *Egypt*; on the sunday, we celebrate the resurrection of *JESUS CHRIST*, and meditate at the same time on our christian hopes, and the truth of our holy religion, which was fully proved and confirmed by *JESUS's* rising again.

THERE are notwithstanding some reasons which would incline one to believe that the institution of the sabbath is of a longer standing than the law of *Moses*, that it is an appointment calculated not only for the *Israelites*, but for all men in general, and that it is almost of the same nature as the moral law. It seems indeed, that the design of the sabbath being to keep in men's minds, and celebrate the memory of the creation of the world, it ought to be universally received, and for ever observed. But on the other hand, the scripture making no mention of the keeping of the sabbath, for the space of two thousand years, serves very much to clear this difficulty, as hath been already observed. Besides, a legislator is seldom known to enact any laws, except in case of necessity. Now this provision against idolatry \* was the less needful in those early times, when the remembrance of the creation was still fresh in men's minds, and upon the account of the long lives of the patriarchs, might be preserved for several ages, since they had been, in a manner witnesses thereof. The case was altered, when the remembrance of the creation came to be worn out of men's minds, and they began to worship creatures. And if God thought it proper to leave other nations in the hand of their counsel, nothing could be more worthy of his wisdom and goodness, than to guard his own people against the worshipping of creatures, by instituting the sabbath, and also thereby to call to their remembrance how on that day they were saved out of the hands of the *Egyptians*.

The words in *Genesis*, wherein it is said that God blessed  
the

\* Viz. the institution of the sabbath.

*the seventh day*, and *sanctified it*, because on that day he rested from his work; and *those* in *Exodus*, where *God's resting* is alledged as the reason of his instituting the sabbath, seem also to prove, that all men in general are equally bound by this institution as well as the *Jews*. There may be some probability in this, but it is also attended with difficulties. It is indeed said in *Genesis* that God *blessed*, that is, pronounced happy the sabbath-day, and that he *sanctified*, or separated it from other days; but there is no command about celebrating, or keeping it *holy*. It would be somewhat strange if the *sacred historian* had recorded an injunction given to *Adam* in particular, and not have mentioned a command wherein all mankind was concerned. When God sent the deluge into the world as a punishment for men's iniquities, among the crimes laid to their charge, we do not find that they are ever accused of having broken the sabbath, which would nevertheless have been a crime committed against the majesty of heaven. It is then very probable that in *Genesis* the *sacred historian* hath spoken of *sanctifying the sabbath-day* by way of *anticipation*, as all the other historians are often used to do\*. The account of the creation was not given, till after the coming of the children of *Israel* out of *Egypt*, with a design to turn them from idolatry, and the worshipping of creatures. *Moses* takes from thence an occasion of giving them to understand, that this is the reason why God hath sanctified the seventh day, and appointed this festival, to be by them celebrated every week. Upon this supposition, the sanctifying of the sabbath does not relate to the creation of the world, where we find it mentioned, but to after-ages.

ANOTHER argument, whereby it hath been attempted to prove that the sabbath is not a mere ceremony, is, That the law whereby it is enjoined being part of the *decalogue*, which contains the laws of morality, that are of an eternal obligation, this consequently seems to be of the same nature. We have already shewed that the law concerning the sabbath hath all the marks of a ceremony, and not of a moral duty. The most ancient fathers of the church have been of the same opinion, as we have also observed †.

The

\* There are several *anticipations* of the like nature in the *pentateuch*.

† Justin Mart. Dial. cont. Tryph. Tertull. Theodoret in Ezech. xx. Chrysoſt. Auguſtin Lib. ad Marcel. de ſp. & lit. c. 14.

## THE NEW TESTAMENT.

The *beathens*\* have expressed some regard for all the other articles of the *Jewish* law, and ridiculed only the *sabbath*, which they looked upon as a vain and trifling ceremony, not knowing for what wise reasons it had been appointed. It was notwithstanding necessary that the law concerning the *sabbath*, though merely ceremonial, should be ranked among the *ten commandments*, and that for these *two* reasons.

1. THE observation of the *sabbath* being then a part of the divine worship, and a fence against idolatry, as God was therein acknowledged the creator of the world, it was very expedient that this law should be placed in the first table, which contained the duty of the *Israelites* towards God. It is moreover to be observed, that this commandment is the last in that table, because by observing it the *children of Israel* could therein discover the grounds of the three first. The 2<sup>d</sup> reason why the law concerning the *sabbath* is placed in the *decatalogue*, is plainly this, because it is an abridgment not only of the *moral*, but also of the *ceremonial* law. According to *Philo*<sup>a</sup>, the *sabbath* was a summary of the latter. The *fourth commandment*, *saith* he, *is only an abridgment of whatever is prescribed concerning the festivals, vows, sacrifices, and all religious worship*. Thus have we set down the chief reasons relating to the nature and origin of the *sabbath*. We shall leave the reader to determine either way, or else to suspend his judgment.

WE come now therefore to consider the *sabbath* as a *Jewish* ceremony. This word most commonly denotes the *seventh* day of the week, but it hath sometimes a more extensive signification in *scripture*. It is sometimes taken for all the festivals, because they were so many days of rest. The feast of *expiation* in particular is frequently called the *sabbath*, as well as the *first* and *eighth* days of the feast of *tabernacles*, and the *sabbatical year*<sup>b</sup>. Sometimes it signifies the *whole week*<sup>c</sup>, because the *sabbath* was the most remarkable day in it. As for the *sabbath* properly so called, it is often termed in the *sacred* writings, and in *Josephus*, the *sabbaths* in the plural<sup>d</sup>. Which it was proper to observe by the way, to prevent any one from being embarrassed at it.

THE *sabbath* began the *friday* in the evening, which  
was

\* Senec. ap. Aug. de Civit. c. vi. 11. Juvenal. Sat. 14. Rutil. Itin. l. 1.    <sup>a</sup> Philo de Decal.    <sup>b</sup> Levit. xvi. xxiii. 24. xxv. 4. Ezek. xx. 21.    <sup>c</sup> Luke xviii. 12. Matth. xxviii. 1.    <sup>d</sup> Matth. xii. 1. Mark i. 21. Joseph. Antiq. l. 2.

was the *preparation*\*, about *sun-set*, and ended the next day at the same time. What chiefly deserves our notice in this day, is, that both man and beast were obliged to rest and abstain from all servile occupations<sup>e</sup>. This rest was the most essential part of the solemnity and worship of that day, for the reasons before mentioned. It appears from several places of the *New Testament*, that religious exercises, as reading the law, praying and blessing, were reckoned necessary on the sabbath, but they are not prescribed by the law; whereas *rest* was enjoined with the utmost strictness imaginable. Hence in the scripture-language † *to profane the sabbath* is the same as to work upon it, as to *sanctify* it signifies to rest. Even the most necessary works were forbidden on pain of death<sup>f</sup>, as gathering manna, or wood, baking bread, lighting a fire<sup>g</sup>; not only sowing and reaping were then reckoned unlawful, but also plucking any ears of corn, carrying any thing from one place to another, or going above two thousand paces or cubits; which in *scripture* is called *a sabbath-day's journey*<sup>h</sup>. The *Jews* had carried their scruples in this point to such a height, that they imagined they were not so much as allowed to fight in defence of their lives on the sabbath-day. They paid sometimes very dear for their superstitious notions, especially during the persecution of *Antiochus Epiphanes*, when they suffered themselves rather to be burnt and smothered in the flames, than defend or stop the mouths of their caves; this prince having pitched upon the *sabbath-day*

\* Mark xv. 42. The law of the sabbath obliged the *Jews* to so strict a rest, that they were not suffered to dress their victuals, nor even to light their fires; which obliged them to *prepare* things the day before, i. e. the *Friday*. And for this reason it is named *the preparation of the sabbath*. *Lamy*, p. 106.

<sup>e</sup> Exod. xvi. 29, 30. xxiii. 12. Jerem. xvii. 22, 27.

† Exod. xxxi. 14. xxxv. 2. xx. 8. <sup>f</sup> Numb. xv. 32, &c. Exod. xxxi. 14.

<sup>g</sup> Exod. xxxv. 3. xvi. 23. Philo de Vit. Mos. p. 508. And therefore as soon as the sun was gone down, the *Friday* in the evening, so far that it shone only on the tops of the mountains, they lighted their lamps.

<sup>h</sup> Josh. iii. 4. John v. 10. Acts i. 12. Matt. xii. 1, 2. If they took a journey, they took care to be at the end of it before sun-set. Some of their reasonings on this point were as follow, viz. It is forbidden to *reap*, and it is forbidden to *gather the ears of corn*, because that is a sort of reaping. It is not lawful to *sow*, and therefore neither is it to walk in ground *newly sown*, because the seed may stick to the feet, and so be carried from place to place, which is in some sort sowing. *Lamy's* introd. p. 105, & 188.



day to attack them <sup>i</sup>. *Matthias* soon convinced them indeed of their error, by teaching them that self-murder was a greater crime, than breaking the sabbath. Notwithstanding they fell again a sacrifice to this superstition under *Pompey*, who taking an advantage of it, fixed his machines against *Jerusalem*, without any manner of opposition. There were however several things, which it was lawful to do on the sabbath-day; but they could not well be looked upon as servile employments. Of which kind were circumcision, and works of mercy, that were to be performed to beasts, and therefore much more to men, as *JESUS CHRIST* told the *Pharisees*, when they found fault with him for having healed a man on the sabbath <sup>k</sup>. All occupation in general relating to the divine service was allowed of on that day <sup>l</sup>, as getting ready whatever was necessary for the sacrifices, slaying the victims, &c.

It is evident from the *New Testament*, that the celebration of the sabbath chiefly consisted in the religious exercises, which were then performed. But there is no injunction relating to them in the *Old Testament*, except a burnt-offering of two lambs, which was on that day added to the morning and evening sacrifices. But reason alone taught them that God having reserved this one day to his service, it ought to be spent in devout meditations, and a sacred rest, as *Philo* hath expressly observed <sup>m</sup>. We have before had an occasion of mentioning the religious exercises performed on the sabbath.

FEASTINGS and rejoicings were also thought essential to the sabbath, according to *Philo*, *Josephus*, and the *Thalmudists* <sup>n</sup>. These however do not seem to have been of divine institution. It is only said in the law, that the sabbath was appointed as a day of respite, as a breathing-time according to the *septuagint*, or as a day of refreshment according to the ancient *Latin version*. This custom is certainly of a very long standing, since it is taken notice of by a heathen author <sup>o</sup>, by way of reflection upon the *Jews*. There could be no manner of harm in it, if, satisfied with some few innocent diversions, and moderate mirth, they had

<sup>i</sup> *Joseph. Antiq. xii. 18. & xiv. 8. Plutarch. de Superst. p. 168.*

<sup>k</sup> *Mat. xii. 5. John vii. 22. Luke xiii. 15. xiv. 5.*

<sup>l</sup> It was a maxim among the *Jews*, that there was no sabbath in the sanctuary.

<sup>m</sup> *Philo de Decal. p. 585. n Philo de Vita Mosi. Jos. cont. App. l. 1. o Plutarch Sympotiac. l. iv.*

had not exceeded the bounds of temperance and sobriety, as they are charged by that author, as well as by St. *Augustine* <sup>p</sup>, of having done. JESUS CHRIST made no scruple of being at a feast on the sabbath-day <sup>q</sup>. But such was the sensuality of that people, that they could not but soon make an ill use of this custom. Accordingly we find some foot-steps of it in the prophet *Isaiah* <sup>r</sup>, where rewards are proposed to such as would not take an occasion from the sabbath, to indulge themselves in all manner of rioting and excess. It is certain that the sabbath was a day of rejoicing, and that, as a token of it, they sounded the trumpet at several different hours <sup>s</sup>, made great illuminations, and every one put on his best garments, and dressed over night a greater quantity of victuals than usual.

BEFORE we conclude this article concerning the *sabbath* properly so called, it will be proper to explain what <sup>t</sup> St. *Luke* means by the *second-first sabbath*, the which is the more necessary to do here, because the note on that passage happens to be omitted in our *version* of the *New Testament*. As this expression is to be found no where but in this place, the learned are very much divided about the signification of it, and *Gregory Nazianzen* excused himself in a very pleasant manner from delivering his opinion about it, when desired by St. *Jerom* <sup>t</sup>. The *Jewish* year having two beginnings, as hath been shown before, some authors pretend that there were consequently two *first sabbaths*, namely, the first sabbath of the month *Tifri* or *September*, which was the beginning of the *civil* year. This, according to them, was the *first sabbath of all*. The other was the first sabbath in the month *Nisan* or *March*, and this was named the *second-first*. *Clemens of Alexandria* speaks indeed of a sabbath <sup>u</sup>, that was stiled the *first*. And this conjecture would appear plausible enough, was it not liable to this difficulty, *viz.* That if the *second-first* sabbath mentioned by St. *Luke* had been the *first* sabbath of the month *Nisan*, it would thence follow that the disciples had transgressed

<sup>p</sup> Aug. Tract. 3. in Joan.    <sup>q</sup> Luke xiv. 1.    <sup>r</sup> Isa. lviii. 13, 14.

<sup>s</sup> The first time was at the *ninth* hour, or our *three* in the afternoon, and then they left off working in the country; the second was sometime after, and this moment all the workmen in the city left off working, and shut up their shops; and the last was, when the sun was ready to set, and then they lighted up the lamps. *Lamy*, p. 129.

<sup>t</sup> Luke vi. 1.    <sup>u</sup> Hier. Epist. xxiv. ad Nepotian.    <sup>u</sup> Clem. Alexand. Str. vi. p. 656.

gressed the law by eating ears of corn <sup>x</sup>, since the *omer* of barley, which was not presented to God till the next day after the feast of unleavened bread, that is, the sixteenth, had not been at that time offered up. Yet we do not find that the *Pharisees* upbraided the disciples for having transgressed the law in this respect, but only for having plucked ears of corn on the sabbath. Others have imagined that the *Jews* called *first sabbaths*, those *three*, that immediately followed their three solemn festivals; inasmuch that the *first of all* was that which came after the *passover*, the *second-first* after the *pentecost*, and the *third-first* after the *feast of tabernacles*; but this conjecture is built upon too weak grounds to be depended on. The most probable opinion therefore is that which is commonly received among the learned, namely, That by the *second-first* sabbath is to be understood the first sabbath after the second day of the feast of unleavened bread, when the handful of barley was offered <sup>y</sup>, and from which the seven weeks between the *passover* and *pentecost* were reckoned. Every circumstance tends to confirm this supposition. The disciples might then lawfully eat ears of corn. *Josephus* says <sup>z</sup>, that on the second day of the feast of unleavened bread, which is the sixteenth of the month, they are allowed to reap, but not before. Besides, the *Greek* word used by St. *Luke* <sup>a</sup>, properly signifies the *first after the second*. This moreover agrees with the *Jewish* way of computing the fifty days between the *passover* and *pentecost* <sup>b</sup>. The next day after the offering of the *omer*, they were used to say, this is the first day of the *omer*, and so on, till the fiftieth. The *Hellenist-Jews* instead of saying the *first after the omer* <sup>c</sup>, said the *first after the second*, that is, after the second day of the *feast of unleavened bread*.

THE *sabbatical year* happened every seventh year, and Of the therefore it was also named the *sabbath* <sup>d</sup>, according to the *sabbatical Jewish* calculation. The first *sabbatical year* celebrated by *year*. the children of *Israel* was the fourteenth after their coming into the land of *Canaan*, because they were to be seven years in making themselves masters thereof, and seven more in dividing it among themselves. This year was reckoned, not from *Abib* or *March*, but from *Tisri* or *September*.

<sup>x</sup> Lev. xxiii. 14. <sup>y</sup> Lev. xxiii. 15. <sup>z</sup> Joseph. Antiq. l. iii. 10.

<sup>a</sup> Δευτεροπρωτος, i. e. πρωτος ἀπὸ τῆς δευτέρας.

<sup>b</sup> Leo of Modena Cer. of the Jews. <sup>c</sup> Bartolucci. Biblioth. Rabb. apud Bern. Lami, Appar. Chron. p. 202. <sup>d</sup> Lev. xxv. 4.

tember. It was called the year of *release*, for several reasons. 1. Because the ground remained untilld. They were not permitted to sow, to plant, or prune trees, in a word, to cultivate the ground in any manner whatsoever. So that during the six foregoing years, and especially on the sixth, which was stiled *the eve of the sabbatical year*, they were obliged to lay in provisions against the ensuing time of need. This hath made some believe that when JESUS CHRIST told the *Jews*, *Pray ye that your flight be not on the sabbath*<sup>f</sup>, he meant the sabbatical year, when there was but little sustenance to be found upon the ground. But another sense may be put on that passage\*. 2. Such debts as had been contracted during the six preceding years were remitted<sup>s</sup>. But it may be questioned whether a creditor was not allowed to demand his debt at the end of the sabbatical year; the *Thalmudists* are not agreed about it, but thus much is certain, that the sabbatical year was a time of acquittance for debtors. 3. *Hebrew* slaves were then set at liberty. It is however probable, that masters were obliged to make their slaves free at the end of every seventh year, whether it happened to be the sabbatical year or not<sup>h</sup>; unless the slaves were willing to remain in the same state for life, in which case, their masters brought them before the judges, and bored their ears through with an awl against the door-posts. To which *David* alluded when he said, that God did not desire sacrifice or oblation from him, but had bored his ears<sup>i</sup>, that he might be his servant for ever, and become always obedient to his voice. These words to bore the ear, are rendered in the *septuagint* by others that signify to fit, or prepare a body, meaning, that the body or person of the slave was no longer his own, but his master's. The author of the *epistle to the Hebrews* brings in JESUS CHRIST making use of the same expression, and applies it to his subject<sup>k</sup>. Lastly, When mention is so often made in the *New Testament* of the remission of sins, it is undoubtedly spoken with allusion to the sabbatical year, which was a year of remission in all these respects.

Of the  
jubilee.

The *jubilee* † was celebrated at the end of seven times seven,

\* Exod. xxiii. 10, &c. Levit. xxv. 2, 3, 4, 5.    f Matt. xxiv. 20.

† Whatever grew of itself, was left on the ground for the use of the poor and the stranger. Exod. xxiii. 11.    § Deut. xv. 2.    h Exod. xxi. 5, 6.    Jerem. xxxiv. 14.    i Psalm xl. 6.

\* Heb. x. 5.    † The word *jubilee* is formed from a *Hebrew* noun that signifies a ram's horn, because it was used in proclaiming

seven, or forty nine years, that is, every fiftieth year <sup>l</sup>. It began on the tenth day of the month *Tisri*, and was proclaimed throughout the country by the sound of a *ram's horn*, or a trumpet. There is no mention of the jubilees, but whilst the *twelve tribes* were in possession of the *land of Canaan*. The *Thalmudists* pretend that they ceased when the tribes of *Gad*, *Reuben*, and the half of *Manasseh* were carried away into captivity, and they are not at all mentioned under the second temple, though the sabbatical years continued still to be observed. The *jubilee* had the same privileges as the sabbatical year, the ground was not then cultivated, and slaves were set at liberty <sup>m</sup>. And besides, such lands as had been sold or mortgaged, returned to the first owners, if they could not redeem them sooner <sup>n</sup>; excepting houses in walled towns <sup>o</sup>. These were to be redeemed within a year, otherwise they belonged to the purchaser, notwithstanding the *jubilee*.

SOME learned men <sup>p</sup> have attempted to prove by a calculation, that appears pretty exact, that if the *Jews* had still observed the *jubilees*, the *fifteenth* year of *Tiberius*, when *John the Baptist* first began to preach, would have been a jubilee, and consequently the last, since fifty years after the *Jewish* commonwealth was no longer in being. This particular is of some consequence in our disputes with the *Jews*, who pretend, <sup>q</sup> that the Son of *David* will come during the last jubilee. And this also exactly agrees with the design of the *gospel*, and the end of *John the Baptist's* coming, which was to proclaim the grand jubilee, the spiritual freedom of the children of God, foretold by *Zechariah* <sup>r</sup>, and prefigured by the jubilees of the *Jews*.

THIS article concerning the *sabbath*, the *sabbatical year*, and the *jubilee*, gives us an occasion of reflecting on the number SEVEN, so famous in the *Old* and *New Testament*. It is certain that an extraordinary degree of perfection and holiness hath ever been ascribed to it, even among the *heathens*, as is evident from *Philo* <sup>s</sup>, as well as the *seven* altars, which *Balaam* caused to be erected, to sacrifice thereon *seven* bullocks, and *seven* rams <sup>t</sup>. We learn from

L 2

*Genesis*

the *jubilee*, or else from another signifying to *remit* or *bring back again*, because alienated estates returned then to the former owners. <sup>l</sup> Lev. xxv. 8. <sup>m</sup> Ibid. ver. 40. <sup>n</sup> Ibid. ver. 28.

<sup>o</sup> Ibid. ver. 30.

<sup>p</sup> Father *Lamy*, Appar. Chron. p. 142.

<sup>q</sup> Gemar. Tract. Sanhed. c. 11, 12. n. 29.

<sup>r</sup> Zech. ix. 14.

<sup>s</sup> Phil. de Mundi Opif. 17, 18. <sup>t</sup> Numb. xxiii. 1.

*Genesis* that this number was much respected also by the patriarchs. God ordered *Noah* to chuse *seven* pairs of clean animals, and bring them into the ark *v*. *Noah* sent every *seven* days a pigeon out of the ark to see if the waters were abated *x*, *Abraham* set apart *seven* lambs for *Abimelech* *y*, *Jacob* served *Laban* twice *seven* years *z*. *Gain* was to be revenged *seven-fold*, and *Lamech* *seventy and seven*, or eleven times *seven* *a*. God commands *Job's* friends to offer *seven* bullocks and *seven* rams for a burnt-offering *b*. *Pharaoh* saw in a dream *seven* cows, and *seven* ears of corn, which *Joseph* interpreted by *seven* years *c*. This number was no less famous under the law, and it became entirely holy by the institution of the seventh day. Most of the extraordinary sacrifices were generally *seven*, and if there were more, they were reckoned by multiplying this number. The aspersions were done *seven* times. Several festivals lasted *seven* days. There were *seven* weeks between the passover and pentecost. More festivals were kept during the *seventh* month than any other; there being no less than six. The number *seven* seems also to have been observed in performing several miraculous operations. When the *Shunamite's* son was brought again to life by *Elisha*, he sneezed *seven* times *d*; and the same prophet ordered *Naaman* to go and wash himself *seven* times in the river *Jordan*, in order to be cured of his leprosy. Is *Jericho* to be taken, we presently see *seven* priests sounding the trumpet for *seven* days, and on the *seventh* compassing the city *seven* times. All these instances, and many others that might easily be produced, plainly shew that the number *seven* was reckoned full of mysteries. There are likewise in the *New Testament* manifest tokens of the mysteries which this number was supposed to contain; particularly in the *Revelations*, where every thing that can be numbered, is reckoned by *sevens*. The *Jews* have ransacked all arts and sciences, to account for the pretended perfection of the number *seven*. They have fetched arguments for it from *physics*, the human body, and all the parts of nature; from *arithmetick*, *astronomy*, and *geography*. There was no need of so much learning. The number *seven* hath no perfection in itself. But it is plain that God was pleased to make it as it were a sacrament of the truth of the *creation*, that men seeing that number so often

<sup>v</sup> Gen. vii. 2. 3.    <sup>x</sup> Gen. viii. 10, 11, 12.    <sup>y</sup> Gen. xxi. 28.

<sup>z</sup> Gen. xxix. 18.    <sup>a</sup> Gen. iv. 24.    <sup>b</sup> Job xlii. 8.    <sup>c</sup> Gen. xli.

<sup>d</sup> 2 Kings ~~iv~~. 35. & v. 10.

often distinguished from the rest, and forming the most remarkable *epochas* and computations, might always remember, that it was on the seventh day God had rested from his works after the creation of the world. *Philo* having advanced several odd and extravagant things concerning the number *seven*<sup>e</sup>, concludes all his speculations upon that point with these excellent words: *For these reasons*, saith he, *and several others, is the number seven honoured; but chiefly, because by it is manifested the Father and Author of the universe, and the mind may in it behold, as in a looking-glass, God creating the world, and all things that are therein contained.* But it must be observed that this number is mystical, and wherever it occurs in scripture, is not always to be taken in a literal sense, for frequently it is a certain and definite number put for an uncertain and indefinite one, and sometimes it signifies no more than some certain large number.

WE have but little to say concerning the rest of the *Jewish* festivals that were of divine institution, that is, the *new moons*. The feast of the new year, which happened on the first new moon, was celebrated with a great deal of solemnity on the first and second days of the month *Tisri*, which was the beginning of the *civil year* of the *Hebrews*<sup>f</sup>. This festival was called in scripture the *feasts of trumpets*, because during all that time the temple resounded with these instruments. It was spent in rest, feasting, and rejoicings<sup>g</sup>. Several extraordinary sacrifices were then offered; especially a goat that was offered up to the Lord, as is expressly said in scripture.\* There could be nothing more natural, than to consecrate to God a day which had by the *heathens* been dedicated to their false *deities*, thereby to turn them from idolatry; but among the other reasons which rendered this day holy, the most remarkable is, that it was the first day in the seventh month of the *ecclesiastical year*. Besides, it is an old tradition among the *Jews*, and received by several *Christians*, that the world was created at that season of the year. To which may be added, that *sabbatical years* and *jubilees* were regulated by the month *Tisri*, for which reason perhaps it was called the *memorial of the jubilee*.

MENTION is often made in the sacred writings of the

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<sup>e</sup> Philo de decal.    <sup>f</sup> Lev. xxiii. 24.    <sup>g</sup> Psalm. lxxxi. 3.

\* The most famous *Jewish* doctors observe, that by these words of scripture is meant, that this goat was not offered to the moon, as the *Gentiles* were used to do, but the true God.

solemnity of the *new-moons*, which are by the *Hebrews* stiled *the beginning of months*<sup>b</sup>. We meet with some footsteps of these festivals in the remotest periods of heathen antiquity<sup>i</sup>, but they were consecrated to the *moon*, as hath been already said. We have also observed before, that the ancient *Jews* were not used to have recourse to an *astronomical* calculation, to find out the new-moon, but discovered it by its *phasis*, or appearance, when it begins to emerge out of the rays of the sun, which was by them observed with a superstitious exactness. These festivals were celebrated with the same ceremonies as were observed on the first day of the year, bating some few differences, which may be easily discerned by comparing the twenty eighth and twenty ninth chapters of the book of *Numbers* together. We do not find that the feast of *new-moons* had any typical meaning. It seems moreover not to have been so much a law, as a custom already received, which the supreme Lawgiver did not think fit to oppose, but only to prescribe what ceremonies were to be then observed\*. When therefore St. *Paul* ranks the new-moons among those observances, which were only figures of things to come<sup>k</sup>, he means the whole body of the *ceremonial* law, whereof the new-moons were a part.

The feast  
of *purim*,  
or *lots*.

WE are now come to those *Jewish* festivals, which were of human institution only. The first is that of *lots*, called in *Hebrew* *purim*†. The occasion of which name was taken from *Haman's* enquiring by *lot*, when it would be the fittest time for destroying the *Jews*. It was instituted by *Mordecai*, in remembrance of the signal deliverance which *Esther* had obtained for that nation, when it was just going to fall a victim to the pride and cruelty of *Haman*. They celebrated it on the fourteenth and fifteenth of the month *Adar*<sup>l</sup>, because on those days the consternation of the *Jews* was changed into joy, by the unexpected victory, which God granted them over their enemies§. The whole book  
of

<sup>b</sup> Exod. xi. 2. Numb. x. 10 xxviii. 11. Isai. i. 13, 14. <sup>i</sup> Eurip. 12. Troad. Chor. 5. Hesiod. Dier. v. 6. Herodot. Vit. Hom. c. 33.

\* A famous *Caraites* doctor named *Elias*, imagined that the new moons were observed even in the time of *Noah* and *Abraham*.

<sup>k</sup> Coloss. ii. 16.

† This is a *Persian* word, but used by the *Hebrews*.

<sup>l</sup> Which answered to our *February* and *March*.

§ This probably happened under *Artaxerxes Longimanus*, who is supposed to have been the same as *Abasuerus*, about 500 years before Christ.



of *Ether* was read in the synagogue upon this occasion\*, and some passages concerning *Amalek*. The rest of the time was spent in feasting and rejoicings.

THE *feast of the dedication*, spoken of by St. *John*<sup>m</sup>, was appointed by *Judas Maccabeus*, in imitation of those of *Solomon* and *Ezra*, for a thankful remembrance of the cleansing of the temple and altar, after they had been profaned by *Antiochus*†. It began the twenty fifth of *Cisleu* or *December*, and lasted eight days. They called it otherwise the *feast of lights*, either because during it, they illuminated their houses||, or, according to *Josephus*‡, because of the extreme happiness of those times. The whole feast was spent in singing *hymns*, offering *sacrifices*, and all kinds of *pastimes* and *diversions*. The feast of dedication.

THESE are all the *Jewish festivals* that deserve our notice. They had others of a more modern institution, but we shall pass them over here, as having no relation to our present design.

\* And as often as the children heard the name of *Haman*, they struck the benches of the synagogue with as much joy, as they would have struck *Haman's* head, if it had been before them. *Lamy*, p. 137. When the year had 13 months, this feast was twice celebrated, both in the first and second *Adar*. *Id.*

<sup>m</sup> John x. 22. 1 Mac. iv. 59.

† The *Jews* celebrated four of these feasts. The first was that of the temple built by *Solomon* in the month *Tifri*; the second, that of the temple rebuilt by *Zorobabel*, in the month *Adar*; the third, that of the altar rebuilt by *Judas Maccabeus*, on the twenty-fifth day of the month *Cisleu*; and the fourth was that of the temple of *Herod*. *Lamy*, *ib.*

|| By setting up candles at every man's door. See *Prid.* Connect. P. 2. B. 3. under the year 165.

‡ *Joseph.* Ant. xii. 11.



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AN  
INTRODUCTION  
TO THE  
NEW TESTAMENT.

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PART II.

Concern-  
ing the  
New Tes-  
tament in  
general.

THE first part of this *Introduction* hath but an indirect relation to the *New Testament*, but this second part will more particularly refer thereto. The four *Gospels*, the *Acts of the Apostles*, fourteen *Epistles* of St. *Paul*\*, one of St. *James*, two of St. *Peter*, three of St. *John*, one of St. *Jude*, and the *Revelations* of St. *John*, make up that sacred collection which goes under the name of the *New Covenant*, or *New Testament*. This title was not given by the *Evangelists* or *Apostles*, since in their time the *canon* of the books of the *New Testament* was not yet composed, it being not done till the end of the *first*, or beginning of the *second* century. It is notwithstanding of a very ancient date, and occasioned undoubtedly

\* We have proved in our preface to the *epistle to the Hebrews* that that epistle was written by St. *Paul*.

doubtedly by a passage of *Jeremiah*, wherein God promises to make a *new covenant* with his people <sup>a</sup>. In the old *Latin* version the original *Greek* word\* is rendered by that of *Testament*, in allusion to that passage of the *Epistle to the Hebrews*, wherein it is said, that the *New Testament* was ratified by the death of the Testator <sup>b</sup>. It is called *New* in opposition to that collection of the sacred *Hebrew* writings, which are by St. *Paul* named the *Old Testament*, or *Ancient Covenant* <sup>c</sup>, because it contains the conditions of the covenant which God had made with the *children of Israel* by the ministry of *Moses*; as *JESUS CHRIST* gave the name of *New Covenant*, to that which God made, through his mediation, with mankind <sup>d</sup>. The *New Testament* therefore, or the *New Covenant*, are those books which contain the last will of our heavenly Father, revealed by his Son *JESUS CHRIST*; the benefits which, through him, are conferred upon us here below, those which are promised to us hereafter, our obligations to God; in a word, the conditions of the evangelical covenant or œconomy. The *Old* and *New Testament* may properly be stiled the sacred *deeds*, and the originals of the *two covenants* mentioned by St. *Paul* in his epistle to the *Galatians* <sup>e</sup>.

BUT here we must observe, that when those laws which God hath at different times delivered to mankind are named a *Covenant* or *Testament* <sup>f</sup>, these words are not to be taken in a strict and literal, but in a figurative sense <sup>g</sup>: that is, as far as God's dealing with his creatures, and the laws he hath given them, may be said to have a conformity with a testament or covenant. The name of *Testament*, for instance, which is but improperly applicable to the first Covenant, does exactly belong to the *New*, because in this the death of the Testator intervened <sup>h</sup>, which happened in the first only in a very figurative manner. There are other respects in which the name of *Testament* cannot be applied to either of the covenants. An heir is at liberty to accept or reject a *will*. But under the law and the gospel the *will* of God cannot be rejected without rebellion and impiety. As for the name of *Covenant*, it may be applied two ways, both to the *Old* and *New*. I. They contain reciprocal

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<sup>a</sup> Jerem. xxxi. 32.

\* Διαθήκη. This word signifies both a law, and an agreement, a covenant, and a testament.

<sup>b</sup> Heb. ix. 15, 16. <sup>c</sup> 2 Cor. iii. 14. <sup>d</sup> Mat. xxvi. 28. 1 Cor. xi. 25. <sup>e</sup> Galat. iv. 24. <sup>f</sup> Gal. iv. 4. <sup>g</sup> Heb. i. 1. <sup>h</sup> Heb. ix. 16, 17, 18.

conditions. God makes promises, and requires some certain duties. 2. They were both ratified with blood, as covenants used formerly to be. But there is this difference between the covenants that are made between man and man, and those which God hath been pleased to make with mankind; That in human covenants the contracting parties are at liberty, and have nearly the same right of proposing the conditions upon which they are willing to agree and covenant together. The case is otherwise here. God is the Creator, and men his creatures; he is the supreme Monarch, and they his subjects. He is the sovereign Lawgiver, must be obeyed absolutely, and without reserve. When therefore God says that he makes a *covenant* with mankind, his meaning is, that out of condescension and mere goodness, he is pleased to descend from his supreme Majesty, and not use his power, that he may engage them to obedience by a principle of gratitude and love.

WE must pass the same judgment upon the words *æconomy* and *dispensation*, that are used to express the different states of mankind under God's direction, and the several methods he hath followed in the government of them. The term *æconomy* is very ambiguous in our language; we have therefore thought fit to change it into that of *dispensation*, which is more plain. These words are taken from the language and customs of mankind, and are to be figuratively understood, according to the nature of the things in question. The meaning of them is, that God, like a prudent Father, deals differently with his children, according to the difference of times and places, according to their age, strength and capacity. A governor may alter his laws and government, and still remain very constant and unchangeable, because he hath not always the same subjects to govern, or because their condition may alter. Before men entered into society, when there was only *Adam* and *Eve*, just come out of the hands of God, and consequently incapable of transgressing any article of that law, which God gave afterwards to his people, it was necessary that their obedience should be tried by a law peculiar to them alone. After the first inhabitants of the world had departed from that law of nature, which God had implanted in them when he made them reasonable creatures, it was necessary they should be brought back by an express revelation. God having brought his people, the children *Israel*, out of *Egypt*, where, through a long slavery, they had

had been used to the manners and sinful ceremonies of the *Egyptians*, it was expedient another course should be taken with them, than would have been with persons that were not in the same circumstances, or were not appointed for the same ends. Besides, whoever designs to go about any great undertaking, ought beforehand to get all things ready towards it. When a man intends to build, he must erect scaffolds, which must again be taken down, when his building is once finished. This is the reason which the *New Testament* assigns for the difference there is between the two covenants. And here I shall observe, that it is all one, whether we suppose only two covenants, or three, and even four, provided we understand by them the different methods of God's dealing with men according to their various circumstances; and that, instead of disputing about words, we exactly perform the conditions of the covenant which God hath been pleased to honour us with.

THE *prefaces* which we have placed before each of the books of the *New Testament*, render it unnecessary for us to enter into a particular examination of them here. We have shewn who were the authors of them; given an abstract of their lives; pointed out their character; spoken of their stile; and made a kind of an *analysis* of their writings.

HAVING in each of these *prefaces* particularly applied The truth  
ourselves to shew, that the books of the *New Testament* of the  
were written by those whose names they bear, this must books of  
go a great way towards proving the truth of them, and the New  
consequently that they were written by divine inspiration. Testa-  
ment.  
When the persons that relate any matter of fact, or the  
authors of a new doctrine, are once well known, we may  
easily judge by their character, whether they are to be be-  
lieved, or not. When, besides honesty, there appear in  
witnesses all the wisdom and knowledge requisite in order  
to attest certain truths and matters of fact; when we may  
be certain, that they neither could be deceived themselves,  
nor would have imposed upon others; their testimony  
must be received, as unquestionably true. Now the most  
inveterate enemies of the Christian religion cannot deny,  
but that the Evangelists and Apostles, whose writings we  
now have, were all such, as we are going to shew.

I. THERE appear in their writings an uncommon strain  
of wisdom, and a most extraordinary degree of holiness.  
And if integrity is necessary to render a testimony valid,  
theirs cannot be more authentick in this respect, than it is.  
This

This same argument is a proof of their sincerity, since that quality is essential to an honest man. 2. But moreover their giving an account of their own weaknesses, is a very strong argument of their sincerity in all other respects. They might justly enough have concealed their own failings, since it was not essential to the Christian faith, nor consequently to their ministry, that they should be transmitted down to posterity. If therefore they have made mention of them, though prejudicial to their reputation, it is one of the strongest proofs in the world of their veracity in whatever else they have advanced. 3. They speak only of such things as they saw and heard, which they were themselves concerned withal, or had learned from those that were the eye-witnesses of them. It is manifest from their discourses and reasonings, that they were not persons liable to be imposed upon. Though they do not reason according to the method observed by the philosophers and orators of their own, and our age; yet there certainly reigns an excellent solidity, and a continued strain of good sense through all their writings. Besides, the things they speak of, are of such a nature, as not to admit of any delusion; they are not done in the dark, but generally in the day-time, and before all the world. To instance in one particular; Was St. *Luke's* account of the birth of *John the Baptist*, of his father *Zachariah's* becoming dumb in the temple, and *Elizabeth* his wife's bringing forth, after she had been barren for a long time; was all this, I say, a mere forgery, nothing could be easier than to display the falshood of it, and every one would have laughed at the cheat. 4. For this very reason it was impossible they could deceive others, supposing they had had any such design, because the imposture would have been too easily found out. They must have invented less absurd and palpable stories, if they had had a mind to impose upon the world. Most of the Apostles wrote but a few years after the death of JESUS CHRIST. An innumerable multitude of people, who had been witnesses of the things the Apostles related, were still alive; now would the Apostles have ventured to teach and write, that at such a time a man called *JESUS of Nazareth* was come from God; that he had revealed eternal life; that he had confirmed his doctrine by several remarkable miracles, which were performed in the face of the world; that after having preached throughout all *Judea*, in the synagogues and other publick places, he had been condemned to death  
by

by the rulers of the *Jews*, and crucified under *Pontius Pilate*; that after three days he rose again; that, according to his promise, the Holy Ghost was come down upon the Apostles, on the day of pentecost, and that they had spoken all kinds of tongues before all the people; that from thence they had dispersed themselves almost all over the world, and converted the best part of it, confirming their doctrine with signs and miracles? Would the Apostles, I say, have dared to advance in their writings things of this nature, and not have thereby exposed themselves to the scorn and contempt of the world? It is certainly very improbable, that the Apostles could be the authors of so extravagant an imposture, and that they should be suffered by the *Jews* to propagate it without restraint, since it was so much their interest to put a stop thereto. 5. Let us again suppose that the Apostles had contrived such an imposture; with what view could they do it? Men are seldom known to do mischief for mischief's sake, especially when the crime they would commit is attended with a visible danger. They are always drawn in by some interest or passion\*. But no such thing is to be found here. The integrity of the Apostles gives us not the least room to suspect them of *ambition*, and had they had any advantage in view, they must have found themselves sadly mistaken, since as they themselves declare, they were as the filth of the world, and the off-scouring of all things. Their aim besides could not be to get *riches*, like mercenary teachers. They were poor, and would take nothing of any one. Their utter aversion for all kinds of *pleasures* was moreover no likely method to gain them the protection and applauses of sensual men, who love to have their passions indulged. In short, they must have been the most imprudent of men, daily to expose themselves to certain death, only to maintain a heinous imposture. 6. The *agreement* between several witnesses dispersed here and there, who did not write in concert, and were by persecutions hindered from carrying on a cheat; this agreement is a proof of no small weight. It often happens that several historians write the same history, but you can never discover in them a perfect uniformity, unless the same *memoirs* have by them been perused.

WE have only given an abstract of this proof drawn from the character of the Apostles. It may be carried on

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\* 1 Cor. iv. 13.

a good deal farther by the same way of reasoning. And it must certainly have a very great influence upon any man that will but make use of his reason. For if a heathen, or a libertine will not admit of it, we may just ask them, whether they have any other rule to satisfy themselves of the truth of any matter of fact, besides the character of the persons by whom it is attested. It is really strange that so much credit should be given to *prophane history*, and men should be so very nice and over-cautious in embracing the christian religion, and the historical matters relating thereto, when there is not any heathen author that has, at least in the same degree, any one of those qualifications that are to be found in the Apostles, much less all of them together. Some write of things that happened at a great distance of time from them. Such as were contemporary, could not be witnesses of every thing; and then, how often are men biassed by interest, passion, or flattery? Besides, as the greatest part of them treat only of such matters as are apt to excite people's curiosity, they might invent as many falsehoods as they pleased, in order to strike their readers with wonder and admiration. As for the *Jews*, if they refuse to admit, in behalf of the truth of the *New Testament*, this kind of proof drawn from the character of the Apostles, they must needs betray their own cause by such a refusal, there being no other proof of the truth of what is attested by *Moses* and the *prophets*, than the integrity of these holy men.

THIS gives us an occasion of proceeding to another proof of the truth of the books of the *New Testament*, that is, their agreement with the *Old*, at least in respect of those that acknowledge the authority of the latter. It is true that the *Old Testament* seems to be contradicted in the *New*, especially in St. *Paul's* epistles, who strenuously asserts the abrogation of the *ceremonial law*. But since he shews at the same time how this law was fulfilled in the gospel, there is only a *seeming* contradiction between them, and the relation or analogy between the *Old* and *New Testament* gives such an insight into them, as must needs be discovered by every intelligent person. Had not St. *Paul* learned from *revelation* as well as *tradition*, that the *Messiah* was the *truth* and *substance* of those things whereof the law was only a *shadow*, it cannot be conceived how he could have invented such a system. Besides, the fulfilling of the ancient *prophecies* in the *Messiah* shines so conspicuously in the writings  
of



of the *New Testament*, and all these so exactly center in JESUS CHRIST, that it is absolutely impossible a mind free from prejudice, should not be affected with these marks of truth and sincerity. The modern *Jews* are not indeed willing to own that these prophecies were fulfilled in JESUS CHRIST, or can be applied to him. But in answer to them, it will be sufficient to observe, that all the prophecies which have by the writers of the *New Testament* been applied to JESUS CHRIST, were by their ancient doctors thought to belong to the *Messiah*. This might easily be proved by several authentick testimonies, did the bounds of this Introduction allow it. We shall therefore only observe, that in the *Chaldee paraphrases*, which were written by *Jewish* authors, most of the prophecies of the *Old Testament* that are applied to JESUS CHRIST in the *New*, are there also applied to the *Messiah*. Now let the *Jews* produce, if they can, any other subject to which these prophecies can better agree than to our blessed Saviour. If to this reflection we add what hath before been said concerning the character of the Apostles, it can never come into any man's mind, that doth in the least reflect on things, and is free from prejudice and passion, that so natural and so exact an application of the ancient prophecies concerning the *Messiah*, to JESUS CHRIST, can be of human invention. To sum up this argument: a book wherein every thing that seemed obscure and unaccountable in the ceremonial law, is so excellently well cleared up and unfolded, and wherein the prophecies of the *Old Testament* have so exact a completion, must come from God. Now the *New Testament* is such; and therefore the *New Testament* must come from God.

BUT among all the arguments of the truth of the *New Testament*, there is no one that ought to be more universally received, or is more agreeable to the design of this *Introduction*, than that which is taken from the consideration of the nature of the things contained in these sacred writings. There are indeed in the *New Testament* mysteries that are above, and some that seem even *contrary* to reason. But this could be no real difficulty, would men, instead of cavilling at them, as *libertines* are used to do, and instead of darkening mysteries by too subtil interpretations, or diving too far into them, as most of the school-divines are known to have done, put a rational meaning upon the *sacred* writings, such

a meaning as is worthy of God, and adore at the same time such things as we cannot comprehend. A very pernicious method hath in this regard prevailed in the world, which is to explain an obscure point by an obscurer. After all, the design of the Christian religion is not so much to reveal to us what God is in himself, as what he is to us; and our duty is rather to attain to a right understanding of the will of God revealed to us in the *New Testament*, that we may duly perform it, than to attempt to penetrate into the secrets of the divine wisdom. But, to speak the truth of the matter, that obscurity which God hath been pleased to diffuse over some parts of the *holy scripture*, is very often no more than a pretence used by some men for rejecting all the rest, because they can no more be reconciled with their corrupt inclinations, than their reason can account for the mysteries therein contained. Were the sacred writings of the *New Testament* read with the same spirit as hath been just now taken notice of, we may venture to affirm that there is no *Jew*, *heathen*, or any other *infidel*, nor even a *libertine*, but what would find them excellently well fitted to discover the perfections of the supreme being, and to supply all the wants of mankind, and that those who have written that book could not have done it out of their own invention.

THEN would the *Jew* most readily embrace a doctrine, which, like the *Old Testament*, teaches the unity of God, and expressly forbids all kind of idolatry. Then would he joyfully receive a mediator which frees him from a yoke, that had by the former mediator been laid upon him. If he will but cast his eye on the ends of the ceremonial law, which are displayed in the *New Testament*, he could not be surprised to find it abrogated. And as much as their former miserable state had made them earnestly desire the coming of the Messiah, so much ought their calamities, after the taking of *Jerusalem*, and the temple, which was the only place appointed for the performance of divine worship, have convinced them that the Messiah is already come. The *heathens*, on the other hand, would no longer find any thing strange in the doctrine of *one God*, since the wisest among them have discovered the absurdity of a plurality of deities, and that there is reason to believe *Socrates* died a martyr to the unity of God. It seems also that it would be no more difficult for pagans to acknowledge

JESUS

JESUS CHRIST to be the mediator between God and men, than to admit *demons* to that office \*. The offence of the cross would soon be removed, by reflecting on the divine justice and mercy, which are so very conspicuous therein. The *Jews*, by embracing the doctrine of JESUS CHRIST, would reap some advantage from the crime committed by their ancestors. And the *heathen*, who thinks himself bound to offer numberless sacrifices in order to atone for his sins, would adore the wisdom of God in suffering the commission of this crime for the expiation of the sins of mankind.

ALL men in general, of what rank soever they be, or whatever religion they profess, cannot but look with profound respect, and a pious admiration, on a book which has these two characters. First, That lays before them that *supreme happiness*, of which the author of our nature hath implanted an invincible desire within us; and which, secondly, in order to lead them thereto, brings them only back to a spiritual worship, to the dictates of their own consciences, and requires nothing of them, but what they would have been in duty bound to perform, even though no other law had been given them, if they would but have made a due use of their reason. Where shall we find a book that teaches a worship more worthy both of God, and of a reasonable creature? It is plain and unaffected, free from all rites and ceremonies which are not either holy in themselves, or directly tend to make men holy in their lives and conversation, and is withal great and noble. It teaches us to love above all things the most amiable of beings, and to express this love by a perfect and sincere obedience to his commands. When had there been before, a more compleat collection of the whole duty of men, both towards God, themselves, and others? Must not every honest mind be overjoyed to see natural right and equity rescued from the oppression, which, through the prevalence of men's passions, they had so long groaned under? The duties of justice, mercy, and brotherly love, those of temperance, contentment, firmness in times of adversity, patience under tribulations, all these are strenuously recommended there, and grounded upon the strongest motives. This blessed religion, not content with regulating our outward actions, reaches as far as the inmost recesses of our

M minds,

\* By the *demons* they understood their demi-gods, or the souls of their deceased heroes.

minds, teaching us to be pure in heart. Even the hardest prescriptions it contains, and such as are most repugnant to the corruption of human nature, as *self-denial*, &c. have some foundation in the law of nature. For what is denying one's self; but to put off a blind and inordinate self-love, which hurries us into an ignoble slavery to our passions, and proves our ruin, to let ourselves be guided by another principle of self-love, which will promote our salvation both here and hereafter? Martyrdom and sufferings do not indeed essentially belong to a religion which was calculated for the happiness of mankind, but reason itself teaches us, that we ought much rather to lose our lives, and even suffer a thousand deaths, than disown our God, and forfeit our own salvation by criminal actions. If the *Christian religion* enjoins its professors to bless their enemies, ought we not in this particular to comply with the appointment of providence, which has thought fit we should be exposed to them? Besides, this command of forgiving injuries, and being in charity with our enemies, prevents private acts of revenge, which would destroy society, and leaves the supreme director of all things a right which he is extremely jealous of. In a word, if a lawgiver had a mind to frame a well regulated society, and make a nation happy, he could not have pitched upon fitter maxims, than those of the gospel, to promote the publick good, as well as that of private persons, and to procure to himself, at the same time, a firm and lasting obedience, because it would proceed from a principle of love and esteem. So that the *Christian religion* enjoys this privilege above any other, that by the same maxims, it tends to promote at once the happiness of men, both in this world, and that which is to come.

It must indeed be acknowledged to the honour of several heathen philosophers, that they have delivered excellent rules of morality. But they were always defective in some respect, and there is no one among them, but what hath authorised some vice or other. Whereas Christianity spares not one, and even condemns the least appearance of evil. Besides, the morality of the best heathen philosophers went upon false principles, it being no more than bare *honesty*, wherein their only aim was to advance their own interest, pleasure, or credit, without having any regard for the glory of the supreme director of all things. In a word, their virtues were destitute of holiness. Or if they had any design

sign of rendering themselves acceptable to their gods, the object being false, their virtues must consequently have been so too. They had moreover no sufficient motives to keep men steady in the practice of those duties which they recommended, and gave so lovely a representation of. *Seneca* says abundance of fine things concerning the contempt of the world, but he is far from persuading, because he doth not discover the true ground of this contempt. Reason indeed teaches us to be temperate in the enjoyment of the things of this world, and not blindly to follow our passions, because every excess is disgraceful, and some way or other infallibly tends to our ruin. But if there be no more valuable enjoyments than those which this world affords, to despise them must be either pride or foolishness. The morality of the Apostles is entirely consistent. They forbid us to set our affections on the things of this world, no farther than this may prove an obstacle to our heavenly happiness, or the practice of virtue, which leads us thither. In a word, it is grounded upon this principle of reason and good sense, that we ought to prefer what is sure and certain to what is not so, things eternal to transitory and perishing enjoyments, and part with a small, for the sake of an inestimable, advantage. The morality contained in the sacred writings hath this further excellency above that of the heathens, that the latter are not agreed in the representations they have given of virtue. Their disagreeing is a good proof, either of their having framed different systems of virtue according to their inclinations, or of having had different teachers. But the Apostles do so exactly agree together, without having consulted one another, that it is plain they must have had but one and the same master. Every intelligent reader may easily draw the inference that arises from the foregoing reflections; which is to this effect, That those men who have written books containing doctrines and precepts so compleat in all respects, so perfect, so well proportioned to all the necessities of mankind, must have been inspired by that almighty-being, who, having made man, exactly knows how he is to be governed. I omit several other reasons, which, together with those that have been already mentioned, are also of great weight; as the wonderful progress of the gospel; such a variety of torments as was undergone for the confirmation of it; the miraculous preservation thereof, notwithstanding the attacks of the enemies of the Christian religion, and such number-

less heresies as have arisen in the church, and might probably have caused some alteration in those sacred writings.

FROM the veracity and faithfulness of the sacred writers, spring up, as from a copious and pure source, several important truths. For, if the authors of the *New Testament* have advanced nothing but what is true, that book must have come from God, since, as they assure us, they had a divine commission for revealing to the world what they have taught. If these sacred authors have advanced nothing but truth, the Christian religion must be true; and consequently an eternal reward is annexed to faith and piety, as a dismal eternity is to be the consequence of unbelief and impenitence. If whatever the writers of the *New Testament* have said is true, then all other religions are either false, or abrogated. The last particular deserves to be seriously attended to, because at the same time that the writers of the *New Testament* confirm the truth of the *Old*, they withal discover the reason why the ceremonial parts of it are now no longer in force.

Concern-  
ing the  
style of the  
New Tes-  
tament.

THE Holy Ghost, by whose direction and assistance the Evangelists and Apostles wrote, did not frame a particular language for them. He only suggested the matter to their minds, and kept them from falling into mistakes, but left each of them at liberty to make use of their own style and expressions. And as we observe different styles in the writings of the *prophets*, according to the temper and education of those holy men, so every one that is versed in the original language of the *New Testament*, may discover a great diversity between the styles of St. *Matthew*, St. *Luke*, St. *Paul*, and St. *John*. Which would not have happened, had every expression been dictated to the Apostles by the Holy Ghost. For, in such a case, the style of every book in scripture would, in all probability, have been alike. Beside, there were some particulars wherein there was no need of inspiration; namely, when they wrote of matters of fact, which they themselves had seen, or which had been reported to them by credible witnesses. When St. *Luke* undertook to write his gospel, he says that he hath given an account of things, as he hath learned them from those, which from the beginning were eye-witnesses of them; and that having had a perfect understanding of all things, he thought fit to transmit them to posterity. An author that had been informed of such matters by divine inspiration, would naturally have said: I have related things as they were

were dictated to me by the Holy Ghost. St. *Paul's* conversion was an extraordinary and supernatural event; but yet to give an account of it, nothing more was necessary for St. *Luke*, than the testimony of St. *Paul* himself, and of those that were with him. And accordingly there is some variety in the relation of it, but still without any manner of contradiction.

THE difference of style in the sacred writers of the *New Testament*, is a good argument of their truth and sincerity. Was their style exactly alike, one would be apt to suspect, that they had all combined together when they wrote, or else, that having agreed what they should teach, one of them had set pen to paper, and made a system of their doctrine. When in a work, which goes under the name of one author, there is observed a difference of style; we have reason to believe that it was written by several hands. For the very same reason, when books, which go under the name of different authors, are written in a different style, we may reasonably suppose that they were not the composition of one person. The books of the *New Testament* then contain divine matters, written in the language of man, but with the particular direction and assistance of the spirit of God.

THOUGH each of the writers of the *New Testament* hath a particular style, yet they all wrote in the same language, that is, the *Greek* \*. This tongue being then most in vogue, it was very proper that books, which were to serve to convert the whole world, should be written therein. It must notwithstanding be observed, that the *Greek* of the *Evangelists* and *Apostles* is not pure and unmixed; it abounds with *Hebraisms* †, and *Latin* words put in *Greek* characters and terminations. Besides, as the greatest part of the *Jews*, which were dispersed through *Greece* ‡, had forgot the *Hebrew* language, and made use of the *Greek* version of the *Old Testament*, which goes under the name of the *Septuagint*; the sacred writers of the *New* have frequently adapted their style thereto, and have almost always followed that translation in their quotations, as we have made appear in

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our

\* We have proved in our prefaces that they all writ in *Greek*.

† This is, a mixture of *Chaldee* and *Syriack*, which was then the vulgar tongue in *Judea*.

‡ These *Jews* were called *Hellenists* or *Græcising Jews*, (because they used the *Greek* language in their synagogues) and their tongue may be called the *Hellenistical*, without making of it however a particular language.

our *prefaces* and *notes*. And the *apostolical* style not only bears a great conformity with the *septuagint* version, and the *Hebrew* tongue, but there are likewise found in it abundance of words, expressions, proverbs, and maxims that were in use among the *Rabbins* \*. For though the *Thalmud* was not compiled till after Christ, yet the main of it was in being a long time before, as hath been observed by the learned. These remarks on the style of the *New Testament* are of great use, either to help us to understand several difficult passages, or else to discover the true sense and occasion of some expressions, which, at first sight, seem a little strange. This the *heathens* did not consider, when they undervalued the style of the *sacred* writers, as we find they did from *Origen* <sup>a</sup>, *Lactantius* <sup>b</sup>, and others of the fathers. There hath been also some ancient doctors of the church, as well as modern authors, who, for want of reflecting on this, have taken too much liberty in finding fault with the style of the *New Testament*. It is certain, as St. *Augustin* hath observed <sup>c</sup>, that the Evangelists and Apostles have all the eloquence and elegancy suitable to their character and design. Their business was to convert the ignorant as well as the learned, and therefore it was necessary they should use a popular style, and intelligible to all. The gospel was at first to be preached both to the *Jews* of *Judea* and of *Greece*, and therefore it must have been in such a language as was familiar to them. Add to this, that the style of the Apostles is in itself a proof of their being the authors of the books which go under their names. Had they written like *Isocrates*, or *Demosthenes*, it would have been objected against them, that it was impossible for *Hebrews*, who professed to be men of no learning, to have written in so pure and excellent a style, and consequently that the books which were ascribed to them, must have been the invention of some impostor. So that all the objections that are framed against the style of the *New Testament*, serve, after all, to confirm the truth of it, and to prove that it came from God.

Of the  
version of  
the Se-  
venty.

As we have been frequently obliged to mention in our notes the *version of the Seventy*, and the Apostles having often

\* Instances of all these may be seen, in an excellent collection of dissertations concerning the style of the *New Testament*, Van den Honert de stilo *Novi Testamenti Græco*. *Leovardiae*, 1702.

<sup>a</sup> Contra Celsum, l. vi. *init.* <sup>b</sup> Institut. l. v. c. 1. <sup>c</sup> De Doctrina Christi. l. iv. c. 6.



often followed it in their quotations, and imitated the style of it, it will be proper to give some short account of it here. It is the ancient *Greek* version of the *Old Testament*, which was used by the *Jews* who were dispersed throughout *Egypt* and *Greece*, because the greatest part of them did not understand *Hebrew*. A certain author named *Aristeas*<sup>d</sup>, who, as he relates, was contemporary with *Ptolemy Philadelphus* king of *Egypt*, by whose order this translation was made, gives us a very pompous account of it. He says, "that this prince making a great library, was desirous of procuring the *Jewish* writings; and that for this purpose he sent ambassadors with rich presents to the then high-priest *Eleazar*, desiring that he would send six men out of each of the tribes of *Israel* to make this version. *Aristeas* tell us that he was one of those ambassadors. The seventy-two *Jews* were gladly received at *Alexandria*; and having set about their translation, they finished it in 72 days, to the great satisfaction of the king." Thus far *Aristeas*. But several learned authors<sup>e</sup> have plainly shewed, that this *Aristeas*, though he pretends to be a *heathen*<sup>f</sup>, was some *Jew* of *Alexandria*, who composed this romance since the time of *Ptolemy Philadelphus*, to give the greater authority to the septuagint version. It is notwithstanding certain, that the counterfeited *Aristeas* is pretty ancient, since we find him quoted by *Josephus*<sup>g</sup>, who takes almost word for word out of him what he hath said of this translation. But it is very probable that he lived after *Philo*, for though this last gives a full account of the version of the Seventy<sup>h</sup>, he never mentions *Aristeas*, who, in all likelihood, embellished *Philo's* account.

HOWEVER this be, it is acknowledged on all hands, that the chief part of this version was made by the *Jews* of *Alexandria*<sup>i</sup>, under the reign of *Ptolemy Philadelphus*, or while he was his father *Ptolemy Lagus's* associate in the kingdom; but whether they did it by order of this prince, or of their own accord, is not well known. It may be

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inferred

<sup>d</sup> *Aristeas* Hist. lxx. Interp. ab Humf. Hody. See this whole story fully confuted by Dr. *Prideaux*, Connect. P. 2. B. 1.

<sup>e</sup> Dr. *Hody* de lxx. Interp. Oxon. 1705. Vandale de Arist. Amst. 1705. <sup>f</sup> *Jos. Antiq.* l. xii. c. 2. <sup>g</sup> *Id. ibid.* <sup>h</sup> *Philo de Vita Moïsis*, l. ii. p. 509.

<sup>i</sup> About 300 years before Christ. Dr. *Prideaux*, after Archbishop *Usher*, places it under the year 277. and gives a very accurate account of the occasion on which it was made. See his Connect. P. 2. B. 1. under the year 277. No. viii

inferred from the relations of *Philo*, *Aristeas*, and *Josephus*, that there were no more than the *five books of Moses* translated at that time. The rest was done afterwards by several hands, as is evident from the difference of style. Though this version is not to be compared with the original *Hebrew*, it was notwithstanding reckoned of great authority in the *primitive church*. We have already observed that the *Apostles* have chiefly adhered to it in their quotations. The *Greek fathers* always made use of it, and the most ancient *Latin* version of the bible was translated from it\*.

It is moreover very useful upon several accounts, 1. The consulting of it often serves to clear the *Hebrew* text, as the learned have shewed in numberless instances. The *vowel-points* of the *Hebrew* not being of the same standing with that language, the *Seventy* have frequently read otherwise than the *Massorites*, the first inventors of these points<sup>k</sup>. There are also found in the *Septuagint* whole verses which are not in the *Hebrew*, and which, according to the sense, should be there. 2. It is very necessary for the understanding of the *New Testament*, there being several expressions therein, which could not be well understood, was that sense to be put upon them, which they commonly bear in *Greek* authors, and not that which they have in the *Septuagint*. They therefore that are desirous of understanding the true meaning of the books of the *New Testament* cannot be too often advised carefully and diligently to peruse the *Septuagint* version.

Of the  
chronology  
of the  
New Test-  
ament.

THE *sacred* writers having set down neither the year, month, nor day, of our Saviour's birth; men have been all along divided in their opinions about it. There are notwithstanding in the gospel some marks which may help us to discover, if not the day and month, at least the year in which this happy and glorious event happened. We are told by St. *Matthew*, that JESUS CHRIST was born in the reign of *Herod the Great*, and it is certain that it was but a little before the death of that king, since JESUS CHRIST was but a child, when he came back from *Egypt*, upon the information which *Joseph* received from an angel, of  
*Herod's*

\* This is what is called the *Italic* version, which was before that of St. *Jerome*.

<sup>k</sup> The vowel-points, according to some, were invented about the 500<sup>th</sup> year after Christ, and according to others not till the 9<sup>th</sup> century. See *Dupin's* hist. of the canon of the Old Testament. Book I. ch. 4. § 2. and Dr. *Prideaux* Conn. Part I. p. 352. of the 2<sup>vo</sup> edit. 1718. But especially *Capelli Arcanum Puncti*.

*Herod's* being dead. The words of St. *Matthew* shew plainly enough that this information was given immediately after the death of *Herod*; and it cannot well be supposed that after that, *Joseph* and *Mary* made any considerable stay in *Egypt*, since, when they came back, they knew not that *Archelaus* reigned in the room of his father; which they must have known, had this happened any time before. Now it is no difficult matter to guess pretty nearly at the time of *Herod's* death; *Josephus*<sup>l</sup> places it in the 34<sup>th</sup> year after his becoming master of *Jerusalem*, by the defeat of *Antigonus*, and the 37<sup>th</sup> from his being declared king by the *Roman* senate. If we reckon these 37 years from the 714<sup>th</sup> of the foundation of *Rome*, when he was declared king; or 34 from his taking *Jerusalem*, according to the same historian, we shall find that he died the 750<sup>th</sup> or 751<sup>st</sup> from the building of *Rome*. There is another particular which helps us to discover in what year the death of *Herod* fell out; that is, an eclipse of the moon, which, according to *Josephus*<sup>m</sup>, happened during *Herod's* last illness, and which is by astronomers placed in 750. But this point is attended with one difficulty, namely, that it is not known how long this eclipse was before the death of *Herod*, whose illness might last till the next year, as it seems we may infer from *Josephus* it did.

THE question then would be to know how long the birth of *JESUS CHRIST* happened before the death of *Herod*, but this would be very hard to determine. St. *Luke* tells us<sup>n</sup> that *John* began to baptize the fifteenth year of the emperor *Tiberius*, and he adds that when *JESUS CHRIST* came to be baptized by him, he was then about \* thirty years old. If the beginning of the reign of *Tiberius* be reckoned from the death of *Augustus* his predecessor †, who died in the 767<sup>th</sup> year from the foundation of *Rome*, the fifteenth year of *Tiberius* must have fallen upon the 781<sup>st</sup> of the *Roman* *Æra*. Now if *JESUS CHRIST* was then about thirty years

<sup>l</sup> *Joseph. Antiq. l. xiv. c. 26, 27. xvii. 10. & de Bello Jud. l. i. c. 21.*

<sup>m</sup> *Ios. Antiq. l. xvii. c. 8.* <sup>n</sup> *Luke iii. 1.*

\* *About* signifies either more or less.

† Some reckon the beginning of *Tiberius's* reign from his being made partner with *Augustus* in the empire; but the other way of reckoning is the most common, as well as the most probable.

‡ *Æra* or *Epocha* is a fixed point, or a certain and remarkable date, made use of in chronology to begin to compute years from. Thus the *Jews* were used to reckon from the *flood*, from their coming

years old, it follows that he was born about the 750<sup>th</sup> year of the same *Epocha*, and consequently a little before the death of *Herod*.

THERE occurs in St. *John's* gospel another mark whereby we may pretty nearly guess at the year in which the birth of JESUS CHRIST happened. Our blessed Saviour might be about one and thirty years old, when the *Jews* told him that the temple had been 46 years in building. We learn from *Josephus* \* that *Herod* undertook this work the 18<sup>th</sup> year of his reign †, which answers to the 736<sup>th</sup> from the building of *Rome*, that is about 16 or 17 years before his death. Now, if we reckon from 736 to 780 or 781, when, in all probability, this conference passed between JESUS CHRIST and the *Jews*, we shall find about 46 years. If therefore JESUS CHRIST was then 31 years old, it follows that he was born 16 or 17 years after *Herod* had begun to build the temple, that is, about the death of that prince. As for the *day* and *month* on which the birth of *Christ* happened, nothing can be said of them that may be depended upon. From what we find related in St. *Luke*, that there were then shepherds in the field watching over their flocks, one would be apt to think that it was not in winter-time. Some authors ‡ imagine, that the festival of CHRIST's nativity, who was the restorer of mankind when polluted and defiled with vice and idolatry, was by *Christians* brought in instead of the feast of the dedication which the *Jews* celebrated on the 25<sup>th</sup> of *December*.

THE Evangelists have recorded but one particular action of JESUS CHRIST's, during the 30 years he spent in *Galilee* with *Joseph* and *Mary*; which is, that when he was in the twelfth year of his age, he went up with them at the feast of the *passover*, and staid behind in the temple to hear the *doctors*, and ask them questions ¶. This, in all probability, came to pass about a year after the banishment of *Archelaus*, whose cruelty obliged them to retire to *Nazareth*. Those many miracles therefore which are ascribed to JESUS CHRIST in the forged and *apocryphal* gospel concerning the  
childhood

ing out of *Egypt*, from the building of the temple, &c. The *Greeks* reckoned by *Olympiads*; the *Romans* from the foundation of *Rome*; and the *Christians* from the birth of *Jesus Christ*.

\* *Jos. Antiq.* l. xv. c. 14.

† That is, if we reckon from the defeat of *Antigonus*, when he became master of *Jerusalem*.

‡ *Olderm. de Fest. Encæn.* p. 15, 16. ¶ *Luke* ii.

childhood of JESUS, ought to be looked upon as false and fictitious.

DURING this interval of time, there happened several things in the Roman empire, which have some relation to the *New Testament*. Archelaus was banished to *Vienne* in *Dauphine*, in the tenth year of his reign. Whereupon *Judea* being made a province, *Augustus* ordered that taxing to be made there, of which we read in *St. Luke*<sup>r</sup>. To this taxing did *Judas Gaulonita*<sup>s</sup>, or the *Galilean*, oppose himself, as to a tyrannical imposition which the *Jews* ought not to suffer. He drew in to his party great numbers of rebels, which filled *Judea* with murders and robberies. Though he was overthrown, he left behind him a very considerable party, which by their outrages and cruelties occasioned the ruin of *Jerusalem*, and consequently made way for the establishment of the *Christian religion*. It was rather a faction than a sect, though *Josephus* gives it that name. It is supposed, with a great deal of probability, that those *Galileans*, whose blood *Pilate* mixed with their sacrifices<sup>r</sup>, were some of them. To commit this massacre, *Pilate* took an advantage of the feast of the passover, when the *Galileans* were come up to *Jerusalem*, to offer sacrifices, because he could not have done it in *Galilee*, it being not under his jurisdiction. This might happen about the third year of JESUS CHRIST's entering on his ministerial office.

THE emperor *Augustus* died four years after the banishment of *Archelaus*, in the seventy seventh year of his age, after having reigned fifty seven. He was succeeded by *Tiberius*, in whose time JESUS CHRIST was crucified. Some ancient fathers<sup>u</sup> have notwithstanding imagined that this emperor favoured the Christians, and that upon the account which he received from *Pilate* of the miracles and resurrection of JESUS CHRIST, and of his being reckoned as a God, he had proposed to the senate to have him ranked among their deities. He adds moreover, that the senate rejected this motion, either out of envy, because this relation had not been at first communicated to them, or else because they thought that a matter of that consequence had not been fully enough enquired into. Notwithstanding this, *Tiberius*, as they pretend, remained in the same mind, and went so far as to order that *Christians* should  
not

<sup>r</sup> Luke ii. 2. <sup>s</sup> Acts v. 37. *Jos. Ant. & de Bello Judaic.* l. ii. c. 7. <sup>r</sup> Luke xiii. 1. <sup>u</sup> *Justin Martyr. Apol. i. & Euseb. H. E.* i. ii. c. 2. *Prof. vii. 4.*

not be persecuted. But several learned writers \* have plainly shewed, that this tradition having no better foundation than some certain feigned *aëts of Pilate*, which are manifestly forged, it is not to be relied on. Most of the ancient fathers of the church were, like the generality of honest and well meaning men, very credulous; and received, without much examination, whatever they thought could be of any service to religion, or piety. But such pious frauds have certainly done more harm than good to the *Christian religion*; besides that they are inconsistent with truth and sincerity. For, to instance in the point now before us, those counterfeit *aëts of Pilate*, which speak so favourably of Christ, gave the *heathens* an occasion of forging others full of blasphemous reflections upon our blessed Saviour. *Eusebius*, who hath fully displayed the falshood of the latter *y*, relates, that by the emperor *Maximinus's* order, these used to be publicly affixed in the provinces of the *Roman empire*, and were taught children in schools.

IN the twelfth or thirteenth year of *Tiberius*, *Pontius Pilate* was appointed governor *z* of *Judea* in the room of *Valerius Gracchus*. As it was under him *JESUS CHRIST* was crucified, it will be proper to give some account of his *character*. The *Jews* underwent several hardships during his administration. He began with a very bold undertaking, that is, with bringing one night into *Jerusalem* some ensigns of *Cæsar's* with his image upon them, which he designed to set up there *a*. The *Jews*, moved with an extreme indignation at the sight of such an attempt upon their laws and liberties, went and fell down at his feet, beseeching him that he would remove those images out of the city. Whereupon this cruel and dissembling tyrant called them together, as if it had been only to receive a favourable answer. But he had posted soldiers in a private place, who, upon a signal given, were ordered to put all these poor wretches to the sword. But finding that they were obstinately resolved rather to die, than suffer such a prophanation of their laws, he desisted from this undertaking; several *Jews* however perished on this occasion, some being slain and others dangerously wounded. This is not the only piece of cruelty which he exercised against that unhappy nation. We have already seen how he massacred the *Galileans*. He made besides a terrible slaughter of the *Jews*,

\* Alb. Fabric. Codex Apoc. Nov. Test. y Hist. Eccl. l. i. g. & ix. 5. z Procurator. a See Joseph. de Bello Jud. l. ii. c. 3.

*Jews*, when they went about to hinder him from rifling their *corban* or holy treasury <sup>b</sup>. He did not behave himself with more equity and moderation towards the *Samaritans*, so that they carried their complaints against him to the emperor, whereupon he was forced to go to *Rome* to get himself acquitted \*. *Philo* <sup>c</sup> gives him a very odious character. He charges him with bribery, he accuses him of having committed all kinds of violence and extortion, of being the author of several massacres, of having caused innocent persons to be put to death; in a word, of having exercised a most horrid barbarity. *Eusebius* relates <sup>d</sup> that he laid violent hands upon himself, after having led a lingering and unhappy life, till the fortieth year of *JESUS CHRIST*. The unwillingness a man of his cruel and inexorable temper shewed in condemning *JESUS CHRIST*, is a very clear proof of our Saviour's innocence.

THE *passovers* celebrated by *JESUS CHRIST* after his baptism, are so many epochas, that may help us to trace out the history of his life. The learned are not agreed about them, some admitting only of *three*, and others maintaining that there were *four*. That the latter is the most probable, St. *John's* gospel gives us no room to doubt. The *first* passover is mentioned in the second chapter <sup>e</sup>, when *JESUS CHRIST* drove out of the temple the merchants and money-changers. From *Jerusalem* he went with some of his disciples into other parts of *Judea*, where he stayed till the imprisonment of *John the Baptist*. After which he travelled into *Galilee* through *Samaria*, where he preached the gospel. After some fruitless attempts to establish it at *Nazareth*, he departed to *Capernaum*, where he resided more than in any other place. Here he chose some disciples, as *Peter*, *Andrew*, *John*, and *James*. He went afterwards through the cities and villages of *Galilee*, preaching the kingdom of God in the synagogues on the sabbath-days. All this was done within the space of one year, or thereabouts.

THE second *passover* is mentioned by St. *John*, in the fifth chapter of his gospel <sup>f</sup>, where he saith, that when the feast

<sup>b</sup> Which he spent in building an aqueduct, for the bringing in of water at the distance of 300 furlongs. *Joseph. ibid.*

\* But instead of being acquitted, was banished to *Vienne*, a city of *Gaul*.

<sup>c</sup> *Philo Legat. ad Caium.*    <sup>s</sup> *Euseb. Hist. Eccl. ii. 7.*    <sup>e</sup> *V. 13.*  
See Mr. *Le Clerc*, of the years of *Jesus Christ*.    <sup>f</sup> *V. 1.*

feast of the *Jews* was at hand, *JESUS* went up to *Jerusalem*. It is true that the *Evangelist* not expressly saying which feast it was, hath made some writers imagine, that it was not the feast of the *passover*. But it seems much more natural, to understand it of a feast of the *Jews* by way of eminence, such as the *passover* was, than of any other. Besides that, this is very conformable to the style of *St. John* and the other *Evangelists*, who call the *passover* the *feast* only. When this festival was over, *JESUS* returned into *Galilee*, where he chose from among his disciples, *twelve*, whom he named *Apostles*, and whose business it was to be always with him, or else to execute his commands in different places. From that time, he began to deliver his instructions in a more plain and extensive manner, and to perform a greater number of miracles, for the confirmation of his doctrine, than he had done before. Having taught the multitudes at *Capernaum*, and near the sea, or lake of *Tiberias*, he came to *Nazareth*. At his departure out of this city, he sent his disciples to preach throughout *Galilee*, while he himself went to other parts. The *Apostles* came to him again at *Capernaum*, or some other place near the lake.

THE *third passover* is that of which *St. John* says <sup>b</sup>, that it was at hand, when *JESUS CHRIST* fed five thousand men, besides women and children, with five loaves and two fishes. The *Evangelist* doth not expressly say, whether *JESUS CHRIST* went up to *Jerusalem*, to celebrate this feast, as he was wont to do; but it is very probable that he did. From thence he went into that part of *Galilee*, which borders upon *Tyre* and *Sidon*, where he was less known. Afterwards coming back towards the lake of *Gennesareth*, he stayed for a considerable time in the country of *Decapolis*. As he avoided all concourse of people, for fear of being charged with sedition, he often removed from one place to another, being sometimes on the lake, and, at other times, in the neighbouring cities and villages. For this same reason he enjoined people not to make his miracles known, nor even to tell that he was the *Christ*. From hence he departed into *Paneas*, near the source of the river *Jordan*. And afterwards returned into *Galilee*, where he was transfigured upon a mountain in that province, to several places whereof he went at that time. He came up to *Jerusalem* to celebrate the *feast of tabernacles*. At his return,

<sup>a</sup> See Mark xv. 6. Luke xxiii. 17.      <sup>b</sup> V. 4.



turn, the disciples, whom he had sent about to several places, came to meet him in *Galilee*. From whence he departed, travelling towards *Jerusalem*, and preaching from place to place. He then returned into *Galilee*, and afterwards into *Judea*, where he made but a short stay. But in a little time came back there, to raise *Lazarus* from the dead. After this miracle, he went to *Jericho*, where he remained till the last *passover*, when he was crucified on a *friday*, after having preached somewhat above three years. He rose the *sunday* morning, having remained only about *six and thirty* hours in the sepulchre. After his resurrection, he continued forty days upon earth, appearing several times to his disciples, and others. It is manifest from the gospel, that he appeared no less than twelve times. At the end of those forty days, he ascended into heaven, after having blessed his Apostles, who, ten days after, that is, on the day of *Pentecost*, received the Holy Ghost, according to their divine Master's promise. By these miraculous gifts of the Holy Ghost, wherewith they were then endued, it was, that they were enabled to publish the gospel throughout the whole world. Having in our *prefaces* to each of their books set down the time in which they were written, and given as full an account as possible of their preaching, travels, hardships, sufferings, and martyrdom, we shall here conclude this article concerning the *chronology* of the *New Testament*.

THOUGH there were, even in the Apostles' time, several treatises handed about, under the name of *gospels*<sup>1</sup>, yet the *primitive Christians* did unanimously receive but *four*; namely, those of St. *Matthew*, St. *Mark*, St. *Luke*, and St. *John*. This we find attested by four of the ancientest fathers of the church. The *first* is St. *Irenaeus*<sup>k</sup>, who lived in the second century, and who expressly says, that there were no other gospels but the *four* just now mentioned; and he adds, that this tradition is so much the more to be depended on, because the hereticks themselves acknowledged these gospels. The *second* is *Tertullian*<sup>l</sup>, an author of the same century, who says, that the gospel was written by two apostles, St. *Matthew*, and St. *John*; and by two of their disciples, St. *Mark*, and St. *Luke*. The third is *Origen*<sup>m</sup>, who tells us that he learned from tradition, that none but our four gospels are received by the universal church.

<sup>1</sup> Luke i. 1.    <sup>k</sup> Iren. iii. 11.    <sup>l</sup> Tertull. adv. Marc. iv. 2.

<sup>m</sup> Origen. ap. Euseb. Hist. Eccles. vi. 25.

church. The last is *Eusebius*<sup>n</sup>, who, writing in the fourth century, testifies that in St. *John's* time the four gospels were received all over the world, and that this Apostle had given them the seal of his approbation.

As the churches kept very carefully the original copies, this was a very sure and easy method to distinguish the true from the counterfeit gospels, and to discover the forgeries of hereticks<sup>o</sup>. Besides, by St. *Paul* ordering that his epistles should be read by all the *faithful*<sup>p</sup>, we may reasonably suppose, that the gospels were so too, as soon as they appeared in the world. And that it was so, is evident from the testimony of *Justin Martyr*<sup>q</sup>, who wrote in the second century; when giving an account of the religious offices of Christians, he says, that the *apostolical monuments*, that is, the gospels, and perhaps the *Acts*, were read every *Sunday*.

THE sixteenth canon of the *council of Laodicea* enjoins, that the gospels, with the other scriptures, should be read on the sabbath day, which the Christians then observed. This canon seems plainly to insinuate, that it was usual to read the gospels on *sundays*, but that on *saturdays*, to comply with the *Jews*, they read only the books of the *Old Testament*. From all these particulars it is manifest, that the *canon* of the gospels was already made at that time. The date of it may be fixed to St. *John's* approbation, just before mentioned. St. *Ignatius*<sup>r</sup>, who was cotemporary with the Apostles, at least with St. *John*, speaks of the evangelical canon, under the name of *gospel*, as some authors have observed. St. *Irenæus*<sup>s</sup> styles the *gospel* the pillar and ground of the faith; whereby he means the four *Evangelists*, as he explains his meaning more fully afterwards. *Eusebius*<sup>t</sup>, when speaking of the four gospels, uses the word *canon*. It would have been a very hard matter to have been imposed upon at that time by false gospels\*. Besides, it was an easy matter to judge by those very compositions, that they were no way suitable to the character of the Evangelists, of which they were but imperfect copies. If there was any good thing in them, it was blended with  
a par-

<sup>n</sup> Euseb. Hist. Eccl. iii. 24.    <sup>o</sup> This was *Tertullian's* method. Præf. Hæret. c. 21.    <sup>p</sup> Coloss. iv. 16.    <sup>q</sup> Thef. v. 27.    <sup>r</sup> Just. Martyr. Apoll. 11. p. 77.    <sup>s</sup> Ignat. Ep. ad Philipp. & alibi. See Dr. Mill Prolegom. N. T. Oxon. Fol. xxiv.    <sup>t</sup> Iren. iii. 1.

<sup>r</sup> Euseb. ubi supra.

\* Which were collected together by Dr. *Albert Fabricius*, in his Codex Apocryphus N. Test. Hamb. 1703. See likewise Dr. *Græbe's* Spicilegium. Oxon.

a parcel of fables, and with other silly and trifling things, which were unbecoming the gravity and simplicity, as well as the wisdom of the *sacred* writers. Thus have we both internal and external proofs of these writings being forged and fictitious, as we have on the other hand substantial arguments of each of these kinds for the truth of the books of the *New Testament*.

THOSE that have read the history of the gospel, have undoubtedly observed, that though the four Evangelists are perfectly agreed in the main, yet there is some difference between them; either because some take notice of circumstances that had been omitted by the rest, or else follow a different order and method in relating the matters they treat of. This hath, from the earliest ages of the church, set men upon comparing the gospels together, in order to shew the *harmony* and agreement between them. The first that undertook a work of this nature, as we are informed by *Eusebius*<sup>u</sup>, was *Tatian*, who lived in the second century, and was the disciple of *Justin Martyr*; his performance he intitled, *one gospel out of four*, or the *chain of the four Evangelists*<sup>\*</sup>. But as *Tatian* fell into some *heretical* opinions, and had even suppressed the *genealogies* of JESUS CHRIST, and whatever proved that he was of the family of *David*, his compoſure soon came to nothing. It was however still extant in *Theodoret's* time, who says that it used to be read in churches<sup>w</sup>, but that he destroyed all the copies of it, to bring the four gospels in the room of the abridgment which that heretick had made of them. In the 3<sup>d</sup> century, *Ammonius*, a Christian philosopher of *Alexandria*, published a harmony, which, in the ix<sup>th</sup> century, was illustrated with notes, by *Zacharias Chrysopolitanus*. *Eusebius*<sup>x</sup> hath transmitted to us an excellent fragment of a letter written also in the 3<sup>d</sup> century by *Julius Africanus*, wherein he reconciles *St. Matthew*, and *St. Luke* in the *genealogies* they have given of JESUS CHRIST. This fragment is well worth reading<sup>†</sup>. In the fourth century, *St. Augustin*<sup>y</sup> composed a very good treatise in three books concerning the agreement between the four Evangelists, wherein he an-

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swers

<sup>u</sup> Euseb. Hist. Eccl. iv. 29.      \* There is in the 1st. vol. of *Bibliotheca Patrum*, a harmony ascribed to *Tatian*, but it is none of his.      <sup>w</sup> Theodoret. Hær. Fab. l. i. c. 20.      <sup>x</sup> Euseb. Hist. Eccl. i. 7.

† You have it in *Dupin's* Biblioth. of the Eccl. Hist. vol. 1. under the word *Julius Africanus*.      <sup>y</sup> Aug. Tom. iii. Part 2.

swers the objections of the *heathens*, who made the seeming contradiction between the Evangelists a pretence for their unbelief. We may likewise rank among the harmonies, a *history of the gospels* written in verse by *Juvenus* a Spanish priest, who lived under the reign of *Constantine the Great*. And we may also pass the same judgment upon an excellent book composed by *Hefychius* patriarch of *Jerusalem*<sup>2</sup> in the beginning of the seventh century, wherein several passages in the gospels, that seem to contradict one another, are very ingeniously reconciled. In the twelfth century, a harmony of the four Evangelists was compiled by order of *Lewis the Pious* \*. There is to be seen in some libraries a harmony written in *Latin* in the same century by an *English* priest, and translated into *English* by *Wickliff*. Among *John Gerson's* works there is a harmony extant, composed by that author, under the name of *one gospel out of four*; and also among those of *John Hus* a *history of JESUS CHRIST*, taken out of the four Evangelists. Since the reformation, harmonies are vastly multiplied. *Protestants* and *Papists* having shewed a very commendable emulation in this respect. For harmonies of the gospels have been compiled in all countries and languages. As they are in every body's hands, it would be needless to give an account of them here. They are all good in their kind, but it is very natural to suppose that the last must be the most exact and compleat.

NOTHING can certainly be more useful or convenient, than to have a coherent account of the actions, miracles, and preaching of our Saviour JESUS CHRIST. It must besides be no small satisfaction to see at one view in a harmony, an exact agreement between four historians who have written the same history in different times and places. But it would therefore be unreasonable to suppose that there is no difference between them, especially as to order of time. The reason is this, that these divine authors have not had so much regard to order of time as to the things themselves, so that they have almost always related matters of fact, according as occasion offered.

PERHAPS also the same things have happened more than once, they are consequently related at different times.

This

<sup>2</sup> Cotel. Monum. Eccl. Græc. Tom. iii. ] \* The MS. of it is in St. Raul's library at *Leipsick*.

This is the opinion of several authors concerning the *beatitudes*<sup>a</sup>, and other passages of the *New Testament*. St. *Matthew* for instance tells us<sup>b</sup>, that it was to the *twelve Apostles* JESUS CHRIST said, *I sent you as sheep in the midst of wolves*; whereas, according to St. *Luke*, this was spoken to the seventy disciples<sup>c</sup>. Nothing can be more natural than to suppose that it was said to both of them at different times.

BESIDES, when a historian omits any one circumstance, which is taken notice of by another, it doth not at all follow that the latter hath invented it. Thus St. *Matthew*<sup>d</sup> speaks of *two* persons possessed with devils, which were cured by JESUS CHRIST in the country of the *Gergesenes*; whereas St. *Mark* and St. *Luke* mention but *one*<sup>e</sup>: all that can be inferred from this, is, that there are some circumstances in this history, which have been omitted by one of the Evangelists, and taken notice of by the other.

HAD St. *Mark* and St. *Luke* said, that there was no more than one person possessed, they would indeed have contradicted St. *Matthew*; but because they speak but of one, it doth not at all follow that there were not two. St. *Luke* alone makes mention of the seventy disciples<sup>f</sup>. Now what consequence can be drawn from hence? No other certainly than this, that there is that circumstance more in St. *Luke* than in the rest of the Evangelists.

BESIDES, a thing is often taken for a contradiction when it is not really so, or at least but a seeming one. St. *Matthew* tells us that the miracle just now mentioned was done in the country of the *Gergesenes*, whereas, according to St. *Mark* and St. *Luke*, it was in that of the *Gadarenes*; but *Gadara* being in the land of the *Gergesenes*, there is no manner of contradiction here. The same Evangelist says<sup>g</sup>, that it was the mother of *Zebedee's* children which came to desire of JESUS CHRIST, that her two sons might sit down the one on his right hand, and the other on his left in his kingdom; but St. *Mark* tells us<sup>h</sup>, that the sons themselves made this request. The two accounts are no way contradictory. The mother, and the children being together, they jointly put up their petitions. Besides, nothing is more common in the style of the eastern nations, than to

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say

<sup>a</sup> Hesych. Quæst. Monum. Eccl. Gr. T. iii. p. 5. 15.

<sup>b</sup> Matt. x. 26. <sup>c</sup> Luke x. 1, 3. <sup>d</sup> Matth. viii. 28. <sup>e</sup> Mark

v. 1. Luke viii. 26.

<sup>f</sup> Luke x. 1.

<sup>g</sup> Mat. xx. 21.

<sup>h</sup> Mark x. 37.

say that a man hath done a thing himself, when he hath caused it to be done by another. The sons of *Zebedee* therefore having got their mother to make *JESUS CHRIST* this request, are here said to have done it themselves. Which, by the way, clears up a seeming contradiction that occurs in the history of the centurion, who is by one of the Evangelists said to have gone himself to *JESUS CHRIST*, and by another to have sent to him<sup>i</sup>. St. *Matthew* affirms, that *Judas* hanged himself<sup>k</sup>, and St. *Luke* that he cast himself headlong, and his bowels gushed out<sup>l</sup>. It is really strange, that large volumes should have been written to remove a difficulty which is only imaginary, and hath no other foundation than an extreme fondness for gain-saying, there being several ways of reconciling the two Evangelists, as we have observed in our notes on those places.

THE Evangelists may have had also particular reasons for suppressing or relating some circumstances. St. *John* for instance observes, that it was St. *Peter* who cut off *Malchus's* ear, but the other Evangelists say only that it was one of those that were with *JESUS*<sup>m</sup>. A very probable reason may be assigned for this difference. St. *Peter* being yet alive when the other Evangelists wrote, they did not think it proper to name him, because the law took cognizance of what he had done; but St. *John* having written since St. *Peter's* death, had no need of using the same caution\*.

THERE are likewise in the accounts of the death, resurrection, and apparitions of *JESUS CHRIST* after it, some particulars wherein the Evangelists seem to differ one from another. But we may safely affirm, that there is none of those pretended contradictions, but what might be easily reconciled, would men but read the books of the *New Testament* with the same candour and impartiality, as they peruse profane historians, when they seem to contradict one another†. We may even reap these two advantages from the difference between the Evangelists. 1. The same inference may be drawn from it, as from the difference of their style, That they did not write by concert, or by any mutual

<sup>i</sup> Matth. viii. 5. Luke vii. 3.      <sup>k</sup> Matth. xxvii. 4.      <sup>l</sup> Acts i. 18.      <sup>m</sup> Matth. xxvi. 51.      Mark xiv. 47.      Luke xxii. 50.      John xviii. 10.      \* Hesych. Quæst. ubi supr. p. 31, 32.

† There are very good rules for reconciling the Evangelists, in a *harmony* printed at *Amsterdam* in 1699. in fol.

mutual agreement. 2. One of the Evangelists explaining some particulars more fully than the others have done, and some relating such and such matters of fact with a greater exactness, and describing them fuller with all their circumstances, than the rest of those sacred writers may do, we are hereby induced to read all the four gospels, which we should be apt to neglect, were they all exactly alike.



### *The Geography of the New Testament.*

WE have already had an occasion of speaking of the several names which the *land of Israel* went by, and likewise of the situation of *Jerusalem*, and the neighbouring parts, as the *Mount of Olives*, *Bethany*, *Emmaus*, &c. In treating of it at present, we shall denote it by the name of *Palestine*\*, which is more common; and shall only give a general description thereof, as far as may serve to give an account of the journeyings of our Saviour JESUS CHRIST. As the ancient *Jews* had no true notion of the extent of the world, and were besides no great *geographers*, they fancied that *Palestine* stood in the middle of the world†, as *Jerusalem* did in the middle of *Judea*. *Theodoret*, in his comment on the prophet *Ezekiel*, assigns this country the same situation, when he says, that the *Jews* have *Asia* on the east and north, *Europe* on the west, and *Africa* on the south.

PALESTINE was bounded on the south by *Idumæa*‡, the country of the *Amalekites* and the wilderness of *Seir*; on

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the

\* Though *Palestine*, properly so called, be only the country that was inhabited by the *Jews* on this side *Jordan*, and which was formerly in the possession of the *Philistines*, yet this name hath since been given to all *Judea*, as well on *this* as the *other* side *Jordan*.

† This is a piece of folly which several nations have been guilty of. See *Reland Palæst. Sac.* l. i. c. 10. The *Jews* grounded their pretensions on two passages of the prophet *Ezekiel*, wherein mention is only made of the nations that were round the land of *Israel*, and not of the whole world. *Ezek.* v. 5, 6. xxxviii. 12.

‡ So named from *Edom*, one of the names of *Esau*; *Seir* from one of the descendants of *Esau*, of the same name; *Amalekites* from *Amalek*, the grandson of *Esau*. *Gen.* xxxvi.

the east by *Arabia*, the *Nabathæans*<sup>b</sup>, *Kedarenians*<sup>c</sup>, *Moabites*<sup>d</sup>, *Midianites*<sup>e</sup>, and *Ammonites*<sup>f</sup>; on the north by *Phœnicia* and *Syria*; and on the west by the *Great* or *Mediterranean* sea. *Palestine* may be divided into four parts; viz. *Judea*, *Samaria*, and *Galilee*, on this side *Jordan*; and *Peræa* on the other side, which contained *Gaulonitis*, *Batanea*, *Ituræa*, and *Trachonitis*.

Judea.

JUDEA had on the south, *Idumæa*; the river *Jordan* on the east; *Galilee* on the north; and on the west, *Samaria*, with part of the *Mediterranean* sea. The metropolis of it, as is well known, was *Jerusalem*. One of the most remarkable places in *Judea*, was undoubtedly *Bethlehem*<sup>\*</sup>, and that upon account of our Saviour's being born there. This city, formerly called *Ephrata*†, was distant but six miles from *Jerusalem* to the south-west.

It is named in the sacred writings *Bethlehem-Judah*, to distinguish it from another *Bethlehem* belonging to the tribe of *Zebulun*‡. The *Jews* seldom mention the first: we read however in the *Gemara of Jerusalem*†, and some Rabbins, that the *Messiah* was to be born at *Bethlehem*. Two miles from this city, on the road to *Jerusalem*, stood, as is commonly supposed, *Rachel's* tomb<sup>b</sup>. Which serves to explain *Matth.* ii. 18. After the emperor *Adrian* had made a thorough conquest of *Judea*, he forbid the *Jews* to dwell in the neighbouring parts of *Jerusalem*, and particularly at *Bethlehem*. From whence *Tertullian*<sup>i</sup> draws a very good argument against them; namely, that since the *Messiah* was to be born out of the tribe of *Judah*, and in *Bethlehem*, they could not have any manner of ground for expecting him, since no *Jew* was permitted to live in that city. From that time till *Constantine the Great*, who caused a temple to be built there, it became extremely polluted with idolatry. We learn from *St. Jerom*<sup>k</sup>, that an idol of *Adonis* was set up in the place where *JESUS CHRIST* was born.

<sup>a</sup> The *Nabathæans* from *Nebaioth* the son of *Ishmael*. Gen. xxv. 13.

<sup>c</sup> The *Kedarenians*, from *Kedar* the son of *Ishmael*. Gen. xxv. 13.

<sup>d</sup> The *Moabites* from *Moab*, the incestuous offspring of *Lot* with his eldest daughter. Gen. xix. 37.

<sup>e</sup> The *Midianites* from *Midian* the son of *Abraham* by *Keturah*. Gen. xxv. 2.

<sup>f</sup> The *Ammonites* from *Ammon*, or *Ben-ammi*, *Lot's* son.

<sup>\*</sup> *Bethlehem* signifies the house of bread, and was so named because of the fruitfulness of the soil round it.

† Gen. xlviii. 7. *Micah*

v. 2. ‡ *Judg.* xvii. 7, 8. † *Gem. Hierosol. Berac. fol. 5. l. Echa. Rabbathi. fol. 72. l. ap. Lightfoot T. ii. p. 208. & Reland Pal. Sac. p. 644.*

<sup>b</sup> Gen. xlviii. 7. *Itin. Hierosol.* <sup>i</sup> *Tertull. adv. Jud.* <sup>k</sup> *Ilieron. ad Paulin.*



**BORN.** The hill-country of *Judea*, where *Mary* went, after the angel had declared to her she should be the mother of the Son of God, was likewise on the south side of *Jerusalem*. In this country lay *Hebron*<sup>1</sup>, one of the cities allotted to the priests, where, as is commonly supposed, lived *Zacharias*, *John the Baptist's* father. In the remotest parts of *Judea* towards the south, there was another considerable city, called *Beersheba*. We read in the second book of *Samuel*<sup>m</sup> that the land of *Israel* reached from *Dan* to *Beersheba*. After the schism of the ten tribes, the bounds of the kingdom of *Judah* were described by these words, from *Beersheba* to mount *Ephraim*<sup>n</sup>. *Beersheba* belonged to the tribe of *Simcon*<sup>o</sup>. It is no where mentioned in the gospels.

ON the south-east side of *Jerusalem* lies the lake *Asphaltites* <sup>p</sup>, that is of *Bitumen*, otherwise called the *Dead sea* <sup>q</sup>, because no fish can live in it<sup>\*</sup>; as also the *Salt sea*, because its waters are saltier than those of other seas <sup>†</sup>; and lastly, the *sea of Sodom*, because in that place formerly stood *Sodom* and *Gomorrhah*, with three other cities, that were consumed by fire from heaven. In this lake the river *Jordan* discharges itself. There stood on the eastern parts of *Jerusalem* several cities, as *Gilgal*, *Engaddi*, &c. but the most considerable of all was *Jericho*, where our Saviour was often wont to go, and where he converted *Zacchæus*<sup>r</sup>. It is well known in what a miraculous manner this city was destroyed by *Joshua*<sup>s</sup>. This great leader of the *Israelites*, pronounced a curse upon the person that should lay the foundations of it again. Notwithstanding which, we find that it was afterwards rebuilt, as we read in the first book of *Kings*<sup>t</sup>, but the restorer of it was severely punished.

N 4

*Jericho*

<sup>1</sup> Otherwise called *Kirjath-arba*: Gen. xxiii. 2. <sup>m</sup> 2 Sam. xvii. 11. <sup>n</sup> 2 Chron. xix. 4. <sup>o</sup> Josh. xv. 28. xix. 2. <sup>p</sup> The breadth of this lake is 150 furlongs, and the length 580. *Joseph de Bell. Jud.* l. v. c. 5. It is said to be 24 leagues long, and six or seven broad. *Mr. Maundrell*, journey from *Aleppo* to *Jerusalem*. Oxon. 1721. p. 84. <sup>q</sup> It hath been before observed, that the *Jews* give the name of *sea* to any considerable collection of waters, whether sweet or salt. *Porphiry* then was in the wrong to find fault with the Evangelists for calling the lake of *Gennesareth* a *sea*, as *St. Jerom* hath observed. *Quæst. Hebr.* I. <sup>\*</sup> This report (saith *Mr. Maundrell*, p. 84. of edit. 1721.) I have some reason to suspect as false, having observed among the pebbles on the shore, two or three shells of fish resembling oyster-shells.

<sup>†</sup> Not only salt to the highest degree, but also extreme bitter and naukous. *Id. ibid.* <sup>r</sup> *Matth.* xx. 29. *Luke* xviii. 35. xix. 1. <sup>s</sup> *Josh.* vi. 20. *Hebr.* xi. 30. <sup>t</sup> 1 *Kings* xvi. 34. *Jos. Antiq.*

*Jericho* was situated in a bottom \*, in that vast plain that was named the *great plain*, at the distance of an 150 furlongs from *Jerusalem* †. Between this capital of the *holy land*, and *Jericho*, there was a dreadful wilderness, which was a receptacle for thieves and murderers ‡. The waters of *Jericho* are famous upon account of the miraculous alteration which *Elisha* caused in them, by rendering them wholesome, they having been very bad before u. This city was a bishop's see at the time of the *council of Nice*.

THE most remarkable places on the north of *Jerusalem*, were, 1. *Ephraim*, a pretty large city, eight miles from *Jerusalem*, near a desert of the same name, where JESUS CHRIST retired after he had raised *Lazarus* from the dead x. 2. *Rama* y, that is, a high or lofty place, is placed by the sacred writers in this neighbourhood. This town which lies six miles from *Jerusalem*, is in the road that leads from the kingdom of *Judah* to that of *Israel*. Through this place the two tribes of *Judah* and *Benjamin* passed, when they were carried away captive to *Babylon* z. Which occasioned this saying of the *Jews*, That *there are two places of tears, Rama and Babel*, applying to this captivity the 15<sup>th</sup> verse of the xxxi<sup>st</sup> chapter of *Jeremiah*. There were several towns of this name in *Judea*, but all more remote from *Bethlehem* than *Rama* of *Benjamin*, which was likewise at a considerable distance, since people were obliged to pass through *Jerusalem*, in order to go from *Rama* to *Bethlehem* a. This distance hath induced some authors, after *St. Jerom*, to render the words that have by *St. Matthew* been applied to the massacre at *Bethlehem*, in the following manner, *in a high place was lamentation heard* b, instead of rendering them thus, *in Ramah was lamentation heard*, as the passage of *Jeremiah* c, which *St. Matthew* alludes to, hath been translated by the *seventy*, whose version the Evangelist follows. By this *high place* these writers have

Antiq. Jud. v. c. 1. The length of this plain was 230 furlongs; the breadth 120. Joseph. de Bell. Jud. l. v. c. 4. \* Hence this expression, *to go down from Jerusalem to Jericho*. Luke x. 30.

† About 19 miles. ‡ *St. Jerom* tells us that this place was called *Adamim*, i. e. *Blood*, upon account of the frequent murders committed there. This in all likelihood gave our blessed Lord an occasion to instance in this part of the country, in his parable concerning the man that fell among thieves. See Luke x. 30. *Weill's* Geogr. of the N. T. Part. I. p. 121. § 2 Kings ii. 20, 21, &c.

x John xi. 54. y *Joth. xviii. 25.* Judg. iv. 5. xix. 13.

z *Jerem. xl. 1.* a This is what may be inferred from *Judg. xix. 11.* b *Matth. ii. 18.* c *Jerem. xxxi. 15.*

have understood the *hill-country of Judea* near *Bethlehem*. But as *Jeremiah* speaks of the town *Ramah*, it is much more natural to put the same sense upon it in *St. Matthew*, because *Rachel's* sepulchre was between *Rama*, and *Bethlehem*. This last opinion we have followed in our note on that place. Beyond *Ramah* stood *Gibeah*, noted for the shameful violence offered by some of its inhabitants, to a *Levite's* wife <sup>d</sup>. This was one of the *Levitical* cities. *Shiloh* and *Bethel* are also on the north of *Jerusalem*, near the borders of the tribes of *Benjamin* and *Ephraim*. They are nowhere mentioned in the gospels, but are both famous in the *Old Testament*, the former upon account of the *tabernacle* being set up therein <sup>e</sup>, and the latter for the vision of the patriarch *Jacob*, who gave it the name of the *house of God* <sup>f</sup>, and afterwards for an altar that was erected there by *Jeroboam* <sup>g</sup>. Upon this last account it was called *Beth-aven*, that is, *the house of iniquity* <sup>h</sup>. There was however another *Beth-aven* <sup>i</sup> on the east of *Bethel*.

THE most remarkable place west of *Jerusalem* was *Joppa*\*, *Joppa*. remarkable upon several accounts, and particularly for the history of *Jonah*, and its convenient harbour. It was situated in a most delicious plain, close by the *Mediterranean sea*. Through this place king *Hiram* conveyed cedar-trees from *Libanus* to *Solomon*, for building the temple. *Strabo* tells us <sup>k</sup> that *Jerusalem* could be seen from *Joppa*, though they were forty miles distant one from another. According to the descriptions given of this city by historians, there are few places in the world that enjoyed a better situation. It appears from the *Acts of the Apostles*, <sup>l</sup>, that the gospel was received in this place soon after Christ's ascension; for here *St. Peter* restored *Dorcas* to life. In the way from *Joppa* to *Jerusalem* was *Lydda*, or *Diospolis*, famous for the cure of *Eneas* <sup>m</sup>. Between *Joppa* and *Lydda*, lay *Arimathæa*, to which *Joseph* belonged, who begged the body of *Jesus* from *Pilate* <sup>n</sup>. Below *Lydda* stood *Azotus* or *Ashdod*, between *Gaza*, and *Jamnia*, or *Jafnia*, which was a sea-port-town, as well as *Azotus*. In this last was *Philip* found, when he was carried away by the spirit, after his baptizing the

<sup>d</sup> Judg. xix. <sup>e</sup> Josh. xviii. 1. Jerem. vii. 12. <sup>f</sup> *Beth-el*. It was before called *Luz*. Gen. xxviii. 19. <sup>g</sup> 1 Kings xii. 29. Amos iii. 14.

<sup>h</sup> Hosea iv. 15. v. 8. x. 5. <sup>i</sup> Josh. vii. 2.

<sup>k</sup> The Hebrew word *Joppa* signifies beauty; it is the ancient *Japhos*: it is now called *Jaffa*.

<sup>l</sup> Strab. l. xvi. <sup>m</sup> Acts ix. x. xi. <sup>n</sup> Acts ix. 33. <sup>o</sup> Matth. xxvii. 57.

the eunuch. This Apostle preached the gospel in the neighbouring parts. *Azotus* was a bishop's see at the time of the first general council. Though *Askelon* be not mentioned in the *New Testament*, yet it is so famous, that we cannot pass it over in silence. This city lies indeed in the tribe of *Judah*, near the sea-coast, but we do but find that it ever belonged to that tribe. It was inhabited partly by *Jews*, and partly by *Philistines*; and was also a bishop's see at the time of the first council just before mentioned. *Gaza* may be reckoned among the cities of *Judah* that are on the west of *Jerusalem*, though it be nearer the south. This was one of the five cities of the *Philistines*, which fell by lot to the tribe of *Judah*<sup>o</sup>; but we learn from *Josephus* <sup>p</sup>, that the *Israelites* could not make themselves masters of it, nor of *Acaron*. The same historian tells us, that *Hezekiah* added to his own territories all the cities of the *Philistines*, from *Gath* to *Gaza* <sup>q</sup>. It was taken by *Alexander the Great* <sup>r</sup>; and afterwards by *Ptolemy Lathurus* king of *Egypt* <sup>s</sup>; but *Alexander Jannæus* king of the *Jews* took it again soon after <sup>t</sup>. The proconsul *Gabinus* having had it repaired with several other cities of *Judea* <sup>u</sup>, it remained in the possession of the *Romans*, till *Augustus* gave it *Herod* <sup>x</sup>. *Josephus* ranks *Gaza* among the *Grecian* cities, and says that it was not annexed to the jurisdiction of *Archelaus* <sup>y</sup>. This city is mentioned but once in the *New Testament*, and that in the *Acts*, where it is called *desert* <sup>z</sup>. The word *desert* may be referred to the road that led thither, as we have done in our note on that place. If it be applied to the city, then it must be said that it retained this appellation from the time it was laid waste; for we learn from *Josephus* that it was desert, when *Gabinus* caused it to be rebuilt. The bishop of *Gaza* was present at the council of *Nice*. This city was notwithstanding partly inhabited by heathens for a long time, since, as is supposed, there were in the 4<sup>th</sup> century, eight temples<sup>a</sup> therein dedicated to false deities <sup>a</sup>.

HAVING taken a survey of the several parts of *Judea*, we must now enter into *Samaria*. But as we have already had an occasion of speaking of the country, and city of that name, and of its several inhabitants, we have but little more to say about it. *Samaria* was situated between *Ju-*  
*dea*

<sup>o</sup> Josh. xv. 47.

<sup>p</sup> Joseph. Ant. l. v. c. 2.

<sup>q</sup> Id. l. ix. c. 13.

<sup>r</sup> Id. l. xi. c. 8.

<sup>s</sup> Id. l. xiii. 21.

<sup>t</sup> Id. Ibid.

<sup>u</sup> Id. l. xvi. c. 10.

<sup>x</sup> Id. l. xv. c. 11.

<sup>y</sup> But was by *Augustus* annexed to *Syria*. Joseph. Ant. l. xvii. c. 13.

<sup>z</sup> Acts viii. 26.

<sup>a</sup> Act. Sanct. T. V. p. 655.

*deca* and *Galilee*, so that the *Galileans* were forced to pass through it in their way to *Jerusalem*, when they would shorten their journey. *Josephus* tells us <sup>b</sup>, that *Galilee* was three days journey from *Jerusalem*. What the bounds of *Samaria* were, may be seen in the same historian <sup>c</sup>. Its chief cities were *Samaria*, otherwise *Sebaste*, and *Sichem*, now called *Naplouse*. *Antipatris* may likewise be reckoned among the cities of *Samaria*, since it laid in the road from *Judea* to *Galilee*. Through this place the soldiers carried *St. Paul*, when they were going along with him to *Cæsarea* <sup>d</sup>. It was built by *Herod*, who gave it the name of *Antipatris*, in memory of his father *Antipater*. One of its bishops was at the council of *Chalcedon* in the fifth century. Some famous ancient and modern geographers have ranked *Cæsarea of Palestine* \* among the cities of *Samaria*, though *Josephus* places it in *Phœnicia*. It was formerly called *Turris Stratonis*, or *Strato's tower*, from the name of its founder. *Herod* having adorned it with abundance of magnificent buildings, and particularly with several temples, and a most noble harbour, he named it *Cæsarea*, in honour of *Cæsar Augustus* <sup>e</sup>. This city was for the most part inhabited by *heathens*, who were frequently troubling and vexing the *Jews*. For an instance of which, *Josephus* gives an account of a massacre of the *Jews* at *Cæsarea*, which was occasioned by a *Greek* that had a house adjoining to their synagogue, and which they would have purchased, that they might not be disturbed in their divine service <sup>f</sup>. The same historian relates, that there happened grievous disputes and quarrels between the *Jews* and *Syrians* about this city. The first claimed a right to it, because it had been rebuilt by *Herod*, and the latter on the contrary maintained that it was theirs, because no *Jew* had any footing therein, when  
it

<sup>b</sup> *Joseph. Vit.* <sup>c</sup> *Id. de Bell. Jud. l. iii. c. 2.* <sup>d</sup> *Acts xxiii. 31.*

\* It was otherwise called *Cæsarea Maritima*, to distinguish it from another *Cæsarea*, of which we shall speak hereafter. <sup>e</sup> *Joseph. de Bell. Jud. l. i. c. 16. & Antiq. l. xiv. c. 8.* <sup>f</sup> He not only refused to let them have it, though they offered much more than it was worth; but, out of pure crossness, he blocked the way in a manner quite up, by crowding so many little shops into the passage, that there was hardly any room left for one single body to get into the synagogue. The next day, being the sabbath, when the people were all together in the synagogue, a *Cæsarean* set an earthen vessel just before the door with a sacrifice of birds upon it. This contemptuous mockery put the *Jews* out of all patience, — whereupon they went to blows. *Jos. de Bell. Jud. l. ii. c. 14.*

it was at first built by *Strato* g. We take notice of these particulars, because *Josephus* ascribes to them the cause of the war, and the ruin of the *Jewish* nation. As the first propagators of Christianity were forced to go through *Cæsarea*, in order to preach the gospel to the *Gentiles*, it is therefore frequently mentioned in the *Acts* h. It was formerly a bishop's see, and a council was held there towards the end of the second century, in which *Theophilus*, the then bishop of it, presided. *Cæsarea* was about fourscore miles from *Jerusalem*. There were two mountains in *Samaria* famous for the blessings and curses of the law; namely, *Gerizim*, whereon stood the temple of the *Samaritans*, and *Ebal*. Before the schism of the ten tribes, *Samaria* belonged to the tribe of *Ephraim*, and the half-tribe of *Manasseh*. The soil of it is nearly the same as that of *Judea*.

#### *Galilee.*

*Galilee* is often mentioned in the *Old Testament* i. We read in the 1st book of *Kings*, that *Solomon* would have given *Hiram* twenty cities in *Galilee*, but the latter would not accept of them k. This is to be understood of *Upper Galilee*, which bordered upon *Tyre*, and was mostly inhabited by heathens. And this, in all probability, is the same as is called in scripture *Galilee of the Gentiles* l. Some authors make *Galilee* reach beyond *Jordan*; but this opinion is rejected by others, because *Josephus* always places it on this side the river \*. Without entering into this dispute, we shall at present speak of *Galilee* on this side *Jordan*, and afterwards of the country on the other side.

*Galilee* was bounded on the north, according to *Josephus* m, by the *Tyrians*; on the west by the city and territory of *Ptolemais*, and mount *Carmel*; on the south with *Samaria* and *Scythopolis*, as far as the river *Jordan*; and on the east by *Hippene* and *Gadaris*. To begin then with the first, as lying near *Samaria* and *Judea* which we have been giving an account of, it reached in length from *Tiberius* to *Zabulon*, and in breadth from a village called by *Josephus* *Xaloth*, which

g Id. Antiq. l. xx. c. 6. h Acts viii. 40. ix. 30. xii. 19. xviii. 22. xxi. 8. xxiii. 33. i Josh. xx. 7. j Chron. vi. 76. k 1 Kings ix. 11, 12. Joseph. Ant. l. viii. c. 2. l Isai. ix. 1. Matth. iv. 15.

\* In order to frame a notion of what is on this side *Jordan*, we must represent to ourselves the children of *Israel*, as coming out of *Egypt*. In this view, *Judea*, *Samaria*, and *Galilee* will be found to be on this side *Jordan*; and *Peræa*, *Gaulonitis*, &c. on the other.

m Joseph. de Bell. Jud. l. 3. c. 2.

which was situated in the *great plain*†, to another named *Bersabe*‡.

WE learn from *Josephus*<sup>n</sup> that the chief cities of lower *Galilee* were *Tiberias*, *Sephoris*, and *Gabara*. *Tiberias* the capital of *Galilee* was so named by *Herod Antipas*, the founder or repairer of it, in honour of *Tiberius*: It was situated in a plain, near the lake of *Gennesareth*, which, from that city, was also called the lake or sea of *Tiberias*.

THIS city is very famous, and frequently mentioned in *Tiberias*. the *Jewish* writers, because after the taking of *Jerusalem*, there was at *Tiberias* a succession of *Hebrew* judges and doctors\*, till the 4<sup>th</sup> century. It was a bishop's see in this same century. We are told by *St. Epiphanius*<sup>o</sup>, that a *Hebrew* translation of *St. John's gospel*, and the *Acts of the Apostles*, was kept in this city. *Tiberias* might be about fourscore and ten miles from *Jerusalem*. *Sephoris*, otherwise called *Diocæsarea*, was also a considerable city, which lay *Sephoris*. on the midst of *Lower Galilee* towards the west. It even became the metropolis of this country, after *Nero* had bestowed it upon *Agrippa the Younger*<sup>p</sup>. *Josephus* represents it as the strongest place in *Galilee*<sup>q</sup>. It was also a bishop's see. Though the same author ranks *Gabara* among the chief cities of *Galilee*, yet he hath nothing remarkable about it, nor about *Scythopolis*, which was formerly called *Beth-schan*<sup>r</sup>. There would be no occasion neither to speak of *Giscala*, another city of *Lower Galilee*, was it not for one particular recorded by *St. Jerom*<sup>s</sup>, which is, that *St. Paul* was of that city, and that when *Judea* was conquered by the *Romans*, he went and dwelt at *Tarsus* in *Cilicia*. *Giscala* was a very strong place. It held out against the *Romans* to the last extremity: but was at length surrendered to *Titus* upon terms. *Josephus* relates a remarkable circumstance that happened at that time<sup>t</sup>. Namely, that *Titus* having made some overtures of peace to the inhabitants of *Giscala*, on the sabbath-day, one *John*, the head of a troop of robbers, desired him to put it off till the next day, because it

was

† There was another plain on the west of *Galilee*, called also the great plain of *Jizreel*, or *Esdraelon*.

‡ We must take care not to confound this *Bersabe* with *Beerseba* before mentioned.

<sup>n</sup> *Joseph. in Vita.*

\* *Maimon. Sanch. 4. Tiberias* was the place where the *Massorites* resided.

<sup>o</sup> *Hæres. xxx. p. 127.* <sup>p</sup> *Joseph. Antiq. l. xviii. c. 3.* <sup>q</sup> *Id. de Bell. Jud. l. iii. c. 1.* <sup>r</sup> *Judg. i. 27.* <sup>s</sup> *1 Chron. vii. 29.* <sup>t</sup> *Catalog. Script. Eccl. 1 Joseph. de Bell. Jud. l. iv. c. 4.*

was unlawful for the *Jews*, either to make war or peace on that day. *Titus* readily granted them their request, and even removed his troops, and encamped farther off the city. From whence *John* took an occasion of flying in the night to *Jerusalem* with several thousands of people. *Titus* entered the city the next morning, and sent a party of horse to pursue those that were fled away.

THE small towns and villages of *Galilee* have received abundantly more honour from our Saviour's presence in them, than from whatever else is recorded of them in history. It doth not indeed appear from the *gospels* that JESUS CHRIST ever was in the cities last mentioned, for he exercised his ministry only in the smallest towns of this province. For the same reason undoubtedly it was, that he avoided, as much as possible, all concourse of people, that he stole away from the multitude that would have made him king, and that he forbid those that were the witnesses of his miracles to make them known, as we have before observed, for fear his enemies should from thence take occasion of charging him with sedition. At *Tiberias* stood the palace of *Herod the Tetrarch*, and here the *Jews* had great authority, as well as at *Sephoris*, which besides was well-guarded, and strongly fortified. It was not therefore consistent with the wisdom of JESUS CHRIST, who was to suffer death at a certain time and place, to run himself into an unnecessary danger in those cities, where perhaps, after all, his doctrine would have been rejected. To which we may add, that it is probable he seldom went to those cities that were inhabited both by *Jews* and *heathens*, for fear of creating in the former an aversion to his precepts. The case was otherwise with *Jerusalem*. There stood the temple, there it was necessary he should preach, and there he was to lay down his life for the redemption of mankind.

*Nazareth.* IN order therefore to take a view of the chief places of *Galilee*, we shall begin with *Nazareth*<sup>u</sup>, where JESUS CHRIST was brought up, where he preached, and from whence he was called a *Nazarene*. It was but a small town, built on a rock, from the top of which the inhabitants would have thrown JESUS CHRIST headlong<sup>x</sup>. It lay west of *Jordan*, not far from mount *Tabor*; at the distance of about twenty seven leagues from *Jerusalem*. If we will believe St. *Epiphanius*<sup>y</sup>, there were no Christians at *Nazareth*

<sup>u</sup> Mat. ii. 23. Mark i. 9. <sup>x</sup> Luke iv. 29. <sup>y</sup> Epiphani. Hæres. l. p. 136.



*Nazareth* before the time of *Constantine*, who caused a church to be built there. It appears from the gospel according to St. *John*<sup>z</sup> that *Nazareth* was looked upon by the *Jews* as a very contemptible place. It was still in being in the twelfth century<sup>a</sup>. At some distance from thence towards the south stood the little town *Nain*, where *JESUS CHRIST* restored to life a widow's son<sup>b</sup>; and on the North, *Cana*, where he did his first miracle, by changing water into wine<sup>c</sup>, and where he cured the son of an officer belonging to *Herod Antipas*<sup>d</sup>.

St. *Matthew* tells us, that *JESUS CHRIST* departed from *Nazareth*, and went into *Capernaum*, a sea-port town, on the borders of *Zebulun* and *Nephthali*<sup>e</sup>, where he did many miracles. The reason why he chose to go there, was because that place lying near the sea of *Tiberias*, he could conveniently go backwards and forwards to preach the gospel in the neighbouring parts. It may be inferred from the saying of *JESUS CHRIST* concerning *Capernaum*, namely, that it had been exalted unto heaven<sup>f</sup>, that it was a considerable city. The *Jews* had a synagogue there<sup>g</sup>, as the Christians had a church afterwards. Not far from thence was *Bethsaida*, of which were *Philip*, *Andrew*, and *Peter*<sup>h</sup>, and where *JESUS CHRIST* restored a blind man to his sight. Geographers are not agreed about the situation of this city. The Evangelists place it always in *Galilee*<sup>i</sup>, and on this side *Jordan*. Besides *JESUS CHRIST* joins *Capernaum* with *Bethsaida* and *Chorazin*<sup>k</sup>, which were two towns of *Galilee*, on this side the lake. Notwithstanding, *Josephus* speaks of a village called *Bethsaida*, where *Philip the Tetrarch*, whose Dominions were on the other side the lake, built a city, which he named *Julias*<sup>l</sup>. For which reason several authors have imagined, that the *Bethsaida* mentioned in the gospel, was on the other side the lake or *Tiberias*. But there can be no manner of inconvenience in supposing two cities of the same name, because the word *Bethsaida* signifying a house of fishing, there might be one on each side the lake. Near the eastern *Bethsaida* was a desert of the same name, where *JESUS CHRIST* went, when he was informed that *Herod the Tetrarch* desired to see him<sup>m</sup>.

A

<sup>z</sup> John i. 46. <sup>a</sup> Gul. Tyr. l. xxii. 26. <sup>b</sup> Luke vii. 11—15.

<sup>c</sup> John ii. 9—11. <sup>d</sup> Id. iv. 50. <sup>e</sup> Mat. iv. 13. <sup>f</sup> Mat. xi. 23.

<sup>g</sup> John vi. 59. <sup>h</sup> John i. 45. Mark viii. 23. <sup>i</sup> John xii. 21.

<sup>k</sup> Luke x. 13. 25. <sup>l</sup> Joseph. Ant. l. xviii. c. 3. <sup>m</sup> Luke ix. 9, 10.

A little above *Bethsaida*, stood *Chorazin*, and two villages styled *Dalmanutha* and *Magdala*, where **JESUS CHRIST** preached<sup>n</sup>. We must not forget to mention here *Enon* near *Salim* where *John* baptized, because there was plenty of water in that place\*. The two last towns lay near the river *Jordan*, on the south side of the lake, between *Tiberias* and *Scythopolis*.

Mount  
Tabor.

**MOUNT Tabor** † is one of the most famous places of *Galilee*; and is frequently mentioned in the *Old Testament*<sup>o</sup>. It stands about the middle of *Lower Galilee*, between *Nazareth* ‖, and the country of *Gennesareth*. According to *Josephus* P, it is 30 furlongs in height, and 26 round. It is remarkable upon this score, that it stands by itself in a plain ‡, without any other mountain or hill near, having a plain area at the top §, most fertile and delicious. *Josephus* tells us, that he had it surrounded with walls\*, within the space of 40 days, for no other reason undoubtedly, but that he might render it the more inaccessible to the *Romans*. We learn from an ancient tradition<sup>q</sup>, that it was upon mount *Tabor* **JESUS CHRIST** was transfigured, and that it is the same place which is by *St. Peter* called the *Holy Mount*†. But this hath been called in question by some learned authors, because the transfiguration is related immediately after the discourse which **JESUS CHRIST** made to his disciples at *Cæsarea-Philippi*, and that the Evangelists do not mention our Saviour's coming back from thence into *Galilee*. This hath inclined those authors to believe, that that event happened upon a mountain near *Cæsarea-Philippi*<sup>s</sup>. But after all, this is no sufficient reason for departing from so ancient a tradition. For since the Evangelists observe<sup>t</sup>, that six days passed between **JESUS CHRIST**'s discourse

<sup>n</sup> Matt. xi. 21. Mark viii. 10. Mat. xv. 39. \* John iii. 23.

† The same as is called *Itabyrium* (Ἰταβύριον) by *Josephus* and the *Seventy*. Jer. xlvi. 18, &c.

<sup>o</sup> Josh. xix. 22. Judg. iv. 6, 12. Psal. lxxxix. 12. Jer. xlvi. 18. Hof. v. 1,

‖ At two hours distance from *Nazareth* eastward.

P De Bell. Jud. l. iv. c. 2.

‡ The plain of *Esdraclon*.

§ Of an oval figure extended about one furlong in breadth, and two in length. See *Maundrell's Journey*, p. 113.

\* Of which it shews many remains at this day. *Maundrell*. ibid.

<sup>q</sup> Hieron. et Cyril. See Mat. xvii. 2. Mark ix. 2. Luke ix. 28.

<sup>r</sup> 2 Peter i. 18. \* Viz. upon mount *Panium*, which is exceeding high, according to *Joseph. Ant.* l. xv. c. 13. de Bell. J. i. 16.

<sup>t</sup> Mat. Mark, Luke, ubi supra.

discourse at *Cæsarea-Philippi*, and his transfiguration, he had time enough to return into *Galilee*, it being not above five and twenty leagues from *Tabor*. We meet in the first book of *Chronicles* with a city called *Tabor*<sup>u</sup>. But it is not well known how it was situated in respect of the mount.

SINCE we are come to the lake of *Gennesareth* so frequently mentioned in the gospel, it will be proper to give a description of it before we pass into *Upper Galilee*. This lake was formerly called *Cinnereth*<sup>x</sup>, from a city of the same name, as is commonly supposed. Afterwards it went by the name of the lake of *Gennesareth*, which is a very beautiful country, on the west of this lake, wherein are situated most of the cities just before described<sup>y</sup>. It was otherwise called the sea of *Galilee*, or the sea of *Tiberias*. *Josephus* makes this lake to be 100 furlongs, that is, about four leagues in length; and 40 furlongs, or near two leagues in breadth. The river *Jordan* runs through the middle of it, and afterwards discharges itself into the *Dead-sea*. The water of the lake of *Tiberias* is fresh, sweet, and good to drink, and also very full of fish, as is evident from the gospel history<sup>z</sup>.

THERE are but very few cities of *Upper Galilee*, which contained the tribes of *Nephthali* and *Asser*, mentioned in the *New Testament*. It reached in breadth from *Bersabe* before-mentioned, to a village called *Bacca*, which, according to *Josephus*<sup>\*</sup>, divided the *Tyrians* from *Galilee*; and in length, from *Thella*, another village near *Jordan*, as far as *Meroth*<sup>†</sup>. One of the first places on the west of *Upper Galilee* was *Dor*, a sea-port town, and a bishop's see. Near *Dor* stands mount *Carmel*, famous in the *Old Testament*<sup>a</sup> for the miracle performed there by *Elias*; and in profane history, upon account of the idol *Carmel*, which was worshipped there by the heathens<sup>b</sup>. We must take care not to confound this mount with a city of the same name, which was situated upon a mountain, in the tribe of *Judah*, and on the east of *Hebron*. Mount *Carmel* is never mentioned in the *New Testament*, though we find the contrary asserted by

<sup>u</sup> 1 Chron. vi. 77. <sup>x</sup> Numb. xxxiv. 11. Josh. xii. 3. <sup>y</sup> Joseph. de Bell. Jud. l. iii. c. 18. <sup>z</sup> Matth. iv. 18. and elsewhere.

\* Concerning *Bacca*, *Thella*, and *Meroth*, see Joseph. de Bell. Jud. l. iii. c. 2.

† *Sanfon* says, that *Meroth* was a village: others, that it was a lake. *Josephus* doth not expressly say what it was.

<sup>a</sup> 1 Kings xviii. 19, &c. <sup>b</sup> Plin. xxxi. 2. Tacit Hist.

by a geographer that lived in the twelfth century ||. From this mountain you go to *Ptolemais* <sup>c</sup>, one of the most considerable cities of *Upper Galilee*, standing upon a gulph of the *Mediterranean sea*. This city was partly inhabited by heathens, who were very troublesome to the *Galileans* <sup>d</sup>. St. Paul went through it in his journey from *Ephesus* to *Jerusalem*, and abode one day with the Christians that were there <sup>e</sup>. On the east and north of *Upper Galilee*, were *Bacca*, *Cades*, and *Dan*, which are the frontier towns.

BEFORE we leave *Galilee*, it will be very proper to give an account of the character of the *Galileans*. *Josephus* <sup>f</sup> describes *Galilee* as a very fruitful and populous country; and represents the inhabitants as an industrious and laborious sort of people, and of so warlike a disposition, that though they were surrounded by heathens, who continually harassed them, yet they were always able to make head against them. Notwithstanding which, it appears from several places in the gospel, that the *Jews* had but a very mean opinion of the *Galileans*. It was out of contempt they called Jesus a *Galilean*, as did *Julian the apostate* <sup>g</sup>, who gave the Christians also the same name. As it was a commonly received opinion among the *Jews*, that the *Messiah* should be born at *Bethlehem*, as the scribes told *Herod* <sup>h</sup>; and *Christ* being born there, they affected to call him a *Galilean*, because his mother belonged to *Galilee*, designing by this means insensibly to wear out the remembrance of his being born at *Bethlehem*. This at least we find *Origen* charging them with <sup>i</sup>. It was with an intent to render St. Peter odious, that they said he was a *Galilean* <sup>k</sup>. They cast the same reflection upon *Nicodemus*, adding, that out of *Galilee* never came a prophet <sup>l</sup>. JESUS CHRIST seems to give the *Jews* an indirect reproof for this aversion, when he asks them, whether those *Galileans*, whose blood *Pilate* had mixed with their sacrifices, were greater sinners than themselves <sup>m</sup>. There was a saying current among the *Jews*, which plainly enough discovered their hatred to the *Galileans*. And that is, that when the *Messiah* comes, *Galilee* will be destroyed, and the *Galileans* shall wander from city

|| Joan. Phoc. apud. Rel. Pal. Sac. p. 330.

<sup>c</sup> Formerly called *Acco*, Judg. i. 31. now *Acre*. <sup>d</sup> Joseph. de Bell. Jud. l. ii. c. 9, 20. <sup>e</sup> Acts xxi. 7. <sup>f</sup> Joseph. de Bell. Jud. l. iii. c. 2. <sup>g</sup> Socrat. Hist. Eccl. l. iii. 12. <sup>h</sup> Matt. ii. 5. John vii. 42. <sup>i</sup> Origen contra Cels. p. 39, 40. <sup>k</sup> Matth. xxvi. 73. Luke xxii. 59. <sup>l</sup> John vii. 52. This was a great falshood, as we have observed in our note on that place. <sup>m</sup> Luke xiii. 2.

city to city, without meeting with pity or compassion. From whence a learned commentator<sup>n</sup> hath very ingeniously observed, that when the person possessed with the devil at *Capernaum* asked JESUS CHRIST, *Are you come to destroy us?* he meant the *Galileans*, and not the devils.

SEVERAL very probable reasons may be assigned for this aversion which the *Jews* had for the *Galileans*. 1. It is undeniably certain, that the *Jews* ascribed a greater degree of holiness to *Judea*, than to the other parts of the *Holy Land*, because *Jerusalem* and the temple stood therein. 2. We have already observed, that *Galilee* was inhabited by those parts of the ten tribes that remained in the land, when the rest were carried away captive, or returned thither from the place of their captivity<sup>o</sup>. Now the *Jews*, properly so called, set a vast difference between themselves and the ten tribes. 3. The uncouth language of the *Galileans* made the *Jews* slight and despise them. It is well known how the wrong pronunciation of the word *Shibboleth* betrayed the inhabitants of *Ephraim*<sup>p</sup>; and that St. *Peter* was known to be a *Galilean* by his speech<sup>q</sup>. We have this maxim in the *Thalmud*, that because the *Jews* speak their own language well, therefore the law was confirmed to them; whereas it never was so to the *Galileans*, because they speak ill. 4. The *Galileans* being mixt with the *Gentiles*, was a very great cause of this aversion. They were not only in a manner surrounded with them, having for their neighbours the *Phenicians* and *Syrians*, but they also jointly inhabited several cities in *Upper Galilee*, and other places, as *Scythopolis*<sup>r</sup>, &c. It is true that there were *Gentiles* in some cities of *Judea*, but that was only in sea-port towns, at a considerable distance from *Jerusalem*, and the rest of *Judea*, as *Azotus*, *Gaza*, *Jamnia*, where *Philo* says<sup>s</sup>, that the heathens were very troublesome to the *Jews*.

LET us now return to the north of *Upper Galilee*, where *Tyre* lay *Phœnicia*<sup>t</sup>, and *Syria*. In *Phœnicia* there are two remarkable cities on the sea coast, namely, *Tyre* and *Sidon*. The former<sup>u</sup>, which is built on an island of the same name,

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<sup>n</sup> Lightfoot *Hor. Hebr.* in *Marc.* i. 24.      \* See this proved by Lightfoot in *Chron. Nov. Test. Tom. 2. p. 14.* and *Gasp. Abel. Monarch. Israel. p. 294, 295.*      <sup>p</sup> *Judg.* xii. 6.      <sup>q</sup> *Luke* xxii. 59.

<sup>r</sup> *Joseph. de Bell. Jud.* i. ii. c. 19.      <sup>s</sup> *Philo Legat. ad Caium.*

<sup>t</sup> Called otherwise *Syro-Phœnicia*, because it bordered upon *Syria*, to distinguish it from *Palesine*, properly so called, which sometimes went by the name of *Phœnicia*.

<sup>u</sup> *Tyre* was formerly called *Tzor*. *Josh.* xix. 29.

is a place of great antiquity, and famous upon several accounts, as its vast *trade*<sup>x</sup>, the nations and colonies it transplanted into several parts of the world<sup>y</sup>; as *Carthage*, &c. and the wars which it was engaged in against *Nebuchadnezzar*, who besieged it for thirteen years together<sup>y</sup>, and against *Alexander the Great*, who spent seven months in taking it<sup>z</sup>. The prophets draw almost the same character of this city<sup>a</sup>, as St. *John* doth of the mystical *Babylon* in the *Revelations*<sup>b</sup>, and denounce almost the same judgments against both of them. *Ezekiel* in particular<sup>c</sup> foretold that *Tyre* should be built no more. It was, notwithstanding, in all its glory in the time of *Alexander the Great*, who took it about 300 years after *Nebuchadnezzar*. It was still in great repute in our Saviour's time; he frequently mentions it<sup>d</sup>, he preached in the neighbouring parts, and there he healed the daughter of a *Canaanitish* woman. We find that the *Tyrians* made a considerable figure in the reign of *Herod Agrippa*, who designed to go and wage war with them, had they not made their peace with him by their deputies<sup>e</sup>. There were *Christians* at *Tyre*, when St. *Paul* travelled through that place<sup>f</sup>. It was a bishop's see in the second century. St. *Jerom* tells us<sup>g</sup>, that in his time it was the most famous, and most beautiful city of *Phœnicia*, and a mart for all the nations of the world. That ancient father alledges this, as an objection against the fulfilling of the prophecy of *Ezekiel*<sup>h</sup>, and solves it, by saying that the prophet's meaning is only this, That *Tyre* should no longer be the queen of nations, and enjoy the same authority and dominion it had under *Hiram*, and its other kings, but should be subject to the *Chaldeans*, *Macedonians*, *Ptolemies*, and at last to the *Romans*. Others suppose, that the prophet doth not there speak of the ruin of *Tyre* by *Nebuchadnezzar*, and *Alexander the Great*, but of its final destruction, whereof the others were only so many fore-runners. And indeed *Tyre* is now only a poor village inhabited by a few fishermen. So that the prophecy is fulfilled, which declared, *That it should be a place for fishers to dry their nets on*<sup>i</sup>. *Ezekiel* may also be explained by the prophet *Isaiah*<sup>k</sup>, who

<sup>x</sup> Ezek. xxvi. xxvii.      <sup>y</sup> Plin. Hist. Nat. v. 19.      <sup>y</sup> Joseph. Antiq. l. x. c. 11.      <sup>z</sup> Q. Cur. l. iv. c. 4.      Arrian. de Exped. Alexand. l. ii.      <sup>a</sup> Isai. xxiii.      Ezek. xxvi. xxvii.      <sup>b</sup> Revel. xviii.      <sup>c</sup> Ezek. xxvi. 14.      <sup>d</sup> Matth. xi. 21. xv. 21.      Mark iii. 8.      Luke vi. 17      <sup>e</sup> Acts xii. 20.      <sup>f</sup> Acts xxi. 4.      <sup>g</sup> Hieron. in Ezek. xxvi. xxvii.      <sup>h</sup> See Ezek. xxvi. 14.      <sup>i</sup> Id. ibid.      <sup>k</sup> Isai. xxiii. 15.

who limits the destruction of *Tyre* to 70 years. But, without having recourse to explanations, that may seem to be far-fetched; it is much more proper, with some learned authors \*, to interpret this prophecy concerning *Old Tyre* †, which stood a little lower on the continent. This last was indeed destroyed by *Nebuchadnezzar*, and never built again. The inhabitants finding themselves upon the very brink of destruction, took ship with their wives and children, carrying along with them their most valuable goods, and came to the island of *Tyre*, where they built a city of the same name; so that *Nebuchadnezzar*, according to the prophecy ‡, got nothing by his expedition. It is somewhat strange that St. *Jerom* §, who hath recorded this particular, doth not make use of it to answer the objection he brings. We learn from *Josephus* ¶, that there were *Jews* at *Tyre*, who underwent very great hardships from the *Tyrians*. This city was formerly the metropolitan see for the province of *Phœnicia*.

AMONG the chief cities of *Phœnicia*, we must not forget to rank *Tripoli*, which was also a sea-port town, and a bishop's see. It is still in being, and in the hands of the *Turks*. There are some *Christians* in it belonging to the *Greek church* †.

ABOVE *Tyre* on the sea-coast, stands *Sidon* ||, named the *Great* in *Joshua* p. This city, which is of a longer standing than *Tyre*, had been assigned to the tribe of *Asher*, but they could not drive out the *Sidonians* from thence q. *Josephus*, who places it within the dominions of the *Phœnicians*, tells us, that the inhabitants shook off their government, and submitted to *Shalmaneser*. *Sidon* is but occasionally mentioned in the *New Testament*, and that is when St. *Luke* tells us that *Julius* the centurion gave St. *Paul* leave to go there and see his friends r. It was a bishop's see.

BETWEEN *Tyre* and *Sidon* lies *Sarepta*, a little town, remarkable upon account of the miracles performed there by

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Almighty

\* Sir J. *Marshall*, Sæc. xvii. *Le Clerc*, *Comp. Hist.*

† i. e. *Palætyrus*. *Alexander the Great* used the best part of the materials of this city in making the isthmus, which now joins *Tyre* to the continent. See Q. *Curt.* l. iv. c. 2.      ‡ *Ezek.* xxix. 18.

§ *Hier.* in *Ezek.* xxix.

¶ *Joseph.* de *Bell. Jud.* l. ii. c. 20.

† See the description of *Tripoli*, and mount *Libanus*, in *Dandini's Voyage du Mont Liban*.

|| It took its name from *Sidon* the eldest of the sons of *Canaan*, *Gen.* x. 15.

p *Jos.* xix. 28.

q *Joseph.* *Antiq.* l. v. 1. and ix. 11.

r *Acts* xxvii. 3.

Almighty God for the sake of *Elijah*, and a widow woman belonging to that place <sup>s</sup>. We learn from the *Itinerary of Antonius the martyr*, who is supposed to have lived in the fourth century, that there were Christians in his time at *Sarepta*, and that they pretended to shew there *Elijah's* chamber, and the widow's cruse. Another traveller <sup>t</sup> tells us, that they had built a church in the place where that miracle was done.

ON the east of *Sidon* stands mount *Libanus* <sup>u</sup>, so famous for its fine cedars, and *Anti-libanus*, another mountain over against it, as you go towards *Damascus*. Between these two mountains lies a large valley, of a considerable length, where *Cœle-Syria* is commonly placed. They reckon several cities in this part of *Syria* as *Abila*, from whence the province *Abilene*, which was bestowed by *Agrippa* upon *Ly-sanias* <sup>x</sup>, seems to have taken its name.

*Syria.*

SEVERAL countries of *Asia* went under the name of *Syria*, as *Palestine* for instance, and *Mesopotamia*, which is called *Syria of Rivers*, because it is between the *Tigris* and *Euphrates*. But by *Syria* here we understand, that which lies on the north-east of *Upper Galilee*, and is called in scripture *Syria of Damascus* <sup>y</sup>. *David* made himself master of this province, and annexed it to the land of *Israel* <sup>z</sup>. It was taken from *Solomon* by the *Syrians of Zoba* <sup>a</sup>. *Benhadad* was king of *Syria* in the time of *Elisha* <sup>b</sup>. This country fell afterwards into the hands of the *Affyrians*, from whom *Alexander the Great* took it. After the death of this monarch, his dominions being divided among his chief officers, this province fell to *Seleucus's* share, and was for a considerable time enjoyed by his descendants, who from him were called *Seleucides*. It was at last conquered by *Pompey*, and thenceforward governed by *Roman* presidents, on whom the procurators of *Judea* did depend.

*Damascus.*

THE chief city of *Syria* is *Damascus*, more remarkable for *St. Paul's* conversion that happened near it <sup>c</sup>, than for any thing else that could be said in its commendation. It appears from *Genesis* <sup>d</sup> that it is a place of very great antiquity, since we read that *Abraham* pursued as far as that city, those kings which had taken his nephew *Lot* prisoner. *Damascus*

<sup>s</sup> 1 Kings xvii. 9.    <sup>t</sup> Phoc. Descript. Lib. Sanct.    <sup>u</sup> *Libanus* is derived from a *Hebrew* word signifying *white*, because this mountain is covered with snow. Jerem. xviii. 14.

<sup>x</sup> Luke iii. 1.    <sup>y</sup> 2 Sam. viii. 6.    <sup>z</sup> 2 Sam. x.    <sup>a</sup> 1 Kings xi. 25.    <sup>b</sup> 2 Kings vi.    <sup>c</sup> Acts ix. 3, &c.    <sup>d</sup> Gen. xiv. 15. For an account of the present state of *Damascus*, see Mr. *Maunderell's* travels.



*mafcus* is frequently mentioned in scripture under different ideas, sometimes as a noble and magnificent city, and at other times as a place full of pride, violence and idolatry. It was heretofore an epifcopal feat, and the bifhop thereof fuffragan to the patriarch of *Antioch*.

It remains now that we fhould fay a word or two concerning that part of *Paleftine* which lies on the other fide *Jordan*, beginning at the north. The moft confiderable city on that fide, at the upper end of the lake, is *Cæfarea-Philippi*, fo called, becaufe *Philip* the Tetrarch repaired, and beautified it with feveral ftately buildings in honour of *Tiberias Cæfar* \*. It was before named *Panæas*, becaufe fituated near *mount Panium*. **JESUS CHRIST** often preached near this city; but it is no where faid that he ever was in it. And therefore what is related concerning a ftatue of our Saviour's being fet up in that city, in remembrance of his curing a woman there, that had been troubled with an iffue of blood for twelve years †, is all a fable. The miracle might indeed have been performed near the city, but it doth not appear that it was done therein. However it be, we are further told, that *Julian* beat down that ftatue, that the heathens put the Emperor's in its room, and that the Chriftians placed **JESUS CHRIST**'s in their own church. *Cæfarea-Philippi* is frequently mentioned in the gofpel hiftory. But the two *Cæfareas* lying near one another, it is no eafy matter to know which is meant, when we find *Cæfarea* mentioned without any diftinguifhing appellation.

ABOVE *Panæas*, on the eaft of the lake, ftands another *Julias*. city of *Gaulonitis*, named *Julias*, built alfo by *Philip* the Tetrarch in honour of *Julia*, in the place of a village called *Bethsaida* ‡. We have fpoken of it elfewhere.

ONE of the moft confiderable places on the other fide *Decapolis*. *Jordan* is *Decapolis*, that is, the country or territory of ten cities. It is frequently mentioned in the gofpels §, as well as in *Joſephus*, and other profane authors. But it is no eafy matter exactly to know which were thefe ten cities, becaufe the learned are not agreed about it. It is even fuppoſed that there were ſome of them on this fide *Jordan*, as

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*Scytho-*

\* *Joſeph. Antiq. xviii. 3.* *Philip*'s dominions were *Gaulonitis*, *Ituræa*, *Trachonitis*, *Batanæa*, and *Peræa*.

† *Theophanes*, who lived in the ninth century, relates this matter: but the truth of it may juſtly be queſtioned, becauſe that author was a great ſtickler for image worſhip, and it is even ſuppoſed that he died a martyr for it.

‡ *Joſeph. ubi ſupra.* § *Matt. iv. 25.* *Mark v. 20,* and *vii. 31.*

*Scythopolis*. We may safely rank among the cities of *Decapolis*, *Gadara*<sup>h</sup>, which was situated on the other side *Jordan* between *Gaulonitis* and *Peræa*; where *JESUS CHRIST* did some miracles<sup>i</sup>. As also *Pella*, where the Christians retired after the destruction of *Jerusalem*. This last was a bishop's see.

*Bethabara*.

It is very probable that *Bethabara*<sup>k</sup>, where *John* baptized, stood on the other side *Jordan*. At least *St. John* seems to place it there<sup>l</sup>. Some authors are indeed of opinion, that the *Greek* word \*, which is commonly rendered *beyond*, signifies also *along*, which makes it doubtful whether *Bethabara* was on *this*, or the *other*, side *Jordan*. We shall leave the matter undecided, because it is of no consequence<sup>†</sup>.

THERE are several other places in that part of *Palestine* lying on the other side *Jordan*, which we shall take no notice of, because they are no where mentioned in the gospel. For this reason we shall say nothing of *Batanæa*, *Ituræa*, otherwise called *Auranitis*, nor of *Trachonitis*, a province on the north of *Peræa*, which was the most considerable of all. There will be no occasion neither for speaking of the several countries, where the Apostles preached the gospel, because they are sufficiently described in our *notes* and *prefaces*, on the *Gospels*, *Acts*, and *Epistles*, and besides are known by every body. Here therefore we shall conclude this article ‡.

Of the distance of places.

As there is frequent mention of the distance of places, both in the *New Testament*, and also in our *notes* and this *Introduction*, it will be proper to give a general notion of them here. The *Greeks* commonly reckoned the distance between places by *stadia* ||, as did afterwards the *Romans*; and

<sup>h</sup> There was another *Gadara* near *Azotus*, on the west of *Judea*.

<sup>i</sup> Mark v. 1. Luke viii. 26. <sup>k</sup> *Bethabara* signifies the *house of passage*, because here was a ford over the river *Jordan*. <sup>l</sup> John i. 28. x. 40.

• Πέραν.

† It is however very probable, that in *St. John's* gospel the *Greek* word (πέραν) signifies *beyond*, on the other side; since *Peræa*, which is certainly on the other side *Jordan*, took its name from that word, and that the other provinces which are *beyond*, and not *along* the river, went also under the name of *Peræa*.

‡ As geographers are not always agreed about the situation of some places, we have followed *Josephus*, *Eusebius*, and especially *Mr. Reland's Palestina Sacra*, wherein this whole matter is fully handled.

|| The *stadium* was a space of 125 paces in length, where people exercised themselves in running. 1 Cor. ix. 24.

and the *Hebrews* <sup>m</sup> since their intercourse with the *Greeks*. The *stadium* was 125 paces, *eight* of which made a *Roman mile*.

THE *miles* were so called, because they contained a *thousand* paces, of *five* feet each. The *Romans* used to mark them by setting stone-pillars at every mile's end; hence this expression in their authors, *at the first, second, or third stone* <sup>n</sup>. The *miles* are mentioned but once in the gospels <sup>o</sup>.

ONE *Roman*, which is the same as one of our *English* miles, was 1000 paces. The land of *Israel* might be near 220 miles in length, and about 120 in breadth.

THE *cubit*, which was used in measuring buildings, consisted of 1 foot and a half. And therefore 2000 cubits, which was the space the *Jews* were allowed to walk on the sabbath-day <sup>p</sup>, amounted to about 8 *stadia*, or one of our miles.

It cannot be unacceptable to the reader to have here all these measures comprised in five *Latin* verses, which we have borrowed from a late learned author <sup>q</sup>.

*Quatuor ex granis digitus componitur unus.  
Est quater in palmo digitus, quater in pede palmus,  
Quinque pedes passum faciunt; passus quoque centum  
Viginti quinque & stadium dant; sed miliare  
Octo facit stadia; & duplatum dat tibi leuca.*



### Of the Hebrew Money.

THEY were formerly wont in their commerce and payments, not to tell the money, as we now do, but to weigh it; and the same pieces served them both for weights and money. They were made of one of these three sorts of metals, brass, silver, or gold <sup>a</sup>. But the word *brass* was used to denote any kind of money, of what metal soever <sup>b</sup>; the reason of which is, that the weight of brass was the standard whereby money was valued.

ONE

<sup>m</sup> Luke xxiv. 13. John vi. 19. <sup>n</sup> Ad primum, secundum, tertium lapidem, &c. i. e. mile. <sup>o</sup> Mat. v. 41. <sup>p</sup> Acts i. 12.

<sup>q</sup> Leusden ap. Pritium Introd. ad Lect. Nov. Test. p. 609.

<sup>a</sup> Mat. x. 9.

<sup>b</sup> Mark vi. 8.

ONE of the least pieces of money mentioned in the *New Testament* is the *lepton* or *mite*, which is by St. *Jerom* called *minuta*. St. *Mark* tells us<sup>c</sup>, that two of these pieces made one *quadrans*. It is probable that the word *lepton* was used to specify any small piece of money, since what St. *Matthew* calls *quadrans*, is by St. *Luke*<sup>d</sup> named *lepton*. (The *lepton* was worth ol. os. od. og.  $\frac{1}{32}$ .)

THE *quadrans* was a piece of brass money weighing three ounces, which makes the fourth part of the *Roman as*, or penny. This word, as well as *lepton* was used to denote any small piece of money. The *quadrans* was the fee of the bath-keepers at *Rome*. (ol. os. od. og.  $\frac{1}{4}$ .)

THE *as*, or penny, was a brass piece, which weighed seven ounces and a half, as least, in the time of our Saviour JESUS CHRIST<sup>e</sup>. For it is to be observed, that at first the *Roman as* or penny weighed one pound, that is, twelve *Roman ounces*. Afterwards it was reduced to ten ounces, then to nine, and at last to seven and a half, as it was in *Augustus's* time<sup>f</sup>. There is no mention in the *Evangelists* of the *as*, but only of a piece of less value, which is by them termed *assarion*<sup>g</sup>. The *as*, as is supposed, was worth 8 *lepta*, (or 39.  $\frac{1}{16}$ .)

THE *drachma* was a silver coin, in use among the *Greeks*, and afterwards among the *Jews* and *Romans*<sup>h</sup>. It was somewhat less than the *Roman denarius*, and more than the *as*, since it weighed eight ounces. The *didrachma* was two *drachmas*, which made half a shekel. Every *Israelite*, when he was arrived at the age of twenty, was obliged to pay yearly this tribute for the use of the temple<sup>i</sup>. It is commonly supposed that the *Roman Emperors*, upon their becoming masters of *Judea*, exacted the same sum<sup>j</sup>, and that so the *Jews* came to pay it twice, once to the temple, and once to the Emperor. If this conjecture is well grounded, it may give a great light to these words of JESUS CHRIST; *Render to Cæsar the things which are Cæsar's, and to God the things that are God's*<sup>k</sup>. But CHRIST is not there speaking of the tribute of the *didrachma*, which is mentioned elsewhere<sup>l</sup>, but of that of a *denarius*. Thus much is certain, that after the destruction of the temple, *Vespasian* ordered

<sup>c</sup> Mark xii. 42.

<sup>d</sup> Matth. v. 26. Luke xii. 59. xxi. 2.

<sup>e</sup> The *sestertius* was worth two-pence half-penny.

<sup>f</sup> Pitisc.

Lexic. Antiq. Rom.

<sup>g</sup> Matt. x. 29. Luke xii. 6.

<sup>h</sup> Luke

xv. 8.

<sup>i</sup> Exod. xxx. 13. Matt. xvii. 24.

<sup>j</sup> Hoffm. Lexic.

<sup>k</sup> Matt. xxii. 21.

<sup>l</sup> Matt. xvii. 24.

ordered all the *Jews* to pay yearly those two *drachmas* to the *capitol*<sup>m</sup>. (The *drachma* was 7d. 3q. of our money.)

THE *Roman denarius* was a silver piece weighing ten ounces, which was worth at first ten *as*'s<sup>n</sup>. After the war with *Annibal*, it mounted to sixteen, and afterwards was reduced to twelve. It is frequently mentioned in the gospels; being one of those *Latin* words to which the Evangelists have given a *Greek* sound and termination. The *denarius* was worth 7d. 3q. of our money.

THE *statera*<sup>o</sup> was also a piece of silver money worth about four *drachmas* or *denarii*. It was the same with the *SHEKEL*, which made 2s. 3d. 1q.  $\frac{1}{7}$ . The *Rabbins* infer from *Exod.* xxx. 13. and *Lev.* xxvii. 25. where there is mention of the *shekel of the sanctuary*, that there were two sorts of *shekels*, the one *sacred*, and the other *profane*, and that the sacred was worth double the profane. But several learned authors<sup>p</sup> rejecting this distinction, understand by the *shekel of the sanctuary*, a shekel of just weight and good silver, such as was kept in the sanctuary, for a standard; in imitation of the *Egyptians*, who kept in their temples standards of their weights and measures. However it be, it is commonly supposed that it was some of these pieces the priests gave *Judas* to betray *Jesus*<sup>q</sup>. And indeed when the ancients spoke of a piece of silver in general, they meant the *shekel*. There are *Hebrew shekels* still to be seen in the cabinets of the curious. They have on one side a vessel, which is supposed to be the pot wherein the *manna* was laid up, or else *Aaron's censer*, with this inscription in *Samaritan* characters, *The shekel of Israel*: and on the other, a blown flower, which seems to be *Aaron's rod that budded*, with these words round it, *Jerusalem the Holy*.

THE *mina*<sup>r</sup>, or *silver mark*, weighed sixty shekels, and according to others, fifty\*: which might make about 6l. 16s. 7d. 1q.  $\frac{1}{7}$ . There were also *minas* of gold that weighed 100 shekels.

SOME learned authors infer from *Exod.* xxxviii. 25, 28. that the *silver talent* weighed three thousand shekels. But it must be observed that the talent was not the same every where. The *Hebrew* one weighed more than that of the *Greeks*,

<sup>m</sup> Joseph. de Bell. Jud. l. vii. c. 26.      <sup>n</sup> For which reason it was named *denarius*, i. e. the tenth. There was the number X marked on one side.      <sup>o</sup> Matth. xvii. 27.      <sup>p</sup> Cleric. in *Exod.* &c.

<sup>q</sup> Matth. xxvi. 15.      <sup>r</sup> Luke xix.      \* The passage in *Ezek.* xlv. 12. where the *mina* is mentioned, is obscure. In some copies of the *septuagint* the *mina* is said to be 50 shekels, in others 60, &c.

Greeks, and amounted to 34*l.* 10*s.* 4*d.* 1*q.*  $\frac{1}{2}$ . The common *Attick* talent might be worth about 193*l.* 15*s.* It is very probable that the *Jews* made use of it in their commerce. We have given but a general description of these matters, thinking it both needless and impossible to pretend to give an exact account of them, since authors are so very much divided about them.

WE may say the same concerning the *measures*, and it will also be sufficient to have only a general notion of them. There are two sorts of measures; some are used in taking the dimensions, as the length or breadth of any thing; others are vessels for measuring corn, and the like, or liquors, as wine and oil, &c. The *long measures* of the *Hebrews* were as follows;

The long  
measures.

THE *digit* or *finger's breadth* is something less than an inch, [0 foot. 0 inch.  $\frac{1\frac{1}{2}}{5}$ .] The *lesser palm* is four fingers, or three inches; the *great palm* is the length between the top of the thumb, and the top of the middle finger when the hand is stretched out. The *common cubit* is one foot and a half. The *royal cubit* \* is longer than the last by three *digits*. The *geometrical cubit* consists of six common cubits. The dimensions of *Noah's ark* are supposed to have been made according to this. *Reeds*, or *lines* were used in measuring land<sup>s</sup>. Hence this expression in the *Psalms*, † *The lines are fallen unto me in pleasant places*. The *reed* or *line* was six cubits and one palm long<sup>u</sup>.

Of dry  
and liquid  
measures.

THE *chaenix*, mentioned in the *Revelations* x, was one of the least of the *dry measures*. It held as much as a temperate man can eat in a day. But it was not of the same bigness every where. It is supposed that that which is mentioned in the *Revelations* was one of the least of those that went under that name, and held about two pounds. This measure was used in distributing to the soldiers their allowance of food.

THERE is mention in St. *Matthew*  $\gamma$  of a measure called *satum* †, which was very much in use in *Palestine*. The learned are not agreed about its bigness, some making it bigger, and others smaller. It is most generally supposed, that it was the third part of an *ephah*, which was an *Hebrew*

\* The *Chaldee* paraphrast hath rendered by a *royal cubit*, what is called the *cubit of a man*. Deut. iii. 11.

† Psal. xvi. 6. <sup>u</sup> Rev. xxi. 15. \* Rev. vi. 5, 6.  $\gamma$  Matt. xiii. 33.

† This word is derived from the *Hebrew seah*, which is the name of this measure.

## THE NEW TESTAMENT.

*brew* measure containing 447 cubick inches, that held 1 *gallon*, and 7 *pints*. The *ephah* was otherwise named *bath*. The *corus* is the same measure as the *Hebrew chomer* \*, as is manifest from *Ezekiel*, by comparing the original *Hebrew* with the *seventy* <sup>2</sup>. The *chomer* was the largest measure the *Hebrews* had. It held 10 *ephahs*, [or 24 pecks] and contained 13410 inches. It was also a liquid measure <sup>a</sup>. The *modius*, mentioned in *St. Matthew* <sup>b</sup>, is supposed to be the same as the *satum* or *seah*. The *Hebrews* had several other kinds of *dry measures*, but since they are not mentioned in the *New Testament*, we think it needless to give an account of them here, and therefore desire the reader to consult those that have fully treated of this matter.

THE least measure that is mentioned in the gospel <sup>c</sup> is the *sextarius* †, which is supposed to be the same as the *log* <sup>d</sup> of the *Hebrews*, that held about one pound of oil.

AUTHORS are very much divided in their opinions about the bigness of the measure which is by *St. John* named *metretes* <sup>e</sup>; some fancy that it was the same as the *ephah*. Others taking the dimensions of the vessels or cisterns mentioned in that place, (which are said to contain two or three *metretæ* a piece) according to those of the *amphora*, or *Attick urn*, which contained, as is supposed, 100 pounds of liquor, imagine that the *metretes* held 200, or 300 pounds of water. Others, in short, imagine that it answered to twelve *Roman congi* †. It is of no manner of consequence after all, to know the bigness of those cisterns, because though *JESUS CHRIST* had changed but one drop of water into wine, the miracle would have been as large as if he had changed a great quantity. The miracle would not have been indeed so conspicuous, but it could not upon any account have been the less certain or unquestionable.

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\* We must take care not to confound the *chomer*, with the *gomer*, which held 3 pints. The *corus* is mentioned *Luke* xvi. 7.

<sup>2</sup> *Ezek.* xlv. 14.    <sup>a</sup> *1 Kings* v. 11.    *Luke* xvi. 7.    <sup>b</sup> *Matt.* v. 15.    *Grot.* in loc. The *modius* is one of those *Latin* words to which the Evangelists have given a *Greek* sound and termination.

<sup>c</sup> *Mark* vii. 4.

† The word *sextarius* is also a *Latin* word, to which the Evangelists have given a *Greek* termination; it was so called, because it was the sixth part of the *Roman congius*, which was a vessel containing ten *Roman* pounds of water.

<sup>d</sup> *Lev.* xiv. 12.    <sup>e</sup> *John* ii. 6. It is a *Greek* word which signifies *measure*. It was in use among the *Greeks* and *Romans*. (It held  $7\frac{1}{2}$  pints.)

† The *congius* was a *Roman* measure, which held six *sextarii*, and was the eighth part of the *amphora*.

*Concerning the Various Readings.*

IT was next to impossible that the original copies of the *New Testament* should not in process of time be lost, especially during the grievous persecutions which the church was at first exposed to, without a perpetual miracle which there is no ground for supposing. To prevent such an inconvenience, the primitive Christians took care to write out several copies, that if any should happen to be lost in one place, there might be some to be found in another. There are none of those ancient copies, which were taken from the originals, extant at this time; but as the number of them increased by degrees, there are several of a considerable antiquity still in being, from which, editions of the *Greek Testament* have been printed at different times\*. Great numbers of these manuscripts are to be seen in the most famous libraries of *Europe*†.

ALL diversity between copies made by different persons, and at different times, and places, could not possibly have been prevented without a great, and a continual miracle. These differences that occur in *mannscripts*, are termed *various readings*. When therefore it is said that there is in such, or such a place, a *various reading*, the meaning of it is, that you read otherwise in one manuscript than in another. *Origen* long ago complained<sup>a</sup> of these diversities, which he ascribed to several causes, as the negligence, rashness, and knavery of transcribers. *St. Jerom*<sup>b</sup> tells us, that when he made his version of the *New Testament*, he collated the manuscripts that were then extant, and found a great difference among them.

SEVERAL persons are of opinion that it would have been much better to let those *various readings* remain in libraries, than communicate them to the publick, as hath been done, especially in this, and the last century: but this diversity is so far from being any way prejudicial to religion, that, on the contrary, the making of it known to the world hath

\* The first was in the year 1515, at *Complutum* a city of *Spain*, now called *Alcala*.

† For an account of them, see *Dr. Mill's Prolegomena* to his edit. of the *New Testament*, printed at *Oxford* in 1707. And a dissertation upon that subject, printed at *Amsterdam*, Anno 1709.

<sup>a</sup> *Origen* Hom. 8. in *Matt.*

<sup>b</sup> *Hier. Præf.* in 4 *Evang.*



hath been of great service to the Christian cause, and that upon several accounts. 1. As this diversity could not by any means be so well concealed, as not to be discovered some way or other, the enemies of our religion would have taken from thence an occasion of insulting, and magnifying this difference, and would have proclaimed it every where, that there must needs be a very great diversity between the manuscripts and printed copies, since people were unwilling to communicate the *various readings* to the world. Whereas by their being made publick, we find with pleasure, and even with some admiration, that those variations consist in indifferent points, that there is none of any consequence but what may be easily reconciled by comparing other *manuscripts*, and that they are almost every where nothing but pure mistakes of the transcribers, which are unavoidable in any work whatsoever.

It may also have sometimes happened, that a *scholium* or note, which had by one transcriber been put in the margin to illustrate a passage of scripture, was foisted into the text by another, either because he looked upon it as a good observation, or imagined that it belonged to the text. But in this case, it is very observable, that the difference caused by such additions as these, doth no way affect either *faith*, or *morality*. Several *criticks*, for instance, are of opinion, that the 7<sup>th</sup> verse in the v<sup>th</sup> chapter of the 1<sup>st</sup> Epistle of St. *John*, crept in this manner from the margin into the text, because this passage is not to be found in most of the ancient *Greek* and *Latin* manuscripts, nor in the writings of the *Greek fathers*, that disputed against the *Arians*. But let it be, if you will, an omission in the manuscripts where it is wanting, or an addition in those where it occurs, it can no way be prejudicial to the Christian faith; since whatever sense you put upon that passage, the same truth being taught in other places of the *New Testament*, there is no more occasion of adding, than there is inconvenience in omitting it. The whole question then is to know the truth of the matter; [*i. e.* whether this passage hath been foisted in or not.]

2. It is evident from those *various readings*, that the books of the *New Testament* have not been corrupted by the malice of hereticks, and that if there occurs any difference between the several copies of them, it is entirely owing to the carelessness or ignorance either of the transcribers, or of those that dictated, the latter of which might possibly  
mistake

mistake in reading or pronouncing. And indeed it is plain that if those transcribers had been directed by *hereticks*, they would have made such alterations as countenanced their errors and prejudices, and that their varying from the other copies would not have been confined to words, or different turns, which in the main signify the same thing, or to some additions or omissions, from which they could reap no manner of advantage. If likewise they had altered any passage in one of the gospels, they must have altered also all the rest, where the same matter is recorded. Now we find no such thing, and instead of the differences observable in their copies, they would have taken care to render them exactly uniform, had they had any design of corrupting the text on purpose to support their opinions. In short, neither would an orthodox Christian nor a heretick, have presumed to falsify any one place in the *New Testament*. Had the former been guilty of such a pious fraud, the hereticks would not have spared him in the least; as, on the other hand, no orthodox person would have suffered hereticks to make any falsification in the sacred writings. The hereticks that sprung up in the apostolical times attempted indeed to corrupt the gospels, but all their endeavours proving unsuccessful, they forged several gospels, as we learn from St. *Irenæus* <sup>c</sup>. This father does not charge the hereticks with falsifying the *New Testament*, but only with putting a wrong sense upon it, and taking some passages from thence, which they put into their pretended gospels <sup>d</sup>. It is true, that we find *Origen* complaining <sup>e</sup>, that the *Marcionites*, *Valentinians*, and *Lucianites* had adulterated the gospel. But it is well known how thoroughly their frauds were detected and exposed by St. *Irenæus*, *Tertullian*, and others. There are no manuscripts extant of the *New Testament* prior to the fourth century. Now though *Arianism* had then been anathematized, yet it did not fail to get the upper hand in the following ages. There was nothing therefore to hinder the *Arians* from getting possession of all the copies, and changing them as they thought fit. Yet this is what the *Greek* fathers, who disputed against them, never charged them with. They confuted them, on the contrary, with passages, which were not by them called in question.

St. *Ambrosius*, a *Latin* father, accuses indeed the *Arians* of having added to the 32<sup>d</sup> verse of the xiii<sup>th</sup> chapter of St. *Mark*

<sup>c</sup> *Iren.* l. i. c. 17.    <sup>d</sup> *Id.* l. i. c. i. p. 1—19.    <sup>e</sup> *Orig. contra Cels.* l. ii. p. 77.

*Mark* these words, *not the Son*; and he affirms at the same time, that they were not in the ancient manuscripts. But we have more reason to believe in this particular the *Greek* fathers, than *St. Ambrosius*, who in all probability had consulted but few *Greek* manuscripts, and who used the ancient *Italick* version. It is really strange, that these words should be wanting in the ancient manuscripts, when they are found in all those that are now extant, some of which are supposed to be as old as the fourth century. Then we cannot well imagine what *St. Ambrosius* means by the *ancient manuscripts*. The *Italick* version which he used, and wherein these words occurred, had been translated from the most ancient manuscripts, and perhaps from the originals themselves, since it was done in the beginning of the second century. *St. Irenæus*<sup>f</sup> who lived about the same time, found these words in his manuscripts. When *Arius* pressed *Athanasius* with this passage<sup>g</sup>, nothing could be more natural than for him to say, that these words, *neither the Son*, were not in the ancient copies. But instead of that, in answer to the objection made to him, he observes that the rest of the Evangelists were silent in this particular, and he puts an orthodox interpretation upon the words of *St. Mark*. So that in all probability *St. Ambrose* had been imposed upon in this matter, and too rashly given credit to a false report. The manuscripts written in after-ages have not the least marks of the errors which sprung up after *Arianism*. Some of the *Latin* fathers have indeed accused the *Pelagians* and *Lutychians* of falsifying the gospels, but without any manner of ground. It is supposed, for instance, that *St. Jerom* upbraids the *Pelagians* for having altered the 14<sup>th</sup> verse of the xvii<sup>th</sup> chapter of *St. Mark*, wherein *JESUS CHRIST* reproves his disciples for the hardness of their hearts, because they did not believe those who had seen him after his resurrection. But we find nothing of this in *St. Jerom*<sup>h</sup>. Having alledged the incredulity of his disciples to prove that it is not in our power to prevent falling into sin, he brings in the answer which the *Pelagians* made to the objection; but he doth not speak of the text being corrupted, nor of *various readings* in this place, as there is really none in the manuscripts. It is true, *St. Jerom* says, that this passage is to be found in some manuscripts, and especially in the *Greek* ones; but what he means by this, we cannot well imagine, since

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<sup>f</sup> *Iren.* ii. 48.    <sup>g</sup> *Athan. contra Ar.* T. i. p. 131.    <sup>h</sup> *Heir. adv.* Pelag. l. ii. T. iii. p. 291.

all the manuscripts, *Greeks* as well as *Latin*, agree in this respect with the printed copies.

*Vigilius* bishop of *Tapsus* in the fifth century accuses the *Eutychians* of having altered the 28<sup>th</sup> verse of the xv<sup>th</sup> chapter of the same gospel, by putting that *JESUS CHRIST was numbered among the dead*, whereas it is in the text, that he was *ranked among malefactors*. This alteration they made, as the bishop pretends, with a design to countenance their notion, that *JESUS CHRIST* did not really *suffer* and die, but only *appeared* to others so to do. But nothing can be more groundless than this charge. We do not learn that *Eutyches* ever maintained that *JESUS CHRIST* did not really die. 'Tis was only a consequence drawn from his doctrine, wherein he confounded the two natures of Christ. Besides, supposing that he had been an assertor of the opinion of the *Docetæ*\*, this change was likely to do more harm than good to his cause; since the original *Greek* word, which he rendered to *be reckoned*, signifies also to *be ranked amongst*. He must therefore have made the like alteration in *St. Luke*<sup>i</sup>, where the same words are read, which yet we do not find he did. But what puts the matter out of all doubt, is, that this *various reading* is of a more ancient date than the *Eutychians*, since it occurs in a writer of the third century<sup>k</sup>. It must then be a *various reading*, which was put into the copies by mistake<sup>†</sup>, and not out of any ill design. We have insisted upon this point, that we might give the reader to understand how indiscreet a zeal it is, to charge the hereticks with having falsified the *holy scriptures*; since such a charge tends to destroy the authenticity of that sacred book, and besides, it may be retorted against the orthodox Christians.

WE must do *these* latter justice as well as the *first*, and not accuse them, without sufficient reasons, of having been guilty of pious frauds, for maintaining the truth. There are authors, for instance<sup>l</sup>, who imagine, that the words just now alledged, *nor the Son*, had been taken away by orthodox Christians. Some weak and ill-designed persons, being

\* Hereticks which maintained that Jesus Christ did not *really* partake of the human nature, and also that his sufferings were not *real*, but that he only *seemed* to suffer and die.

<sup>i</sup> Luke xxii. 37. <sup>k</sup> Hippolitus de Antichr. 26. in Auct. Biblioth. Patrum, Part I.

<sup>†</sup> By the same means undoubtedly this whole verse hath been left out in the *Alexandrine manuscript*; which is of no manner of consequence, since this particular is recorded in *St. Luke*.

<sup>l</sup> Pfaff. Dissert. de Var. Lect. p. 192.

being sensible of the advantage which the adversaries of Christianity used to take from these words, may perhaps have been rash enough to commit such a piece of knavery. But it would be wrong, to lay the blame upon *all* the orthodox Christians in general. And after all, it is as unreasonable to accuse them of having cut off this passage, as to imagine that it hath been foisted in by hereticks. Both sides ought to be ruled by the greatest number of copies, where these words are to be found, rather than fall into injurious reflections one upon another. Thus also we read, Luke i. 35. *The Holy-one which shall be born of you.* Now the last words, *of you*, being omitted in several manuscripts, some learned authors pretend, that they were added by orthodox writers, in opposition to the *Eutychian* heresy<sup>m</sup>, as also to prove that JESUS CHRIST was really born of *Mary*, and formed out of her substance. But the force of this passage doth not lie so much in the words of *you*, as in the word to *be born*, or *begotten*. And then at this rate, St. *Matthew's* expression<sup>n</sup>, *in her*, must have been also an interpolation. Besides, St. *Irenæus*<sup>o</sup> read, *in you*, before there were any such things as *Eutychians*. As did also *Tertullian*<sup>p</sup>, St. *Ambrose*<sup>q</sup>, and St. *Augustine*<sup>r</sup>: which is a manifest proof that the *Italick* version, which, as we have already observed, was made from the most ancient manuscripts, read it so. St. *Jerom* read also the same words in his manuscripts, since we find them in the *Vulgate*. All the ancient versions have them. Upon the whole therefore we must conclude, that *in you*, is the true reading, and hath not been put in by any orthodox writer.

THIS accusation brought against orthodox Christians, of having inserted, into the sacred writings, or taking away from thence some words, is of a very ancient date. St. *Epiphanius* asserts<sup>s</sup>, that they had cut off these words from St. *Luke's* gospel<sup>t</sup>, *he wept over it*. But it is really very strange, that they should be omitted in the manuscripts in St. *Epiphanius's* time, and yet be found in all those that are now extant. The reason alledged by that bishop for this alteration, is very trifling. He says, that orthodox Christians were afraid lest this particular should bring a reflection upon

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<sup>m</sup> Dr. *Mills* ad loc.<sup>n</sup> Matth. i. 20.<sup>o</sup> Iren. iii. 26.<sup>p</sup> Tertull. adv. Marc. l. iv. p. 658.<sup>q</sup> Ambros. in Rom. v.<sup>r</sup> Aug. Serm. 123. T. V. <sup>s</sup> Epiphanius in Anchorat. 31. <sup>t</sup> Luke xix. 41.

our blessed Saviour. But they should then, upon the very same account, have left out that passage of St. *John's* wherein it is recorded that *JESUS CHRIST wept for Lazarus*<sup>v</sup>. And yet we do not find that this is omitted in any manuscript. It is then much better to suppose that *Epiphanius* was mistaken, than to charge the orthodox Christians with so notorious an imposture. And indeed it is well known that he is far from being exact. Perhaps these words had been omitted in some few copies made by weak and superstitious persons; but these copies being of no authority, they have not been transmitted down to us.

IT must also be supposed, that it is only owing to a mistake, that we do not find it recorded in some manuscripts of St. *Luke's* gospel<sup>w</sup>, that an angel strengthened *JESUS CHRIST* during his agony. Had this been designedly taken away, it would have been much better to leave out the whole account of this agony, since the enemies of our religion might take from thence a more specious pretence for accusing *JESUS CHRIST* of weakness, than from the help which he received from an angel. This, on the contrary, is an evident proof of God's protection, which was a manifest token of our Saviour's innocency, and consequently of the truth of his divine mission. From all these particulars it is plain, that the books of the *New Testament* have been conveyed down to us, without any other alteration but what is unavoidable in copies, made from old and worn out manuscripts<sup>x</sup>.

3. *THESE various readings*, if compared together, and with the printed copies, may be very serviceable in helping us to discover the true one, and also the word or expression used by the sacred writers, as several able *criticks* have done with good success. Since the restoration of learning, several authors have rendered this method of comparing the *various readings* very commodious and easy, by setting down the *various readings* in the editions they have given of the *Greek Testament*<sup>\*</sup>. They seem even in these latter times to have over-done the matter. For it was needless to rank among the

<sup>v</sup> John xi. 35.      <sup>w</sup> Luke xxii. 43. Hilar. de Trin. l. x. p. 74. Hier. contr. Pelag. l. ii.

<sup>x</sup> Dr. *Mill's* Proleg. Fol. xxx. xxxix. xl.

<sup>\*</sup> The most famous men in this sort of learning have been *Laurentius Valla*, *Erasmus*, *Lucas Brugensis*, *Robert Stephens*, Bp. *Walton* in the *English Polyglot*, *Curcellæus*, Bp. *Fell*, and lastly Dr. *Mills* in his edit. of the *New Testament* printed at Oxford, 1707.

the *various readings*, things that are visible blunders in the transcribers, words that have no meaning at all in any language, lame expressions, some little different particles which amount to the same, and other things of the like nature ||. All this heap of rubbish serves only to swell the bulk of a volume, to puzzle the reader, and to fright weak persons, who are already in a consternation to see so many *various readings* published.

THERE is a good deal of judgment and caution requisite in comparing the *various readings*, that we may not prefer the bad to the good. St. *Augustin* † hath a very judicious observation upon this point. *There being, saith he, some little difference between the copies of the New Testament, as is well known by those that are conversant in the sacred writings, if we would be satisfied of the authority of any various reading, we must consult the copies of the country from whence the doctrine was conveyed to us. If we meet also with some variety between them, we ought to prefer the greater number of manuscripts to the lesser, and the ancient to the modern. If there still remains any uncertainty, we must then have recourse to the language from which the version was made.* And whereas we have now greater advantages than they had at that time, we may therefore take more care to prevent our being mistaken \*. The knowledge of the eastern languages being grown more common, the ancient versions may be of great use to us, because they were made from very old manuscripts †. It is also proper to consult the fathers in those places where they have quoted passages out of the *New Testament*. But we must use a great deal of circumspection and care in this particular, because the fathers frequently quoted passages as they came to their minds, or else gave the sense of them, without setting down the very words of scripture, and sometimes also they borrowed out of false gospels certain passages, which having some conformity with those that are found in ours, may be easily mistaken for *various readings*, though they are not really so. It is likewise necessary often to consult the *Hebrew text* of the *Old Testament*, in order to

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find

|| See Dr. *Whitby's* Examen Variar. Lect. Millii.

† Aug. adv. Manich. l. xi. c. 2. He is there speaking of the Italic version.

\* Dr. *Pfaffius* hath given very good rules upon this point, in his dissertation concerning the various readings of the New Testament.

† For instances of this, see our notes on *Jam.* v. 12. 1 *Pet.* v. 13. 2. *Pet.* ii. 2.

find out the true meaning or spelling of some words, especially of proper names. But we ought above all to render the *version of the Seventy* familiar to us, because the sacred writers of the *New Testament* have chiefly followed it in their quotations, as we have before observed. By such means as these, and especially with the assistance of the writings of so many learned and pious persons that have made the sacred writings their particular study, we may easily extricate ourselves from all the objections and difficulties that may be raised against the text of the *New Testament*, especially if we do it with a design of being informed and arriving at the truth, and not out of any cavilling and contradicting humour.



*Concerning the Chapters and Verses of the New Testament.*

THE ancients were wont to write or indite their compositions without breaking off between every word, neither did they divide them into sections, chapters, or verses. And even in manuscripts of any considerable antiquity, there are neither points nor accents. This, which to us may appear inconvenient, and is really so, was not without its conveniencies. Men could not then be led into any mistakes by a wrong punctuation, as we often are at this day, and the reader used a greater application in order to discover the meaning of his author, which is now frequently dark and intricate, because in most manuscripts words and sentences are separated which ought to have been joined, and those are joined which should have been separated\*.

THERE is indeed no manner of accent, or any other mark of distinction in most of the manuscripts of the New Testament, and this is even looked upon as a sign of antiquity.

\* There are some learned persons, who, when they would find out the meaning of some difficult *Greek* passage, write it down at length, without leaving any distinction between the words or letters; which is a very good method.



tiquity. But these sacred writings being read every sunday, in the churches, they were for this purpose divided into sections, that the reader might know how far he was to read every sunday †. The books that were thus divided were called *lectionaries*, and the sections went under the name of *titles* ‖, and *chapters*. In these *lectionaries* there were yet other distinctions \*, which were of use in quoting passages, and comparing the gospels together. The author of these sections is supposed to have been *Ammonius of Alexandria*, a writer of the second century, of whom mention hath been made elsewhere. His method was followed by *Eusebius*, who made use of it in compiling the ten canons he invented, wherein he shews what particulars are recorded by all the Evangelists, and what is mentioned only by one or two of them. As these canons are not in use at present, we think there is no occasion of giving an account of them here <sup>a</sup>.

THE ancients were also wont to divide their books into verses, each of which contained only a line. There were no marks of this division in the text, but the number of lines was set down at the end of the book, to shew the bigness of the volume <sup>b</sup>. Lastly, they used to reckon how many sentences there were in a treatise <sup>c</sup>.

IT is not well known who was the author of the distinction into *chapters*. It seems to have been done in the thirteenth century §. The *verses* were invented in the sixteenth century <sup>d</sup> by *Robert Stephens*, as we are told by *Henry Stephens* his son <sup>e</sup>. This division of the chapters into verses

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was

† In imitation of the *Jews*, who divided the law into *perashim*, or sections.

‖ The *titles* were generally larger than the *chapters*. There are some manuscripts, for instance, wherein St. *Matthew's* gospel hath 68 titles, and 355 chap. St. *Mark's* 48 titles, and 234 chap. St. *Luke's* 83 titles, and 342 chap. and St. *John's* 17 titles, and 231 chap. but these two words were often used promiscuously the one for the other.

\* These distinctions were in being in the time of *Justin the Martyr*. They were called *Pericopes*, i. e. sections, p. m. 225. 233. 263.

<sup>a</sup> You may see them in Dr. *Mill's* edition of the New Testament, after the *Prolegomena*; and also in St. *Jerom*, who hath explained and prefixed them to his translation of the gospels.

<sup>b</sup> This they called *Sticometria* (στικμετρία.)

<sup>c</sup> This was stiled *Rhesis*, (ῥησις) or word.

§ And, as is supposed, by *Cardinal Hugo* a *Dominican*, the author of the first concordance to the holy scriptures.

<sup>d</sup> Anno 1551. <sup>e</sup> In the preface to his *Concordance of the New Testament*.

c

was found so very convenient, that it hath been used in all the editions of the bible that have been made ever since. It is notwithstanding attended with some inconveniencies.

FOR, 1. The sense is often interrupted by this division, and so the reader may hereby be led into mistakes, by fancying that every verse compleats the sense. Instances enough of this are to be met with the first moment we begin to read.

2. PEOPLE are insensibly come into this notion, that every verse contains a mystery, or some essential point though there is frequently no more than some incident or circumstance recorded in that place.

3. THIS hath proved the occasion of that wrong method which prevails among preachers. Which is, that the generality of them imagine that one verse is sufficient to be the subject of a sermon; but when they come to handle it, finding that it cannot furnish them with solid and instructing reflexions enough, they are forced to go from their point, and in order to fill up their discourse, to display their wit and learning, which very often administer but little edification to their hearers, and is certainly contrary to the end of preaching. It is then much to be wished, that some able hand would divide the *chapters* otherwise than they are at present. If the *verses* were suffered to remain, they should be so divided as to make always a compleat sense, though they happened to be upon that account either longer or shorter than they now are. But perhaps it would alter all be better to suppress the verses intirely, and to divide the chapters into certain articles, which should contain such a number of verses as compleats the sense. When any word or passage of scripture is quoted, it would be no great trouble to look over a whole article, which could not be very long. Add to all this, that such a method would be a vast ease to the memory, which cannot but be overburdened with such a great number of verses as we are, upon occasion, obliged to remember. Besides, that we should hereby avoid the other inconveniencies that have been mentioned before †.

† For a full and exact account of the division of the scriptures into chapters and verses, see Dr. Pridaux's Connect. Part. I. B. 5. under the year 446.

*Of the Heresies that arose in the Apostolical Times.*

NOTHING can be a greater help for the understanding of several places in the New Testament, and particularly in the epistles, than the having some notion of the *heresies* or *sects*, which arose in the time of the Apostles. The word *heresy*<sup>a</sup>, as used by ancient writers, properly signifies no more than a *sect*. It was one of those words which had a good or bad meaning, according as they were placed. In the first and original sense of this term it is, that *Josephus*<sup>b</sup> calls the sect of the *Pharisees* a *heresy*, though he was himself a *Pharisee*. St. Paul had no design of blaming this sect, [or *heresy*, as he styles<sup>c</sup> it] when he said, that it was the strictest of all. It is very probable, that when those *Jews* that were at *Rome* gave the Christian religion the name of *heresy*<sup>d</sup>, they understood this word in its general and indeterminate signification, since they expressed a great regard for St. Paul, and even desired to hear him: however, this word is most commonly taken in an ill sense<sup>e</sup>, and thus it is frequently used in the New Testament<sup>f</sup>. The fathers of the church have almost always affixed an odious idea to it: thus St. *Irenæus* wrote five books against the *hereticks*. St. *Hippolitus*, disciple of *Irenæus*, made a collection of thirty two *heresies*, as we learn from *Photius*<sup>g</sup>. *Justin Martyr* mentions a treatise of his own writing<sup>h</sup>, wherein he had confuted all the *heresies*, and he offers to lay it before the emperor *Antoninus*. *Tertullian* composed a book against the *hereticks*, which he entitled *prescriptions*. If we will believe St. *Epiphanius*, there had been, from the first rise of Christianity down to his own times, no less than fourscore *heresies*. It is true, this father is very apt to carry matters too far. St. *Augustin* and several others have given catalogues of the *Hereticks*.

IT

<sup>a</sup> The word *heresy* is derived from a Greek verb, which signifies to *chuse*. <sup>b</sup> *Joseph. Antiq.*

<sup>c</sup> ἁίρεσις. *Acts* xxvi. 5.

<sup>d</sup> *Acts* xxviii. 22.

<sup>e</sup> Like the word *tyrannus*, which, in its original signification meant no more than a king, but was afterwards used to denote an usurper, or an oppressor.

<sup>f</sup> *1 Cor.* xi. 19. *Gal.* v. 20. *Tit.* iii. 10. *2 Pet.* ii. 1.

<sup>g</sup> *Phot. Bibl. Cod.* 121. <sup>h</sup> *Just. Apol.* p. 54.

It is certain, that there arose heresies, even in the time of the Apostles, as is manifest from the passages just before alledged, notwithstanding what some ancient writers seem to have said to the contrary<sup>1</sup>.

St. Paul, in his epistles to *Timothy* and *Titus*, gives us plainly enough to understand, what was the character of the hereticks of those times: from whence we learn, 1. That these first heresies were broached by some of those persons that turned from Judaism to Christianity. 2. That they were profane and ridiculous fables, endless genealogies, questions about words, which served only to raise quarrels and disputes, very pernicious doctrines which spread themselves, and eat like a canker. 3. That those hereticks were men of abominable principles. They were proud, crafty, hypocritical, mercenary, given to all sorts of vices, and consequently *self-condemned*<sup>k</sup>. It is no wonder therefore that St. Paul orders such persons to be avoided after the first or second admonition. 4. That they gave their tenets the specious name of *knowledge*, in Greek *gnosis* \*.

*Gnosticks.* FROM this word was the name of *gnosticks* derived, which was given to most of the ancient hereticks in general, though they were divided into several branches. We do not find that the name of *gnosticks* was known in the Apostles' time, but it is very plain that their opinions were then in being<sup>l</sup>. It is very probable, that they had borrowed their system from the *Jewish cabala* †, and that their *æones* or *generations* had a great conformity with the *sephiroth* of the *cabalistical* doctors ‡. They seem afterwards to have adopted several of the errors which were in vogue among the heathens, since they acknowledged *two* Gods, one whereof they supposed

<sup>1</sup> Firmil. ap. Cyprian. Epi. 75. Clem. Alex. Strom. l. vii. p. 549.

<sup>k</sup> 1 Tim. i. 3—6. iv. 7. vi. 20, 21. 2 Tim. ii. 17, 18. Tit. i. 5—10. iii. 9. \* This word denotes the understanding of the deep and mystical senses of scripture. The Apostles were perfect masters of this sort of knowledge; that which the hereticks pretended to, was but falsely so called. 1 Tim. vi. 20. See our preface on that epistle.

<sup>l</sup> Rom. i. 21. 1 Cor. viii. 11. 1 Tim. vi. 20.

† *Cabala* signifies tradition, we have spoken of it elsewhere. There were abundance of *Plato's* and *Pythagoras's* notions in the *Jewish cabala*. ‡ The *sephiroth* of the *cabala* were certain numberings which were used to represent the attributes of God, considered as the Creator and Governor of the world, and Protector of the church. The names of these *sephiroth* were *crown*, *wisdom*, *understanding*, *magnificence*, *severity*, *glory*, *victory*, *foundation* and *kingdom*. These numberings are supposed to have been the *genealogies* which St. Paul condemns. Vitring. Obs. Sac. Diff. 4. l. 1. c. 11.

posed to be the Supreme Being, the other they stiled the Creator of the world. But it must be owned, that either their notions, or the representations that have been given of them, are so very confused, that it is not possible for us to say any thing of them that can be depended on. What they were, may partly be guessed at from the writings of St. *Irenæus*, *Tertullian*, *Clemens of Alexandria*, *Theodoret*, *Epiphanius*,<sup>m</sup> &c. It must only be observed, that since there are none of the books of the *gnosticks* extant at this day, we ought not in justice to believe in every particular those ancient fathers that wrote against them, because they discover in their writings a great deal of prejudice and partiality. Perhaps the obscure and barbarous expressions which these hereticks affected to use, made their notions appear much more extravagant and dangerous, than they really were, as a late learned author hath painly shewn<sup>n</sup>.

ST. *Irenæus* tells us, that the *gnosticks* owed their rise to *The Simon Magus*<sup>o</sup>. We read in scripture<sup>p</sup> that this heretick had a mind to be thought some mighty man, that he practised magick, and bewitched the people of *Samaria*, that they all gave heed to him from the least to the greatest, and called him, *the great power of God*. It is further said, that *Simon* was baptized by *Philip*, and that quite amazed at the wonderful works that were done by this Evangelist, he followed him every where. Finding that such miraculous operations tended to discredit his forceries, he desired, to be endued with the power of working miracles. As he undoubtedly used to be well paid for his impostures, he judged of the Apostles by himself, and offered them money to procure him the same privilege\*. But for this he was severely rebuked by the Apostles, who had been taught by their divine Master freely to give what they had freely received; and therefore he had no other reward for his ambition and impiety, than shame and confusion. Terrified at the judgments of God which St. *Peter* denounced against him, he earnestly begged of the Apostles, that they would avert those judgments by their prayers. From that time

<sup>m</sup> See also our preface on the epistle to the *Colossians*, § xi. and on 1 Tim. § xiv. The *gnosticks* were otherwise called *borborites*, upon account of the impurity of their lives: it is perhaps to them St. *Paul* alludes. Phil. iii. 2, 18, 19. <sup>n</sup> Vitringa, ubi supra.

<sup>o</sup> Iren. i. 20. It was undoubtedly by means of the *cabala*, that they pretended to exercise magick. <sup>p</sup> Acts viii. 9. 10.

\* From hence giving or promising any money or reward for holy orders, or to get a benefice, is come to be called *Simony*.

time forward we find no mention at all of *Simon* in holy scripture <sup>q</sup>. *Justin Martyr*, who was cotemporary with him, tells us in his apology for the Christian religion, that this imposture had divine worship paid him throughout all *Samaria*, as well as at *Rome*, and other places. He adds, that *Simon* carried along with him a *Tyrian* prostitute named *Helena*, which he called the *first mind*, and which, as he blasphemously said, *proceeded from him*; thus applying to himself what is said in the gospel, of the Father and the Son. St. *Irenæus* confirms *Justin's* account of *Simon*, and moreover charges him, as doth also *Gregory Nazianzen*, with believing two *principles*, the one *good*, and the other *bad*; which was a prevailing notion amongst most of the hereticks of those times <sup>r</sup>. He ascribes to him several other opinions which are so very strange and monstrous, that it can hardly be conceived, how any man could have folly or impudence enough to pretend to impose such monstrous extravagancies upon the world <sup>s</sup>; or, that there could be any persons weak enough to believe such things, or so wicked as to adhere to such a vile impostor. However *Origen* <sup>t</sup> and *Eusebius* <sup>u</sup> tell us that there were still some *Simonians* in their time <sup>\*</sup>. St. *Irenæus* gives a shocking description of their morals. We may rank the *Dositheans* among the *Simonians*. The author of them was one *Dositheus*, who was cotemporary with *Simon*, and, as is supposed, his master <sup>†</sup>.

The *Nicolaitans*.

THE *Nicolaitans* are represented in the Revelations <sup>x</sup> as very infamous upon account of their idolatry and lewdness. It is supposed, and with a great deal of probability, that the

<sup>q</sup> Just. Mart. Apol. p. m. 54. *Justin* says, that there was a statue at *Rome* with this inscription, SIMONI SANCTO. But several learned authors have proved that *Justin* was mistaken, and that the statue was dedicated SEMONI SANCTO, which was one of the deities of the *Sabines*. <sup>r</sup> Iren. i. 28. <sup>s</sup> We may

justly reckon as fictitious what is related by some authors of the fourth century, as the author, or rather the interpolator of the Apost. Constit. vi. 9. Arnob. contra Gent. l. ii. p. 50. Cyril. Hieros. Catech. vi. p. 88. concerning the pretended fight of St. *Peter* with *Simon*, and the miraculous victory the Apostle got over the magician; because they are not mentioned by more ancient authors, namely *Justin*, *Irenæus*, *Tertullian*, and *Eusebius*. The latter speaks indeed of a dispute between St. *Peter* and *Simon*, but not a word of the pretended fight. Euseb. l. ii. c. 14. <sup>t</sup> Orig. contra Cels. i. 44. <sup>u</sup> Euseb. Hist. Ec. l. ii. c. 13. <sup>\*</sup> Such as were

*Menander*, and his followers, concerning whom see Iren. i. 21. and *Tertullian* de Anima. <sup>†</sup> Euseb. H. E. l. iv. c. 22. Orig. Tract. 27. in Matth. xxvii. l. 1. <sup>x</sup> Rev. ii. 15.

the followers of the doctrine of Balaam <sup>y</sup> were the *Nicolaitans* \*. The Hebrew name Balaam signifies the same thing as the Greek word *Nicolas*, that is a conqueror of the people. St. *Irenæus* accuses them of being given to brutish and sensual pleasures. There is no manner of reason for supposing that the deacon *Nicolas*, mentioned in the *Acts* <sup>z</sup>, was the founder of this sect, though we find it asserted by St. *Irenæus* <sup>a</sup>, and though they were wont to boast of it <sup>†</sup>, grounding themselves upon an ambiguous expression, which *Nicolas* is said to have used. But *Clemens Alexandrinus* hath cleared him from this imputation <sup>b</sup>. And indeed is it likely that the Apostles, after having called upon the Holy Ghost, would have chosen for deacon, a man of so indifferent a character? The *Nicolaitans* soon came to nothing <sup>c</sup>.

WE learn from the *Acts of the Apostles* <sup>d</sup>, that all Christi- The Na-  
ans in general were at first called *Nazarenes*. That name <sup>zarenes.</sup>  
was afterwards given to those judaizing Christians, which joined the observance of the ceremonial law with the Christian institution. And for this reason they rejected St. *Paul's* epistles, as we are informed by St. *Jerom*, who calls them also *Ebionites* <sup>e</sup>. *Eusebius* tells us, that they dwelt at *Cboba*, a little town near *Damascus* <sup>†</sup>. It was in opposition to them that St. *Paul* wrote his epistle to the *Galatians* <sup>f</sup>. There were some also at *Beræa* a city of *Syria*, who, as St. *Jerom* tells us, gave him leave to transcribe the Hebrew copy of St. *Matthew's* gospel. These first *Nazarenes* not entertaining, as far as we can find, any erroneous opinion concerning *JESUS CHRIST*, it is very probable that they have been confounded with the *Ebionites*, which did not appear till afterwards.

*POLYCARP*, as quoted by St. *Irenæus* <sup>g</sup>, tells us that The Ce-  
*Cerinthus* was cotemporary with St. *John*. St. *Jerom* pre-<sup>rinthians,</sup>  
tends <sup>h</sup>, that this Evangelist wrote his gospel at the request of the bishops of *Asia*, in order to confute the *Cerinthian* heresy. We are told by some authors of the 4<sup>th</sup> century <sup>i</sup>, that he was the occasion of the assembling the council of *Jerusalem*, and the cause of several persecutions against St. *Peter*

<sup>y</sup> 2 Pet. ii. 15. Jude ver. 11. Revel. ii. 14. \* They were in all probability so called because they were very great seducers.

<sup>z</sup> Acts vi. 5. <sup>a</sup> Iren. i. 27. <sup>†</sup> Euseb. Hist. Eccl. iii. 29.

<sup>b</sup> Clem. Alex. Strom. iii. p. 436. <sup>c</sup> Euseb. ubi supra. <sup>d</sup> Acts xxiv. 5.

<sup>e</sup> Hier. Ep. ad Aug. 74. Tom. iv. Ed. Benedict.

<sup>†</sup> Euseb. Onom. <sup>f</sup> Catalog. Script. Eccl. <sup>g</sup> Iren. iii. 3.

<sup>h</sup> Catalog. Script. Eccles. <sup>i</sup> Epiph. Har. 28. Philastr. de Hæres. c. 36.

*Peter* and *St. Paul*<sup>k</sup>. The chief of his errors were as follow: 1. He maintained, that *JESUS CHRIST* was not born of a virgin, but was the son of *Mary* and *Joseph*, and that he did not excel other men except in wisdom and holiness. 2. That after the baptism of *Jesus*, the *Christ* descended upon him, and at his death flew up again into heaven, so that *Jesus* alone died, and rose again. 3. That the world was not created by God, but by some inferior power<sup>l</sup>, as that of angels, whom he held in extreme veneration, and from whom he pretended to receive some revelations<sup>m</sup>.

It is supposed with a great deal of probability, that *St. Paul* alludes to these erroneous opinions, when in his epistle to the *Galatians*<sup>n</sup> he says, that though an *angel* from heaven should preach unto us any other doctrine than what is contained in the gospel, we ought to look upon it as accursed; and also in his epistle to the *Colossians*<sup>o</sup>, where he condemns the worship of angels. *Cerinthus* was a great stickler for the ceremonial law<sup>p</sup>, and this was the reason he rejected the epistles of *St. Paul*<sup>q</sup>. He was the author of those sensual *chilias*t or *millenaries*<sup>r</sup>, who imagined that after the resurrection, men should live a thousand years upon earth in all manner of voluptuousness and carnal pleasures. *Papias* and *St. Irenæus* believed also a *millennium*, but they entertained more spiritual ideas about it<sup>s</sup>. This heretick must have been extremely odious, since, according to *Polycarp*<sup>t</sup>, *St. John* happening to be in a bath, where *Cerinthus* was, or had lately been, he got out of it in all haste, as soon as he knew it, for fear it should fall upon him. This story, by the by, can hardly be reconciled with *St. John's* character.

The *Ebionites*.

*St. Jerom*<sup>u</sup> makes *Ebion* to have been successor of *Cerinthus*<sup>\*</sup>. *St. Irenæus* seems notwithstanding to say, that *Ebion* had not the same notions concerning *JESUS CHRIST* as *Cerinthus* had<sup>†</sup>. There is indeed this difference between

<sup>k</sup> Acts xii. xxi.      <sup>l</sup> Iren. i. 25. Tertul. Append. Præscrip.  
<sup>m</sup> Euseb. iii. 28.      <sup>n</sup> Gal. i. 8.      <sup>o</sup> Coloss. ii. 18.      <sup>p</sup> Hier. Ep. 89.  
<sup>q</sup> Epiph. Hæref. 28.      <sup>r</sup> Euseb. l. iii. 28. Aug. de Hæref.  
<sup>s</sup> Iren. v. 33, 34.      <sup>t</sup> Iren. iii. 3. Euseb. iii. 28. and iv. 14.  
<sup>u</sup> Hieron. Dial. contra Lucif. 8.      \* Most of the ancients say, that one *Ebion* was the author of the sect of the *Ebionites*. But others suppose that this *Hebrew* name *Ebion*, which signifies *poor*, was given them because they entertained but mean and poor ideas of *Jesus Christ*. Both these opinions may be true, because proper names are often found to denote the temper of those whose they are.      † Iren. i. 26. Some learned authors are



tween them, that *Ebion* looked upon *Jesus* as the *Messiah*, which *Cerintus* did not <sup>x</sup>; but they both agreed in this, that they thought *JESUS CHRIST* was no more than a mere man. *Origen* \* mentions two sorts of *Ebionites*, the first of which acknowledged that *CHRIST* was born of a virgin, whereas the others imagined that he was the son of *Joseph* and *Mary*. It was in all probability these two sorts of *Ebionites* that *Juslin Martyr* spoke of before *Origen*, without naming them, in a passage which hath very much puzzled controversial writers; but which, laying all controversy aside, admits of no manner of difficulty.

THE *Ebionites* were besides guilty of other errors; as for instance, they joined the observance of the ceremonial law with the gospel, for which reason they rejected the epistles of *St. Paul*, whom they called an *apostate* <sup>y</sup>. Of the four *Gospels*, they received only that of *St. Matthew*, as did also the *Cerinthians* and *Nazarenes*, which they had altered and adapted to their prejudices. They fancied, as we are told by *Theodoret* <sup>z</sup>, that the *Messiah* was come for the salvation of the *Jews* only. Some learned authors are of opinion <sup>a</sup> that *St. John* alluded to this last error, when he said <sup>b</sup>, *That Jesus Christ was the propitiation not only for our sins, but also for those of the whole world*. The *Ebionites* believed likewise a *millennium*.

WE can get no manner of information from ecclesiastical history concerning two hereticks mentioned by *St. Paul* in his second epistle to *Timothy* <sup>c</sup>, namely *Hymenæus* and *Philetus*, who said that the *resurrection* was already past. The opinion of these false teachers hath been explained different ways by the fathers. *Theodoret* <sup>d</sup> imagined that it was nothing but a quibble, and that their meaning after all was, that men daily revived in their posterity. *Pelagius* <sup>e</sup> puts the same sense upon it in his commentary on this passage; but he adds, perhaps they took the vision of *Ezekiel* <sup>f</sup> concerning the dry bones that were made to live again, for a resurrection that had actually happened. Others suppose that they understood it of the transmigration of souls, which was a doctrine very common in those days. Others

persuaded that there is a mistake in *St. Irenæus*, and that instead of *non similiter*, we should read *consimiliter*. See *Dr. Grabe's* Edit.

<sup>x</sup> *Iren.* iv. 59.    \* *Contra. Cels.* l. v. p. 272.    <sup>y</sup> *Iren.* i. 26.

<sup>z</sup> *Theod. Hæret. Fab.* 1.    <sup>a</sup> *Orig. Philocal.* 17.    <sup>b</sup> *1 John* ii. 2.

<sup>c</sup> *2 Tim.* ii. 17, 18. See also *1 Tim.* i. 20.    <sup>d</sup> *Theod. T.* iii. p. 498.    <sup>e</sup> *Inter. Aug. Oper. T.* xii. *Anty.* 1703.    <sup>f</sup> *Chap.* xxxvii.

Others in short have asserted, that *Hymenæus* and *Philetus* believed that the resurrection was already past, because some persons came out of their graves when our blessed Saviour rose again. But St. *Augustin* seems to have dived into their meaning better than any other <sup>g</sup>. Some persons, saith he, finding it frequently mentioned by the Apostle, that we are dead and risen again with Christ, and not well apprehending the meaning of these expressions, have imagined that the resurrection was already past, and that there was to be no other at the end of the world. Such were, as the same Apostle tells us, *HYMENÆUS* and *PHILETUS* \*, &c. That is, they acknowledged no other resurrection than the spiritual one, namely regeneration, or a change from a vicious to a virtuous course of life. However it be, as this doctrine was very pernicious in itself, and directly contrary to the gospel, one of the chief articles whereof is the resurrection, we have no reason to wonder at the severity St. *Paul* exercised towards those that promoted it, and especially towards *Hymenæus*, whom he delivered unto Satan, that is, excommunicated. We have likewise no reason to be surprized at the great progress it made in the world, as we are told by the same Apostle, since it favoured men's corrupt inclinations.

THIS same Apostle ranks one *Alexander* among those that had made shipwreck of their faith <sup>h</sup>. It is, in all likelihood, the same that is elsewhere called *Alexander the copper-smith*, and who had caused St. *Paul* much trouble <sup>i</sup>. He places likewise among those apostates *Phygelus* and *Hermogenes*, who are mentioned in no other place. Though St. *Paul* does not charge them with any error, it is notwithstanding very probable that they did not forsake him, till they had forsaken his doctrine. *Tertullian*, when writing against another *Hermogenes* <sup>k</sup>, accuses the apostolical *Hermogenes* (as he styles him) of heresy.

*Diotrephes*, that ambitious man, who cast malicious and virulent reflections upon the Apostles, is likewise ranked among the *heresiarchs* <sup>l</sup>. The author of this accusation is indeed too modern to be relied on <sup>m</sup>. We may however easily guess, from the description St. *John* gives of him, that he was one of those false teachers whom St. *Paul* complains of <sup>n</sup>. As for *Demas*, who accompanied him for some time, and afterwards forsook him, he is only charged with

<sup>g</sup> Epist. 55. \* See our note on 2 Tim. ii. 18. <sup>h</sup> 1 Tim. i. 20.

<sup>i</sup> 2 Tim. iv. 14. <sup>k</sup> Tertul. contr. Hermog. init. <sup>l</sup> 3 John 9. 10. <sup>m</sup> Beda ad loc. <sup>n</sup> 2 Cor. xi. 13.

with having loved this present world °. St. *Epiphanius* hath accused him, but without any proof, of believing that JESUS CHRIST was only a mere man.

FROM all that hath been said, one may easily judge, that the Apostles were exposed to more troublesome persecutions from those hereticks and false brethren, than from the *Jews* and *heathens* themselves, though it must be owned they were not attended with so many acts of cruelty. But martyrdom added a lustre to the church, whereas by heresies it was disfigured and disgraced. After all, we ought not to think it strange that so many heresies should arise even in the time of the Apostles. For, 1. This is what was foretold by JESUS CHRIST, as well as by St. *Paul* and St. *Peter* \*. 2. St. *Paul* says, that *there must needs be heresies* P. Whereby we are not to understand an absolute necessity. But the Apostle's meaning is only this, that, considering the corruption and perverseness of men, heresies are unavoidable; just as when our Saviour said, *Offences must needs come* q. But waving this consideration, it is only reflecting on the state and condition of those that at first embraced the gospel, to discover that it was next to impossible but that sects and heresies should arise.

THE *Jews* coming out of the synagogue, brought the same spirit into the church. And the different *sects* that were among them, proved so many seeds of dissension and discord. Such of the *Sadducees* as embraced Christianity were not easily brought to believe the resurrection. The *Pharisees* being extremely zealous for the ceremonial law, and their own traditions, could not but give the Christian religion some tincture of this zeal. The *cabala* gave birth to the monstrous opinions of the *Æones*. The *heathens*, on the other hand, that had been brought up in the schools of the philosophers, introduced into the Christian institution, the subtilties of the *Platonick* philosophy, and of the other sects r. Perhaps also the disputes that happened between them might occasion a mixture, or rather a confusion of ideas, which gave rise to ill-grounded and incoherent systems.

THERE are besides in the Christian religion some truths that exceed human apprehension, and require such a degree of faith as new converts are not always capable of.

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Thus

° Coloss. iv. 14. \* Matth. vii. 15. 2 Tim. iii. 1—5. 2 Pet. ii. 1. P 1 Cor. xi. 19. q Matth. xviii. 7. r Tert. de An. c. 18.

Thus *Cerintus* could not believe that **JESUS CHRIST** was born of a virgin, because he looked upon it as an impossible thing<sup>s</sup>. The same religion recommends us to duties that seem contrary to men's natural inclinations. And this was enough to make *Simon* and the *gnosticks* reckon martyrdom as a piece of weakness and folly<sup>\*</sup>.

As in those early times there was no canon of the books of the new Testament, and that besides all instruction was delivered *viva voce*, people were more apt to misunderstand, or forget things, than now, when they have them laid open before their eyes in a book. And even after the canon had been compiled, and approved of by the church, some difficult passages might give rise to different notions, and even to sects, if this diversity of opinions was accompanied with perverseness and obstinacy, as it is generally known to be. Add to this, that copies of the sacred writings being then very scarce, there were persons that took the liberty of forging gospels as they thought fit. Lastly, This might be occasioned by a spirit of contradiction, and an ambitious desire of distinguishing one's self from the croud, which as we have before observed, was the case of *Diotrephes*.

3. **ST. Paul** shews of what use heresies may be to the church, namely, that *they who are approved may be made manifest*<sup>t</sup>. As in all numerous assemblies there will always be some wicked persons, that may for a long time conceal their pernicious dispositions, it is proper there should happen occasions of discovering and finding them out. Besides, as *St. Chrysostom* hath well observed<sup>a</sup>, truth receives a great lustre by being opposed by falsehood. When there arose any false prophets under the *Old Testament*, it served only to render the true ones more illustrious. It is much the same with men as with trees, when they have once taken deep root, they grow the stronger by being shaken with storms and tempests. Had the truths of the gospel been exposed to no manner of contradiction, men might insensibly have fallen into an ignorance or neglect of them. But their being contradicted, hath induced Christians to collect all their stock of knowledge, strength, and assistance, in order to defend them against their adversaries.

<sup>s</sup> *Iren.* i. 25.    <sup>\*</sup> *Orig. contr. Cels.* l. vi.    It was against this error of the *gnosticks* that *Tertullian* wrote this book entitled *Scorpiace*.    <sup>t</sup> *1 Cor.* xi. 19.    <sup>a</sup> *Chryf. in Acta Hom.* 54.

*Of the Versions of the New Testament.*

THE ancient versions of the New Testament may also serve to clear several passages in it, because most of them were made, if not from the originals themselves, at least from ancienter copies than any we now have, as St. *Augustin* hath observed<sup>a</sup>. The same author tells us, that even in the earliest times of Christianity, several had attempted to translate, as well as they could, the *Greek* text of the *Old* and *New Testament*. But among all these versions, he prefers that which he calls the *Italick*\*, undoubt-  
 edly because it was made in *Italy*, or for the use of the *La-*  
*tins*. As it was used in the church till the sixth century, there are several fragments of it extant in the quotations of those *Latin* fathers that wrote before that time. There are some parts of it to be seen in the margins of some ancient *manuscripts*. Dr. *Mills* supposes that it was done by several hands in the second century, by order of pope *Pius I.* who was an *Italian*†.

The *Italick* version.

To this version succeeded that of St. *Jerom*, which commonly goes under the name of the *Vulgate*. This father having observed that the *Italick* version was extremely faulty, and that there was a vast difference between the copies that were dispersed in the world, undertook towards the end of the fourth century, by order of pope *Damasus*, to revise this translation, and render it more conformable to the original *Greek*; he began by the *New Testament*, and published at first only the four Gospels. He declares that he used a great deal of care and circumspection in this work, never varying from the *Italick* version, but where he thought it misrepresented the sense<sup>b</sup>. But as the *Greek* copies he had, were not so ancient as those from which the *Italick* version had been made, some learned authors are therefore persuaded that it would have been much better,

The *Vulgate*.

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<sup>a</sup> Aug. de Doctr. Chr. ii. 11, 15.      \* St. *Jerom* calls it the *Common* and *Vulgar*. *Gregory the Great*, the *Ancient*.

† Dr. *Mills* Proleg. fol. 41, etc. You have there an account of the qualities of this version; and how far it may be of use for discovering the true reading of the original *Greek*.

<sup>b</sup> Hier. Præf ad Damas.

if he had gathered all the copies together, and by comparing them, have restored that translation to its original purity.

THERE was, for instance, in the *Italick* version <sup>c</sup>, *Give us our daily bread*; now instead of the word *daily*, which very well expresses our Saviour's meaning, St. *Jerom* not well apprehending the signification of the original <sup>\*</sup> *Greek* term, hath rendered it by one <sup>†</sup> that signifies *above our subsistence*; whereas the true meaning of it is, *of the time to come, or for the next day*. There are several other places, wherein St. *Jerom* seems to have departed from the *Italick* translation, without any manner of reason <sup>‡</sup>. The *Epistles*, and the rest of the books of the *New Testament*, were published by him some few years after. But it is plain, that he never put the finishing hand to this work, and even that he left some faults in it, for fear of varying too much from the ancient version, since he renders in his commentaries some words otherwise than he had done in the translation. This version was not introduced into the church but by degrees, for fear of offending weak persons <sup>d</sup>. *Rufinus*, notwithstanding he was St. *Jerom*'s professed enemy, and had exclaimed very much against this performance; was yet one of the first to prefer it to the *Vulgar*, as is manifest from his commentary on *Hosea*, at least if it be his. This translation gained at last so great an authority, by the approbation it received from pope *Gregory I.* <sup>‡</sup> and the preference that prelate gave it above the other, that it came thenceforward to be publickly used all over the *western churches*, as we learn from *Isidorus Hispalensis* <sup>e</sup>, who was cotemporary with *Gregory*. Though this version is not reckoned *authentick* <sup>f</sup> among us, yet it is certainly of very great consequence, and may serve to illustrate several passages both of the Old and New Testament.

The Syriac version.

THE *Syriac version* is generally acknowledged to be very ancient, but people are not agreed about the time when it was made. If we will believe those *Syrian* Christians that made use of it <sup>§</sup>, part of the *Old Testament* was translated  
in

<sup>c</sup> Matth. vi. 11.      <sup>\*</sup> *ἐνέστικτον*.

<sup>†</sup> *Super substantialem*. St. *Jerom* himself tells us, that there was in the *Hebrew* gospel of the *Nazarenes*, *our bread of the next day*, which answers to the original *Greek* word.

<sup>‡</sup> For an instance of this, see our note on Ephes. i. 6.

<sup>d</sup> Aug. Ep. ad Hieron. 82.      <sup>‡</sup> Greg. I. Epi. ad Leandrum Expos. in Job. c. 3.      <sup>e</sup> *Isidor. Hispal. Divin. Off.*      <sup>f</sup> It was never declared such till the council of *Trent*.

<sup>§</sup> That is, the *Nestorians*, *Jacobites*, and *Marionites*.

in the time of *Solomon*\*, and the rest under *Agbarus* king of *Edeffa*, by *Thaddæus* and the other apostles. Some authors ‡, in the editions they have given of the *Syriac* New Testament, have carried up the antiquity of it as high as the apostolical times, but without alledging any proof. As the second epistle of *St. Peter*, the second and third of *St. John*, that of *St. Jude*, and the *Revelations*, (which have been called in question for a long time) are not in this version; it is very probable that it was made before the canon of the *New Testament* had been made and approved of by the church. It is supposed that *Melito* bishop of *Sardis*§, who lived towards the end of the second century, hath made mention of a *Syriac* version; but in this there is no certainty. *Ephræm* a *Syrian* author, who wrote commentaries upon the holy scriptures in the *Syrian* tongue, quotes some passages out of the sacred writings in the same language, which seems to prove that in his time the bible was translated into *Syriac*. As there were in the earliest ages of Christianity some Christians beyond the *Euphrates*, most of whom, as not being subject to the *Roman* empire, understood neither *Greek* nor *Latin*, *Mr. Simon* supposes, that they soon got a version of the *New Testament*. This version having been made from the *Greek*, and from very ancient manuscripts, may be of the same service as the *Italic* and *Vulgate*. It may also serve to correct the *Vulgate* in some places, as having been made from ancients copies: that word, for instance, which is by *St. Jerom* rendered *super substantial*¶, hath by the *Syrian* interpreter been translated *the bread which is needful for us*, which very well expresses our blessed Saviour's meaning.

ACCORDING to the account given by several learned authors<sup>k</sup> of the *Armenian* version, there is none more valuable among all the ancient ones. But nothing can give a better or greater idea of it than a † letter, which we shall

The *Armenian* version.

Q 3 here

\* For the use of *Hiram* king of *Tyre*. See *Dr. Prid. Conn. Par.* 2. B. I. under the year 277. § 10.

‡ Tremellius, Trottius.

§ See *Dr. Mill's Proleg.* p. 127.

¶ Matth. vi. 11.

<sup>k</sup> Mr. Simon, Dr. Mills, Father le Long.

† "The *Armenian* version is, to me, the queen of all the versions of the *New Testament*. The excellency which this language has above any other, of being able to express word

"by word the terms of the original, is peculiar to it alone. You know what is the nature of the *Syriac* tongue; the *Egyptian* is yet more different from the *Greek*, so that you can

"can hardly perceive it hath  
 "any manner of relation to it  
 "in the version of the New Testament. Nothing can be more  
 "favourable than the judgment  
 "of the late Mr. *Picques* passed upon  
 "the *Armenian* version.

"The antiquity of the *Armenian* version is unquestionable.  
 "The historians of that nation  
 "assert it was done in the beginning of the fifth century,  
 "and their authority, which is  
 "not to be slighted, is very agreeable to what may be observed concerning it, in comparing this version with the  
 "ancientest copies that are now extant. Of numberless instances which I could bring, I shall mention but two, which, in my opinion, are remarkable.  
 "You know what father *Lami* hath observed in his *harmony* on the fourth verse of the fifth chapter of St. *John*. This verse, which is omitted by *Nonnus* in his paraphrase, and wanting in several manuscripts, is not to be found in the *Armenian*. I mean, in the *Armenian* manuscript; for *Uscan* bishop of *Armenia* hath foisted it in the *Armenian* editions that have been printed in *Holland*, having translated it from the *Latin* of the *Vulgate*. In the XXVII<sup>th</sup> chapter of St. *Matthew*, the author of the *Armenian* version hath read the 16<sup>th</sup> and 17<sup>th</sup> verses, as I set them down here. 16. Εἶχον δὲ τότε δέσμιον ἐπίσημον λεγόμενον Ἰησοῦν Βαζζαβᾶν. 17. Συνηγμένοι δὲ αὐτῶν, ἔειπεν αὐτοῖς ὁ Πιλάτος. Τίνα θέλετε ἀπολύσω ὑμῖν; Ἰησοῦν Βαζζαβᾶν ἢ Ἰησοῦν τὸν λεγόμενον Χριστὸν. This reading, though it may seem strange, is very ancient, and among all the versions, none but the *Armenian* hath retained it. I would even have taken it for a palpable

"mistake in the translator, had not I discovered it in *Origen's* homilies on St. *Matthew*. His words are as follows. *Homil. xxxv. fol. 86. of the Paris Edit. 1512. The Greek of that homily is lost. Quem vultis dimittam vobis Jesum Barabbam, an Jesum qui dicitur Christus . . . In multis exemplaribus non continetur quod Barabbas etiam Jesus dicebatur, & forsitan recte, ut ne nomen Jesu conveniat alicui iniquorum. Some peremptory criticism would be apt to imagine that *Origen's* reasoning had eclipsed the ancient reading.*

"These two instances may suffice for the present. I give a full account of the *Armenian* version in the preface to my dictionary of this language.  
 "This translation is not so well known as it ought to be. It is in every respect preferable to the *Syriac*, which, as is manifest from the testimony of several authors, particularly of *Gregory Abulfaragius*, hath often been revised upon the *Greek* text; whereas the aversion the *Armenians* have always had for the *Greeks* ever since the council of *Chalcedon*, hath so entirely stopt all manner of communication between these two nations, that nothing like it can be suspected in the present case. This way of reasoning may indeed appear of no force, and I would even have omitted it, could I have made you as sensible as I am of the beauty, perfection, energy, and antiquity of the *Armenian* version.  
 "To be convinced of it, one ought to learn this language, it being as useful for the understanding the *Greek* of the Old Testament, as that of the New. The text of the Seventy may be restored in a thousand places by means of this version.

"I have set down in the margin  
 "gin



here communicate to the publick. It was written to us by a learned person<sup>1</sup>, who is a perfect master of the *Armenian* language, and hath thoroughly studied this version.

THOUGH the *Greek* tongue hath been used in *Egypt* for a long time, the *Coptick* or *Egyptian* version is notwithstanding of a considerable antiquity. Some authors<sup>m</sup> place it in the *fifth*, and others even in the *fourth* century. This version agrees in several particulars, with the *Armenian*, as the same learned person, whose letter we have just now given, hath observed. The *Coptick* translation was made from the *Greek*. The *Coptick* or *Egyptian*.

THE *Ethiopic* version is also very ancient, and the first of all those made in the eastern languages that ever was printed. Some pretend that it was done in the third century. Was the time of the conversion of the *Ethiopians* exactly known, we might more easily judge of the antiquity of their version; but some fix this conversion to the *Apostolical* times, and others to that of the emperor *Justinian*, that is, in the sixth century. An *Ethiopian* abbot named *Gregory*, who, as we learn from the celebrated *Ludolphus*<sup>n</sup>, was well versed in these matters, pretended that

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“gin of my copy of Mr. *Simon's*  
 “critical history some of the  
 “blunders he hath committed  
 “when speaking of the *Arme-*  
 “*nian* edition of the holy scrip-  
 “tures, published at *Amsterdam*  
 “by bishop *Uscan*. This prelate  
 “was a zealous Roman catho-  
 “lick, as all his prefaces plainly  
 “shew. He understood a little  
 “*Latin*, and had no manner of  
 “taste, or judgment. He hath  
 “not indeed left out or altered  
 “any one passage; but when he  
 “found any thing more in the  
 “*Vulgate*, he made no scruple of  
 “foisting it in his edition. He  
 “owns it in one of his prefaces,  
 “and hath even the confidence  
 “to boast of it. I have observed  
 “it before with relation to the  
 “fourth verse of the fifth chap-  
 “ter of *St. John*. He hath un-  
 “doubtedly done the same with  
 “the passage concerning the

“three witnesses mentioned in  
 “the fifth chapter of the first  
 “epistle of the same apostle.  
 “The fair *Armenian* manuscript  
 “of the four Gospels, which I  
 “have procured for the king's  
 “library, hath given me an exact  
 “knowledge of all the interpo-  
 “lations the *Armenian* bishop  
 “hath made to his edition. To  
 “my great sorrow I have no  
 “manuscript of the Acts and  
 “Epistles. Mr. *Simon* hath given  
 “but an imperfect and superfi-  
 “cial account of the *Armenian*  
 “version, as he commonly doth  
 “of matters which he did not  
 “understand. I should write a  
 “whole book, was I to tell you  
 “all that I have to say of the  
 “*Armenian* version, for which I  
 “have a very great value, and  
 “not without good reason.

*Berlin, Sept. 29. 1718.*

<sup>1</sup> *Monf. de la Croze*. counsellor and library-keeper to the king of *Prussia*. <sup>m</sup> *Mills*, fol. clii. clxvii. <sup>n</sup> *Hist. Æthiop.* l. iii. c. 4.

it was made in the time of St. *Athanasius* <sup>o</sup>, i. e. in the fourth century. Thus much is certain, that that father placed at *Axuma* <sup>p</sup>, which was then the chief city of *Ethiopia*, a bishop named *Fruementius*, who was banished into *Egypt* <sup>\*</sup> by the emperor *Constantius*. It is supposed that the *Ethiopic* version was made by some *Egyptian* monks, because of its agreement with the *Alexandrian* manuscript <sup>q</sup>. If so, this version is of no small consequence.

The *Arabick* version,

THE origin of the *Arabick* version is unknown. Some imagine that St. *Jerom* hath mentioned it, but it is more probable that he speaks only of some *Arabick* terms which are to be found in some of the books of the *Old Testament*, as in that of *Job* <sup>r</sup>. It is commonly placed in the 8<sup>th</sup> century. But it is not well known whether it was made from the *Greek*, or from some *Syriack* versions; perhaps from both. As the *Arabick* language was used almost all over the east, there are more versions in this tongue than in any other of the oriental languages, and it is likely that some were made from the *Greek*, some from the *Syriack*, and others from the *Coptick* <sup>s</sup>.

The *Persian* version.

THE *Persian* translation of the four gospels is commonly supposed to have been done in the fourteenth century. Those that can read it, say that it is very loose, more like a paraphrase. It was made from the *Syriack*. There is another *Persian* translation of the four gospels of a later date, which was made from the *Greek*. We do not find that the rest of the *New Testament* was even translated into *Persian*.

The *Gothick* and *Anglo-Saxm* versions.

WE must not forget to rank among the ancient versions of the *New Testament*, the *Gothick*, which was done in the fourth century by *Ulfphilas* the first bishop of the *Goths*. *Philostorgius* <sup>t</sup> tells us, that this bishop translated the whole bible, except the books of *Kings*, because they chiefly treat of wars, and that the *Goths* being a very warlike nation, have more need of a curb than a spur in this respect. This version is the more to be valued, because, as is pretended, it agrees with the manuscripts from which the *Italick* was made. There are only the four gospels remaining of the *Gothick*

<sup>o</sup> *Athan. Oper. T. i. p. 696.*

<sup>p</sup> Now called *Acco*.

<sup>\*</sup> The churches of *Ethiopia* depended on the patriarch of *Alexandria*.

<sup>q</sup> *Mills Proleg. fol. 121.*

<sup>r</sup> *Mills Proleg. fol. 136.*

<sup>s</sup> *Le Long*

*Biblioth. Sacr. Sect. i. c. 2.*

<sup>t</sup> *Philostorg. Hist. Ec. c. 5.*

*Socrat.*

*Hist. Ec. l. iv. c. 33.*

*Gothick* version \*. It is supposed that the *Anglo-Saxon* translation of the gospels was done about the same time, and consequently may be as useful.

FROM this account of the ancient translations of the *New Testament*, we may learn, 1<sup>st</sup>, to adore the providence of God, which hath thereby so wisely provided for the conversion and salvation of all men. So that these versions may be said to have supplied the gift of tongues wherewith the apostles were endued. 2<sup>ly</sup>, From the agreement which so many translations that were made in different parts of the world have with the original, it is plain, that this latter hath not been altered. 3<sup>ly</sup>, We find, that notwithstanding the corruption and barbarity which have reigned in the world, there have been in all ages, persons that had at heart the conversion of souls, and were besides furnished with a sufficient stock of learning to be able to put into the hands of the faithful, the sacred instrument of this conversion, by translating the holy scriptures into the vulgar languages.

SINCE the restoration of learning, several persons have applied themselves to translate the *Bible* from the *originals*; that is, the *Old Testament* from the *Hebrew*, and the *New Testament* from the *Greek*. Some of these translations have been made by persons of all persuasions, and into all languages, without excepting even the *modern Greek*. We shall here give an account only of the *Latin* and *English* versions.

AMONG the Roman catholicks, the celebrated *Erasmus* || *Erasmus*. was the first that undertook to translate into *Latin* the *New Testament* from the *Greek*. In this translation he followed not only the printed copies, but also four *Greek* manuscripts. According to St. *Jerom's* example, he varied but very little from the *Vulgate*, which had been in use for several ages. The first edition of this book was published in 1516, and dedicated to *Pope Leo X.* who sent *Erasmus* a letter of thanks, wherein he mightily commends this version. It was notwithstanding extremely found fault with by the Roman catholicks themselves. The author defended himself with as much courage as he was attacked, and

\* The manuscript of it, which is very fair, but withal very imperfect and worn out, is kept in the library of *Upsal* in *Sweden*. Several think that it is the very original of *Ulpilas*. There are copies of it in several places.

|| See *Beza's* opinion of *Erasmus's* translation of the *New Testament*, in *Beza's* preface to his edit. of the *New Testament* in 1560. See also Dr. *Mill's* Proleg. p. 111, & 112.

and these disputes have been of no small service to the publick. This version hath been printed, and corrected several times by *Erasmus* himself, and others.

*Arias Montanus.*

*Arias Montanus* undertook, by the order of the council of *Trent*, as some persons pretend, a version of the *Old* and *New Testament*. In his translation of the *Old*, he followed that of *Pagninus*, a *Dominican* monk, and keeper of the *Vatican* library, who had translated the *Old Testament* from the *Hebrew* by order of *Clement VIII*. As for the *New*, *Arias Montanus* changed only some words in it, namely where he found that the *Vulgate* differed from the *Hebrew*. This version was never much in request, because it is too grammatical.

THERE is also ascribed to *Thomas de Vio*, a *Dominican*, who is commonly known under the name of *Cardinal Cajetan*, a *Latin* version of all the *New Testament*, except the *Revelations*. But as he did not understand *Greek*, it is likely that he got some body to make it in his name †.

WE have not seen another *Latin* version that was published by an *English* writer in 1540. and dedicated to *Henry VIII*. We are told, that this version was made not only from the printed copies, but also from very ancient *Greek* manuscripts \*.

The Zurich version.

ONE of the most ancient *Latin* versions made by *Protestants*, is that which commonly goes under the name of the *Zurich translation*. Part of it was done by *Leo Juda*, one of the ministers of that city, who was assisted in this performance by the most learned of his brethren. But as he was prevented by death from finishing this work, he left the care of it to *Theodorus Bibliander*, minister and professor at *Zurich*; who, with the help of *Conradus Pellican*, professor of the *Hebrew* tongue in the same place, translated the rest of the *Old Testament*. The *New* was continued by *Peter Cholin*, professor in divinity; and by *Rodolph Gualterus*, *Leo Juda's* || successor in the ministerial function †. Though this version hath not been free from all censure, it hath not-

† We have not seen this version. It was printed at *Venice* in 1530, and 1531. with the Cardinal's commentaries on the whole *New Testament*, except the *Revelations*.

\* Le Long *Biblioth. Sacr.* Part i. p. 752. That *English* author's name was *Walter Doleen*.

|| Some have imagined that *Leo Juda* was originally a *Jew*, but they were mistaken.

† This version was published in 1544, with prefaces that are well worth reading, and short notes to explain the text.

notwithstanding met with a general approbation, because it keeps a due *medium* between such translations as stick too close to the letter, and those wherein too much liberty is taken. Mr. *Simon* hath even a remarkable story about it<sup>u</sup>: which is, that a *Spanish* monk had praised this version in a book printed at *Venice*, and licensed by the inquisitors. It is true, the monk fancied that *Leo Juda* was bishop of *Zurich*, as he calls him himself, and therefore thought that he might safely commend his performance. The seventh verse of the fifth chapter of the first epistle of St. *John* is omitted in this translation, and put only in the margin. *We have chose*, say the translators in their note, *to follow Cyril, and the best copies*\*. They had in their library an ancient manuscript, where this verse was left out. Which made *Bullinger* say<sup>x</sup>, that some pretender to learning having found it in the margin, where it was put by way of explanation, had inserted it into the text.

The year following, *Robert Stephens* printed this same edition with a few alterations. To it he joined the *Hebrew* text, and the *Vulgate*, and illustrated his edition with notes taken from the publick lectures of *Franciscus Vatablus*, regius professor of the *Hebrew* tongue. But the latter disowned the notes, because, as he pretended, *Robert Stephens* had inserted among them things which favoured the *protestants*. This edition was censured several times by the doctors of the *Sorbon*, against whom *Stephens* briskly defended himself. Notwithstanding all their censures, this edition was afterwards printed at *Salamanca*.

Of all our *Latin* versions, none hath made more noise than that of *Sebastian Castalio*, professor of the *Greek* tongue at *Basil*†. It was vastly run down, upon its first appearance, by *Theodorus Beza*, and the rest of the *Geneva* divines, who charged it with impiety, and did not spare the author of it in the least. What chiefly gave offence in this version, was, 1. That *Castalio* departed in some places from the protestant's system, concerning predestination, grace, and free-will. 2. That he affected an elegance which was suitable neither to the simplicity nor majesty of the sacred writings.

<sup>u</sup> *Simon Hist. Crit. des Versions*, c. 23.

\* We forgot to observe before, that *Erasmus* did not put this passage in his first editions of the New Testament, because he found it not in the *Greek* copies; but having afterwards met with it in a manuscript in *England*, he put it in the following editions.

<sup>x</sup> *Comment. ad loc.*

† *Castalio* was born in *Savoy*, and 18 years professor at *Basil*.

writings. Nothing could be more specious than what this author proposed to himself in translating the books of the *Old and New Testament*, according to the purity of the *Latin* tongue : Namely, thereby to engage some over-nice persons to read the holy scriptures, who had an aversion to them, upon account of the rough and uncouth language of the common versions. But surely, he could have arrived at this end, without departing so much from the style and manner of writing of the sacred authors, as he hath done. For, besides the false elegance and over-strained politeness, which he is justly blamed for, he often-times takes more liberty than a faithful translator ought to do. We shall alledge some instances of it taken out of the xxvith chapter of the *Acts of the Apostles* at the first opening of the book *y*. In the eleventh verse, instead of rendering the word *synagogas* by *synagogues*, he translates it *assemblies* <sup>z</sup> which is ambiguous, and even unintelligible in this place. In the same verse, instead of *to blaspheme*, he translates to *speak impiously* <sup>2</sup>, which hath no determinate signification. In the eighteenth verse, instead of these words, *that they may obtain, by faith in me, forgiveness of sins, and their lot in the inheritance of the saints* ; he hath rendered thus <sup>\*</sup>, *that they may have the same lot as those which shall be sanctified by faith* ; joining by *faith* with *sanctified*, whereas it ought to be joined with *to obtain*. Which is all a piece of affectation to remove the idea of an *absolute and unconditional election*. This edition hath notwithstanding met with abundance of admirers, and hath had several editions. He translated the bible afterwards into as uncouth and barbarous a *French*, as his *Latin* version is elegant.

*Theodorus  
Beza.*

AMONG all the *Latin* versions made by protestants, none is more universally liked than that of *Theodorus Beza*. *Chamier* <sup>b</sup> gives it the preference above all the rest. *Rivet* hath bestowed very great *encomiums* upon it, in his preface to the version of the *Old Testament* by *Junius and Tremellius*, at the end of which *Beza's* version of the *New* had been joined. A *Geneva divine* <sup>c</sup> found it the most exact of all,  
and

<sup>y</sup> The edition we use is that of 1555, which is dedicated to *Edvard VI.*

<sup>z</sup> Collegia.

<sup>a</sup> Impie loqui.

<sup>\*</sup> ——— Eandem cum eis fortem consequanter, qui fide mihi habenda sancti facti fuerint.

<sup>b</sup> Panfr. T. i. l. xii. c. 1.

<sup>c</sup> P. Loiselier de Villiers in his letter to the earl of *Huntingdon*, 1579.

and wished it was introduced into churches and schools in the room of the *Vulgate*. This translation did not meet with the same approbation from the *Roman catholicks* who, perhaps, out of *prejudice*, accused *Beza* of having accommodated his version to his *prejudices*. Though it hath been several times printed in *England*, yet the *English* have not expressed the same value for it as the rest of the protestants. It was even judiciously enough criticized upon in several places by a *Canon of Ely*<sup>d</sup>, who had been put upon it by the bishop of that diocese<sup>e</sup>. Bishop *Walton*<sup>f</sup> is of opinion, that *Beza* hath been justly charged with having departed from the common reading without necessity, or having on his side the authority of the manuscripts, and also with deciding frequently in a magisterial way, and having substituted mere conjectures to the words of the original. But it is only reading this version, to be satisfied of the contrary. The account *Beza* gives in his preface of the method he had followed, is far from those peremptory airs which he is charged withal. If he hath not always followed his own rules, this is a fault common to him with all translators. Dr. *Mills* hath kept no more moderation than *Walton* in the judgment he hath passed upon this version.

HOWEVER, it cannot be denied but that *Beza* was best qualified for such an undertaking. He was a perfect master of both languages, and supposing he was not so thoroughly skilled in *Hebrew*, as some pretend, yet he tells us that in translating the *Hebraisms* he had the assistance of persons very well versed in that tongue. Besides, he had before him a greater number of *Greek* manuscripts, than any of those that had undertaken the same work before him. And accordingly he hath taken care to set down the *various readings* in his notes, and finds fault with others for not having done the same, and thereby given every one an opportunity of chusing the best. All that he can be blamed for, is his partiality in expressing a greater regard for the *Latin* than the *Greek* fathers. But, after all, his version must be allowed to be the best of all made in those times, except the *Zurich* translation\*.

<sup>d</sup> John Boise in 1556.    <sup>e</sup> *Lancelot*.    <sup>f</sup> *Walton* Proleg. Diss. iv.

\* I shall now subjoin a short account of our *English* translations

“ We are told by our *English* Of the  
“ historians, that some part of *English*  
“ the bible was translated in the translati-  
“ begin- on.

" beginning of the 8<sup>th</sup> century  
 " into our vulgar tongue, which  
 " was then the Saxon. *John de*  
 " *Trevisa* assures us, that venera-  
 " ble *Bede*, who flourished about  
 " the year 701, translated the  
 " whole bible into the *English*  
 " *Saxon*. There are some who  
 " affirm that *Adelm*, bishop of  
 " *Sherborne*, who was contempo-  
 " rary with *Bede*, translated the  
 " psalms into that language;  
 " which translation is by others  
 " attributed to king *Alfred*, who  
 " lived near 200 years after.  
 " There is now extant a transla-  
 " tion in the *English Saxon*, done  
 " from the ancient vulgar, be-  
 " fore it was revised by St. *Je-*  
 " *rom*. It was printed at *London*  
 " in the year 1571, by the care  
 " of *John Fox*, and by the order  
 " and direction of archbishop  
 " *Parker*. A translation of the  
 " psalms in the same language  
 " was printed by *Spelman* in  
 " 1640.

" *John Wicliffe*, who flourish-  
 " ed about the year 1360, tran-  
 " slated the whole bible from  
 " the vulgar version of St. *Je-*  
 " *rom*, and finished it in the  
 " year 1383. This translation  
 " was never printed, but there  
 " are copies of it in several libra-  
 " ries, as *Cotton's*, St. *James's* at  
 " *Lambeth*, &c. There is also  
 " a very fair copy of the New  
 " Testament, in this translation,  
 " in the university library at  
 " *Cambridge*.

" *John de Trevisa*, who died  
 " in the year 1398, did also  
 " translate both the Old and New  
 " Testament, about the same  
 " time, or a little after *Wicliffe*;  
 " but whether there are any  
 " copies of it extant, I know not.

" The first time the holy scrip-  
 " ture was printed in *English*,  
 " was about the year 1526; and  
 " that was only the New Testa-  
 " ment about that time translated  
 " by *William Tindal*, assisted by  
 " *Joy* and *Constantine*, and print-

" ed in some foreign parts. In  
 " the year 1532, *Tindal* and his  
 " companions finished the whole  
 " bible, and printed it in foreign  
 " parts, all but the *Apocrypha*.  
 " Some time after this, whilst a  
 " second edition was preparing,  
 " *William Tindal* was taken up  
 " and burnt for heresy in *Flan-*  
 " *ders*: however, the work was  
 " carried on by *John Rogers*.  
 " He wholly translated the *Apocrypha*, and revised *Tindal's*  
 " translation, comparing it with  
 " the *Hebrew*, *Greek*, and *Latin*.  
 " He added prefaces and notes  
 " out of *Lutber*, and dedicated  
 " the whole to king *Henry the*  
 " *Eighth*, under the borrowed  
 " name of *Thomas Matthews*; for  
 " which reason this has been  
 " commonly called *Matthews's*  
 " bible. This was printed at  
 " *Hamburg*, at the charges of  
 " *Grafton* and *Whitchurch*.

" It was about this time re-  
 " solved to print the bible in a  
 " large volume, and to procure  
 " an order to have it set up in  
 " all churches, for publick use.  
 " *Miles Coverdale* was therefore  
 " employed to revise *Tindal's*  
 " translation, which he did com-  
 " paring it with the *Hebrew*, and  
 " mending it in several places.  
 " But bishop *Cranmer* revised the  
 " whole after him; for which  
 " reason this was called *Cran-*  
 " *mer's bible*.

" Whilst some *English* exiles  
 " were at *Geneva*, during the  
 " reign of queen *Mary*, they  
 " thought fit to undertake a new  
 " translation of the bible into  
 " *English* in that place, and to  
 " print it there; from whence it  
 " received the name of the *Ge-*  
 " *neva bible*. These were *Miles*  
 " *Coverdale*, *Christopher Good-*  
 " *man*, *Anthony Gilby*, *Thomas*  
 " *Samson*, *William Cole*, *William*  
 " *Whittingham*, and *John Knox*.  
 " It was first printed in 1560,  
 " and hath had several editions  
 " since.

" But



“ But for the publick use of  
 “ the church, the bishops resolv-  
 “ ed about this time to make a  
 “ new translation. Archbishop  
 “ *Parker* set forward and highly  
 “ promoted this work, and got  
 “ the Bishops and some other  
 “ learned men to join together,  
 “ and to take each his part and  
 “ portion, to review, correct,  
 “ and amend the translation of  
 “ the holy scriptures in the vul-  
 “ gar tongue. This bible was  
 “ published in the year 1568, in  
 “ a large folio, and called *The*  
 “ *Great English Bible*, and com-  
 “ monly also *The Bishop's Bible*,  
 “ as being translated by several  
 “ bishops.

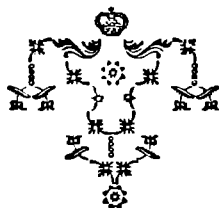
“ In the year 1583, one *Laurence*  
 “ *Tomson* pretended to  
 “ make a new version of the  
 “ New Testament from *Beza's*  
 “ edition; together with a tran-  
 “ slation of *Beza's* notes. But  
 “ he has very seldom varied so  
 “ much as a word from the *Ge-*

“ *neva* translation.

“ The *Papists* by this time  
 “ finding it impossible to keep  
 “ the people from having the  
 “ scriptures in the vulgartongue,  
 “ thought convenient to make  
 “ a translation of it themselves,  
 “ and accordingly in the year  
 “ 1584, published a new version  
 “ of it printed at *Rheims*, and  
 “ from thence called the *Rbe-*  
 “ *mish translation*. It was refut-  
 “ ed by Mr. *Cartwright*, and  
 “ Dr. *Fulke*.

“ But the last and best transla-  
 “ tion of the bible into *English*,  
 “ is that which was made to-  
 “ wards the beginning of the  
 “ last century by order of king  
 “ *James I.* and is now in use  
 “ among us. The chief hands  
 “ concerned in this work, were  
 “ bishop *Andrews*, Dr. *Overall*,  
 “ Dr. *Duport*. Dr. *Abbot*, &c.”

For a fuller account of all these  
 translations, see *Eibliotheca Lite-*  
*raria*, N<sup>o</sup> IV.





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# P R E F A C E

T O

## ST. MATTHEW'S GOSPEL.

I. **M**ATTHEW, otherwise called *Levi*, was the son of *Alpheus*; but who this *Alpheus* was, cannot be determined. It is manifest from the two names of this Apostle, which are of a *Hebrew* original, as is also that of *Alpheus*, that he was of Jewish extraction, though a publican by profession. Compare *Matt.* ix. 9. *Mark* ii. 14. *Luke* v. 27, 28, 29.

As he was fitting at the receipt of custom, he was called by our blessed Saviour in the second year of his ministry, and having readily complied with this call, he had the honour of entertaining JESUS CHRIST at his own house, which was probably in *Capernaum*, or near it. From that time he was a constant attendant on his divine Master, with the rest of the Apostles, among whom he places himself the eighth in his gospel, *chap.* x. 3. This is all that we are certain of concerning *St. Matthew*. Whatever else hath been said of him, either by ancient or modern authors, is too ill grounded to be depended on.

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II. THOUGH

II. THOUGH the gospels are not ranked in some ancient manuscripts, and fathers of the church, in the same order as they are at present; it is however generally supposed that St. *Matthew* was the first Evangelist, as we find is attested by St. *Irenæus*<sup>a</sup>, *Eusebius*<sup>b</sup>, St. *Jerom*<sup>c</sup>, and St. *Augustin*<sup>d</sup>. But authors are not so well agreed about the *time* when he wrote his gospel. According to the subscriptions which are found in some ancient manuscripts, and are followed by *Eusebius* in his *chronicon*, by *Theophylact*, and other later authors, St. *Matthew* wrote his gospel *eight or nine* years after our Lord's ascension. The chronicle of *Alexandria* places the date of it seven years later, fixing it to the fifteenth year after the death of CHRIST. But St. *Irenæus*<sup>e</sup>, who is an ancients author, and lived nearer the apostolical times, brings this date a good deal lower, when he says, that St. *Matthew* published his gospel, *whilst Peter and Paul were preaching the gospel at Rome, and founding that church*; that is, about the 61st year of the Christian *æra*. The safest way is to leave the matter undecided, it being very doubtful, and, after all, of no great moment. What is of more consequence, is, that we are assured by the unanimous consent of the Christian antiquity, that this gospel was written by St. *Matthew*, whose name it bears. We are indeed told by *Irenæus*<sup>f</sup>, *Origen*<sup>g</sup>, *Tertullian*<sup>h</sup>, *Epiphanius*<sup>i</sup>, and others that the *Cerdonians* and *Marcionites* would receive no other gospel than that of St. *Luke*, but we do not find that they ever denied that the gospel which goes under St. *Matthew's* name was really his. These hereticks were so ridiculous, as to infer from *Rom. ii. 16.* where St. *Paul* speaks of *his gospel* in the singular number, that there was but one gospel, and they looked

<sup>a</sup> Lib. iii. c. 1.<sup>b</sup> Hist. Ecc. l. vi. c. 15.<sup>c</sup> Catal.

Scrip. Eccl.

<sup>d</sup> De Consens. Evang. l. i. c. 1.<sup>e</sup> Ubi supra.<sup>f</sup> L. i. c. 29.<sup>g</sup> Philocal. c. v.<sup>h</sup> Præscript. c. 51.<sup>i</sup> Hæres.

l. i. n. 9.

looked upon St. *Luke's* gospel as that of St. *Paul*. But *Origen*<sup>k</sup> gives them this very pertinent answer, that though there were four Evangelists, yet they all preached but one and the same gospel. *Faustus* the *Manichean* was as much mistaken, when he maintained<sup>l</sup> that St. *Matthew's* gospel could be none of his, because he speaks of himself in the *third*, and not in the *first* person; for nothing is more common both in sacred and profane historians, as St. *Augustin* observes with relation to *Moses* and St. *John*. So trifling an objection therefore cannot invalidate in the least the testimony of all ancient Christian authors that have unanimously ascribed this gospel to St. *Matthew*.

III. WE ought undoubtedly to express a great regard for the authority of the same ancient authors, when they tell us with one consent, that St. *Matthew* wrote his gospel in *Hebrew*, for the use of those of his own nation. But this hath been called in question by abundance of very judicious criticks, and that for very material reasons. The chief whereof are as follows.

1. EUSEBIUS<sup>m</sup>, who relates this matter upon no other authority than that of *Papias*, gives us at the same time such a character of that ancient father, as renders his testimony very weak and insignificant, when he says, that *he was a man of a very mean capacity, and apt to misunderstand, and put a wrong construction on the informations he received from the Apostles*.

2. PAPIAS himself, who pretends to inform us that St. *Matthew* wrote his gospel in *Hebrew*, adds to this relation one circumstance which renders the whole very doubtful; and that is, *that every one interpreted, as well as he could the Hebrew text of St. Matthew*. As the arbitrary interpretation, which *Papias* here speaks of, cannot be supposed to have been done but

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by

<sup>k</sup> Philocal. ubi supra.<sup>l</sup> Augustin. contra Faust. l. xvii. c. 1.<sup>m</sup> Hist. Ecc. l. iv. c. 39.

by such *Jews* as had embraced Christianity, this manifestly shews, that the *Hebrew* tongue was not then very common among the *Jews*, since it needed an interpretation. And indeed it is well known, that *Hebrew* was then understood by none but the learned of that nation, as is evident from the *Chaldee paraphrases*, and their custom of interpreting the law in their synagogues in the vulgar tongue, which was the *Syriack* or *Syro chaldaick*. But to be fully convinced how little knowledge the *Jews* had at that time of the *Hebrew* language, we need but reflect on what *Josephus* says towards the end of the last chapter of his *Jewish antiquities* : *we reckon those wise, or learned, saith he, that understand so well the holy scriptures, as to be able to interpret them* ; which is, adds he, *so very uncommon a thing, that hardly are there two or three to be found, that can succeed in that undertaking*. Now, how came St. *Matthew*, (who, as we are told by St. *Jerom*, wrote for the sake of the Christians of his own nation,) to pen his gospel in *Hebrew*, which was a language that could not without difficulty be understood at that time ? Why did he not write, as the rest of the Evangelists have done, in *Greek*, which was understood over all the *Roman Empire*<sup>n</sup>, and particularly in *Judea*, as we are informed by the *Jewish* doctors<sup>o</sup>, that his gospel might equally serve for the instruction of the *Jews* that dwelt in *Judea*, as well as of those that were dispersed over the world<sup>\*</sup>, and also of the *Gentiles* whom the Apostles were commissioned to teach ?

3. To solve this objection some learned authors have supposed, that St. *Matthew* did not write his gospel in the *Hebrew* tongue properly so called, but in the *Syro-Chaldaick*, that is, in a mixture of *Syriack* and *Chaldee*, which was then the vulgar tongue in *Judea*, and is even called in scripture the *Hebrew*  
*chaldaick*,

<sup>n</sup> Cicero pro Archia.  
 Matth. i. 23

<sup>o</sup> Apud. Lightfoot Hor. Hebr. in  
 Matth. xxviii.

*dialeſt*<sup>p</sup>, becauſe it was in reality a dialeſt of the *Hebrew*. But this anſwer is ſo far from removing the difficulty, that it really creates a new one. For ſuppoſing that the *Syriack* is ſometimes called in the ſacred writings a *Hebrew dialeſt*, it doth not follow from thence, that the fathers, from whom we have it that St. *Matthew* wrote in *Hebrew*, have confounded theſe two languages. It appears on the contrary, that they have carefully diſtinguiſhed them, and eſpecially *Eusebius*, who hath tranſmitted to us this tradition concerning St. *Matthew's* goſpel. For ſpeaking of an eccleſiaſtical writer named *Bardeſanes*<sup>q</sup>, he ſays, that he was well verſed in the *Syrian* tongue, and that his diſciples had tranſlated his books from *Syriack* into *Greek*. He doth not ſay from the *Hebrew*. The ſame author tells us in another place<sup>r</sup>, that he had tranſlated from the *Syriack* tongue into *Greek*, the pretended letters of *Agbarus* to *JESUS CHRIST*, with the anſwers of *JESUS CHRIST* to *Agbarus*. In the 4<sup>th</sup> book of his hiſtory<sup>s</sup>, ſpeaking of *Hegeſſippus*, he ſays, that he had tranſlated ſeveral paſſages of the goſpel according to the *Hebrews*, and abundance of things from the *Syriack* as well as from the *Hebrew* tongue. Here we have the *Hebrew* and *Syriack* particularly diſtinguiſhed one from the other; and had St. *Matthew* written his goſpel in *Syriack*, *Eusebius* had here a very proper occaſion of ſaying ſo. Neither did St. *Epiphanius*<sup>t</sup> confound the *Hebrew* with the *Syriack*, when ſpeaking of the *Nazarenes*, he ſaid, that they were well verſed in *Hebrew*, and had the holy ſcriptures read among them in that language, as they were among the *Jews*. And that he there means the *Hebrew* tongue properly ſo called, is very plain, ſince it would otherwiſe have been no ſuch wonder that the *Nazarenes* underſtood throughly the *Syriack*; from whence it is evident, that when the

<sup>p</sup> Acts xxi. 40. xxii. 2.  
c. 13.    <sup>s</sup> Cap. 22.

<sup>q</sup> Hiſt. Eccl. l. iv. c. 30.  
<sup>t</sup> Hæref. xxix. n. 7.

<sup>r</sup> L. i.

same father said <sup>u</sup> that the *Ebionites* had the *Hebrew* copy of St. *Matthew's* gospel, he thereby understood the *Hebrew* language, and not the *Syriack*. But St. *Jerom* alone will decide the matter. This author hath spoken in several parts of his works of the *Hebrew* tongue, and the nature of it; but he always meant in those several places that language in which the books of the *Old Testament* were written, and never the *Syriack*. He even carefully distinguishes the one from the other upon occasion, as in his commentary on the 2<sup>d</sup> chapter of the epistle to the *Galatians* <sup>w</sup>. Whenever therefore he says, as he doth more than once, that St. *Matthew* wrote his gospel in *Hebrew* <sup>x</sup>, he thereby always understood the *Hebrew* tongue properly so called. From whence it follows, that if St. *Matthew* wrote in *Hebrew*, it was in the same *Hebrew* in which the books of the *Old Testament* were written and not in *Syriack*; which leaves in its whole strength the objection that is taken from the little knowledge the generality of the *Jews* then had of the *Hebrew* tongue. Add to this, that the *Jewish* nation being upon the brink of destruction, as *JESUS CHRIST* himself foretold in several places of St. *Matthew's* gospel, it is very improbable that the Evangelist would have written his gospel in a language which was soon to perish with the people by whom it was spoken.

4. SOME stress might perhaps be laid upon the testimony of *Irenæus*, who also asserts that while St. *Matthew* was among the *Hebrews*, he wrote his gospel in their own tongue; could we be but sure that he hath some better authority for this assertion than that of *Papias*, from whom he likewise borrowed the notion of a *millennium*, as he owns himself <sup>y</sup>, and as we learn from *Eusebius* <sup>z</sup>. We must pass the same judgment upon

<sup>u</sup> Ibid. Hæref. xxx. n. 13.

<sup>w</sup> Tom. mibi ix. p. 99. G.

<sup>x</sup> De Scriptor. Eccl. & in Esai. cap. 6.

<sup>y</sup> L. v. c. 33.

<sup>z</sup> Euseb. ubi supra.



## ST. MATTHEW'S GOSPEL.

upon the rest of the fathers, and other ecclesiastical writers that have recorded this particular : as they have copied *Irenæus* and *Eusebius*, it all depends upon the bare authority of *Papias*, which, as we have shewed before, is of no great weight.

5. To prove that St. *Matthew* did not write his gospel in *Hebrew*, some other *probable* reasons are produced, which would indeed be of no great force, was the fact otherwise unquestionably true ; but considering the slight foundation on which it is built, they are not to be intirely rejected. Is it probable, for instance, say some, that if St. *Matthew's* gospel had been written in *Hebrew*, such a valuable original should have been lost, and not have been as carefully preserved as the rest of the gospels ? Is it moreover likely that so precious an original would have been left to such an arbitrary interpretation as *Papias* speaks of ? If the *Hebrew* copy of St. *Matthew's* gospel was at first translated not *as every one was able*, but by some particular person, it is really very strange that the author of this translation should have been entirely unknown to all the ancient writers, as we find it was ? some supposing it was done by St. *John*, as *Theophylact*, upon hearsay <sup>a</sup>; others ascribing it to St. *James* of *Jerusalem*, as the author of the *Synopsis* which goes under the name of St. *Athanasius*; others to St. *Luke* and St. *Paul*, as *Anastasius* the *Sinaite* <sup>b</sup>, and others, in short, as St. *Jerom* <sup>c</sup>, declaring that it is uncertain who was the author of it.

THESE are the chief reasons which make it appear doubtful whether St. *Matthew* wrote his gospel in *Hebrew*, and which have induced several learned criticks to believe that he wrote in *Greek*, like the rest of the Evangelists. As they undoubtedly wrote for the sake of the *Jews*, as well as St. *Matthew* and the author of the *Epistle* to the *Hebrews*, that is, to

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the

<sup>a</sup> Proem. in Matth.  
Script. Eccles.

<sup>b</sup> Anagog. Contempl. c. 8.

<sup>c</sup> De

the Christians of *Jerusalem* and *Judea*, to distinguish them from the *Hellenistical Jews*, they ought also to have written in *Hebrew*, if the reason above be of any force, and yet we find they all writ in *Greek*. It seems then very probable, that *Papias*, who was apt to be mistaken, took the gospel of the *Nazarenes*, or that of the *Ebionites*, (supposing they were different,) which was written in *Hebrew*, for St. *Matthew's*. And indeed we are told by St. *Irenæus*<sup>d</sup>, that the *Ebionites* boasted they had the gospel of St. *Matthew*, and used no other. *Eusebius*<sup>e</sup>, speaking of the *Ebionites*, said, that they used only the gospel according to the Hebrews, meaning undoubtedly thereby the same which is by St. *Irenæus* called the gospel according to St. *Matthew*. St. *Jerom*<sup>f</sup> confounding the gospel of the *Nazarenes* with that of the *Ebionites*, tells us, that he had translated it from Hebrew into Greek, and that it generally passed for the authentick copy of St. *Matthew*. But yet it appears from the passages he cites out of it, that it was far from being so. Or else, the *Ebionites*, or *Nazarenes*, having translated into *Hebrew* the original *Greek* of St. *Matthew*, which they corrupted and interpolated, as St. *Epiphanius* tells us it was in his time<sup>g</sup>, and having stiled their translation the gospel according to the *Hebrews*, or else the gospel of the *Apostles*, or of St. *Matthew*, *Papias* and others were hereby led into such a mistake, as to imagine that St. *Matthew* had written in *Hebrew*. This conjecture is confirmed by what *Epiphanius* relates<sup>h</sup> upon the authority of some *Jews* converted to Christianity, viz. that the gospel according to St. *John*, and the *Acts of the Apostles*, had also been translated into *Hebrew*. Upon this supposition the *Greek* text of St. *Matthew* must be the original, and the *Hebrew* only a translation. Thus much is certain, that they who  
are

<sup>d</sup> L. i. c. 26. & l. lii. c. ii. p. 220.<sup>e</sup> In Matth. c. 12. & l. iii. adv. Pelag. c. 1.  
xxx. n. 13.<sup>h</sup> Hær. xxx. n. 3. p. 127.<sup>e</sup> L. iii. c. 27.<sup>g</sup> Hær. c.

are of opinion that *St. Matthew* wrote in *Hebrew*, entertain notwithstanding the same veneration for the *Greek* copy of it we now have, as if it was the original. The authority of *St. Matthew's* gospel, as it is now extant, not being therefore any way called in question, it ought to be reckoned a matter of the utmost indifference, to know in what language it was written.

IV. WE must now say a word or two concerning the title of this gospel, (*according to St. Matthew*) which will serve for all the rest. *St. Chrysostom* tells us, in the beginning of his first homily on the epistle to the *Romans*, that the titles of the gospels had not been put by the Evangelists themselves, but by some of the primitive Christians, that took care to set at the head of each of the gospels the name of the Evangelist by whom it was composed, that after ages might have no manner of pretence for doubting of their having been written by those, whose names they bear. The *Greek* word *evangelion*, (which we render *gospel*) signifies any *good news* whatsoever; and this signification of that term is so very common and obvious, that there is no need of producing any Instances. It is also sometimes used in the *Septuagint* version, and in profane authors<sup>1</sup>, to denote the reward that was given to those that brought good tidings. See 2 Sam. iv. 10. and likewise the sacrifice that used to be offered upon receiving good news. In the sacred writings of the *Old* and *New Testament*, the words *evangelizein* and *evangelion*, are particularly applied to that eternal salvation which was revealed and procured by our blessed Saviour JESUS CHRIST, and foretold by the prophets: See *Isai.* lxi. 1. and numberless places in the *New Testament*. Hence those books, which contain an account of the doctrine and life of our Saviour JESUS CHRIST, the author of the gospel, came

<sup>1</sup> Cicero *Ep. ad Attic.* Lib. ii. *Ep.* 12. *Plutarch.* *Vit.* *Phoch* p. 749.

came to be called *evangelia* or gospels. In this sense, *Justin Martyr* styles the gospels the *monuments*, or *memoirs* of the *Apostles*. The meaning therefore of these words, *The gospel according to St. Matthew, St. Mark, St. Luke, and St. John*, is this; *The account of the doctrine, preaching, and life of JESUS CHRIST, as compiled, and set forth, by St. Matthew, St. Mark, St. Luke, and St. John*; in the same manner as those false gospels, that appeared in the first century, and perhaps before the true ones, were named, *The gospel according to the Hebrews—the Apostles—Egyptians, &c.*

V. *St. Matthew's* style is natural and unaffected, as that of an historian, and especially of a sacred writer should be, who ought to avoid, as much as possible, all manner of affectation, and all such ornaments as are unbecoming the sublimity and seriousness of the matters he relates. As for his *language* (I mean that of the *Greek* copy, which is the only authentick one we have) like that of the rest of the writers of the *New Testament*, it abounds in turns and expressions taken from the *Hebrew*, or *Chaldee*, which was then the vulgar tongue in *Judæa*; as doth also the version of the *Seventy*, which was made by *Jews* of *Alexandria*, whose language was a *Greek* mixed with *Hebraisms*. When *St. Matthew* cites any prophecies from the *Old Testament*, he doth it sometimes according to the *Hebrew*, as *Chap. ii. 15.* as *St. Jerom* hath observed<sup>k</sup>; at other times, according to the *Greek* of the *Seventy*: and sometimes he follows neither, but only takes the sense and expresses it in his own words, according to the use he designed to make of those applications, which is the method the sacred writers in general have taken, as the same father hath observed<sup>l</sup>. *St. Irenæus*<sup>m</sup>, who may be supposed to have been a competent judge of this matter, tells us, that  
*Peter,*

<sup>k</sup> In *Matth. ii.*

<sup>m</sup> *Lib. iii. c. 25.*

<sup>l</sup> *Hier. ad Es. xxix. & ad Jerem. xxxi.*

## ST. MATTHEW'S GOSPEL.

*Peter, John, Matthew, Paul, and all the rest, as well as their disciples, have alledged all the prophecies, according to the version of the Seventy, which seems to be too general an assertion, unless the version of the Seventy was then more agreeable to the Hebrew, than it is at present. And indeed it is manifest from several passages in Justin Martyr's dialogue with Trypho, that at that time the Jews altered the Septuagint translation as they thought fit<sup>n</sup>; and St. Augustin testifies<sup>o</sup>, that he found it so very much changed, that hardly could it be known. St. Jerom relates nearly the same thing in his commentary on the Vth chapter of Ezekiel. However it be, St. Jerom<sup>p</sup>, who was no great admirer of the version of the Seventy, says, it must be observed in general, that whenever the Apostles and apostolical writers address themselves to the heathens, they make use of those testimonies which were already publickly known among the Gentiles, that is, of the Septuagint version.*

THIS, to several persons, is another argument of St. Matthew having written in Greek, and not in Hebrew; because had he written in Hebrew, he would always have followed in his quotations the Hebrew text, and never the Seventy. To this it is replied, that it was the Greek translator of St. Matthew's gospel, and not the Evangelist himself that made use of the version of the Seventy, when passages were quoted out of the Old Testament. But in so doing he would not have acted like a faithful translator; for he ought to have rendered literally the passages in Greek, as they are in the Hebrew, without adhering to the Seventy; or if he had a design of following the latter, he should have done it every where. From hence it is inferred with abundance of probability, that St. Matthew having followed sometimes the Hebrew, and sometimes the

<sup>n</sup> Just. Mart. p. 247, 297.  
p. 228.

• Ep. iii.

<sup>p</sup> Quæst. Heb.

the *Seventy*, as the rest of the Evangelists have, that he consequently wrote in the same language as they did.

WE do not find that St. *Matthew* hath always related things in the same order in which they happened; he doth it indeed generally, but he frequently also relates matters as they come in his way, as we shall have an occasion of shewing elsewhere.

THE gospel of St. *Matthew* may be divided into four parts: 1. The three first chapters contain the genealogy of JESUS CHRIST, with a relation of his conception and birth, the arrival of the wise men, his flight into *Egypt*, and return from thence; his baptism by *John the Baptist*, and the preaching of this his forerunner. 2. In chap. iv, &c. to the xxvi. we have an account of the actions, discourses, and miracles of JESUS CHRIST. 3. In the xxvi, and xxvii. are his sufferings and death. 4. And in the xxviii. his resurrection.



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THE  
H O L Y   G O S P E L  
O F O U R L O R D  
*J E S U S C H R I S T,*  
According to St. MATTHEW.

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C H A P. I.

*The genealogy of Jesus Christ, 1—17. Mary with child by the Holy Ghost, 18. Joseph thinks of putting her away; but being informed by an Angel of the truth, takes her home. Prophecy of Isaiah, 19—25.*

**T**HE history of the life of JESUS CHRIST, Son of David, Son of Abraham. 2 Abraham was father of Isaac. Isaac was father of Jacob. Jacob was father of Judas and his brothers.  
3 Judas

V. 1. Luke iii. 23.    V. 2. Gen. xxi. 2. xxv. 24. xxix. 35.

GOSPEL.] In Greek *εὐαγγέλιον*, that is, *good news*. The word *Evangelizein* having been used in the *Septuagint version* of the *Old Testament*, to denote the doctrine of salvation which was to be revealed by *Jesus Christ*, the doctrine itself came from thence to be called *Evangelion*. And the same title has been prefixed to the four books which contain an account of the preaching and establishment of the Evangelical doctrine by our Lord *Jesus Christ*. See the preface to *St. Matthew*. [As for our *English* word *gospel*, it is derived from the *Saxon* *god*, signifying both *God*

and *good*, and *spel* word.]

*According to St. Matthew.*] Or, of *St. Matthew*, or, by *St. Matthew*: for the original may be rendered these three ways. *The Gospel of Jesus Christ*, according to *St. Matthew*, signifies then, the history of the gospel preached by *Jesus Christ* as it is related by *St. Matthew*. See the preface.

V. 1. *The History.*] Gr. *Book*. The Greek word *βίβλος* answers to the Hebrew [*Sepher*] which signifies a *calculation*, *list*, *catalogue*, *description*, *letter*, *editæ*, *contra*, *history*, *narrative*, and in general any writing whatsoever,

## 3 Judas had by Thamar, Phares and Zara. Phares was father

V. 3. Gen. xxviii. 27. 1 Chron. ii. 5, 9. Ruth iv. 18.

ever, whether long, or short. See instances of all these different significations in Deut. xxiv. 1. Esth. ix. 25, 26. 30. Isai. xxxviii. 14. Jer. xxxii. 10, 11. Josh. x. 13.

*History of the life.*] Otherwise, *the genealogy*, or, *list of the ancestors*, in case the words be taken only for the title of the 17 first verses of this chapter, as they have been by the generality of commentators. Or else, *the history of the birth*, if we look upon the 16 first verses of this chapter as a digression, from which the historian returns in the 18th verse. The terms in the original are Βίβλος γενέσεως; which last word answers to the Hebrew *Toldoth*, that signifies the *birth*, or *origin*, the *family* and *ancestors*, or else, the *events* and *actions* performed by any particular person. It is a maxim among the *Jeaus*, that when we meet in scripture with these words, *the book of the generation*, they are to be understood both of the *birth* and *actions* of the person there spoken of. This is the construction *Aben-Ezra* hath put on the 2d ver. of the xxxvii chap. of *Genesis*, which runs thus, *these are the generations of Jacob*. We must undoubtedly put the same meaning upon Gen. v. 1. and vi. 9. since there are some events intermixed there with the genealogies. In the same sense likewise in the first Book of *Moses* styled *Genesis*, i. e. not only an account of the origin of the world, but also of the first inhabitants of it, and the events that happened therein. This meaning of the word *Genesis* is further confirmed by *Judith* xii. 18. where *Judith* says, *this day is the most glorious in my whole life*, the Greek word is γενέσεως. Thus

St. *James* says, iii. 6. that *the tongue setteth on fire the whole course of life*, γενέσεως. So that the true import of this expression here Βίβλος γενέσεως Ἰησοῦ Χριστοῦ, is, the history of the birth, life, and death of *Jesus Christ*: And this is the title of the whole gospel, and not of a few verses in this chapter only.

*Son of David.*] It was a current opinion among the *Jeaus*, that the *Messiah* was to be of the family of *David*. See John vii. 42. For which reason those that acknowledged him for the *Messiah*, called him *the Son of David*. See Matt. xii. 23. xv. 22. xxi. 9, &c. This persuasion was grounded on the promises God had made to *David*. See Ps. cxxxii. 11. comp. with Acts ii. 30. and Isai. ix. 6. comp. with Luke i. 32, 33.

*Son of Abraham.*] These two ancestors of *Jesus Christ*, *Abraham* and *David*, are here particularly set down, because to them had the promises been made; to *Abraham* that of a Son, in whom all the nations of the earth should be blessed, Gen. xxii. 18. And to *David*, that of a Son, whose kingdom should be without end, 2 Sam. vii. 12, 13. The believing *Jeaus* waited for the full accomplishment of these promises in the person of the *Messiah*, Luke i. 32. 69.

V. 2. *Was father.*] Gr. *begat*. As this word is not used but in a figurative sense in our language, and never in genealogies, we have rendered it by the word *father*, which is the proper term, and well expresses the original Greek word.

V. 3. *Judas had by Thamar.*] Gr. *begat of Thamar*. Thus ver. 5, and 6.



father of Esrom. Esrom was father of Aram. 4 Aram was father of Aminadab. Aminadab was father of Naasson. Naasson was father of Salmon. 5 Salmon had Booz by Rachab, and Booz had Obed by Ruth. Obed was father of Jesse. 6 Jesse was father of king David, and king David had Solomon by her that had been the wife of Urias. 7 Solomon was father of Roboam. Roboam was father of Abia. Abia was father of Afa. 8 Afa was father of Josaphat. Josaphat was father of Joram. Joram was father of Ozias. 9 Ozias was father of Joatham. Joatham was father of Achaz. Achaz was father of Ezekias. 10 Ezekias was father of Manasses. Manasses was father of Amon. Amon was father of Josias. 11 Josias was father

V. 4. Numb. vii. 12. 1 Chron. ii. 10. V. 5. Ruth iv. 17, 1 Chron. ii. 10, 11, 12. V. 6. 1 Sam. xvi. 1. xvii. 12. 2 Sam. xii. 24. V. 7. 1 Kings xi. 43. xiv. 31. xv. 8. 1 Chron. iii. 10. 2 Chron. xiv. 1. V. 8. 1 Kings xv. 24. 2 Kings viii. 16. 24. 2 Chron. xvii. 1. xxi. 1. V. 9. 2 Chron. xxvi. 23. xxvii. 9. xxviii. 27. V. 10. 2 Kings xx. 21. xxi. 18. 1 Chron. iii. 14. V. 11. 2 Kings xxiii. 30. 34. xxiv. 6. 1 Chron. iii. 15. 2 Chron. xxvi. 1, 4, 8.

V. 5. *By Rabab.*] It doth not appear from the genealogies which are extant in the *Old Testament*, that *Salmon* married *Rabab*; St. *Matthew* therefore had this in all probability out of some genealogical tables kept by the *Jews*; who have even at this day a tradition among them, that *Rabab* was married to one of the princes of *Israel*.

V. 6. *By her that had been the wife of Urias.*] Gr. *By her of Urias*. This is an expression that was common both among the *Greeks* and *Romans*; instead of saying such a man's wife, they only said *her of such a man*.

V. 8. *Joram was father of Ozias.*] St. *Matthew* hath left out three kings of *Judab*, with a design, as is supposed, of retaining the number *fourteen* in each of the three classes of the generations he hath here set down. There are instances of the like omissions in other genealogies. See *Ezra* vii. where by comparing that chapter with 1 Chron. vi.

it is found that five generations are left out. The *Jews* are wont sometimes to do so, on purpose to make number even, that come near one another. The kings omitted here, are *Abaziah*, *Josiah*, and *Amaziah*, which were the descendants of *Abab* king of *Israel*, by *Athaliah*, his daughter, the mother of *Abaziah*. See 1 Kings xxi. 22. and 2 Kings ix. 8. The reason perhaps why these princes were omitted, was, that their memory might be blotted out till the third generation, because they were descended from very impious parents, and were themselves extremely wicked. But after all, nothing but mere conjectures can be assigned for this omission.

V. 11 *Josias was father of Jechonias*] This *Jechonias* is the same as *Jehoiahim*, called otherwise *Eliakim*, 2 Kings xxiv. 6. Accordingly several manuscripts read *Jehoiakim*; but the most learned critics have observed, that it is not the best reading, and

father of Jechonias, and his brothers, about the time that *the Jews* were carried away to Babylon. 12 And after their being carried to Babylon, Jechonias was father of Salathiel. Salathiel was father of Zorobabel. 13 Zorobabel was father of Abiud. Abiud was father of Eliakim. Eliakim was father of Azor. 14 Azor was father of Sadoc. Sadoc was father of Achim. Achim was father of Eliud. 15 Eliud was father of Eleazar. Eleazar was father of Matthan. Matthan was father of Jacob. 16 Jacob was father

V. 12. Haggai i. 1 Ezz. v. 2. 2 Ezz. xii. 1.

and that the word *Jeboiakim* had been foisted in by some transcriber, who saw it was wanting.

*And his brother.*] *Jeboiakim* had two brothers that deserve to be taken notice of, because they both reigned, namely, *Johanan*, alias *Jeboabaz*, and *Mattaniab*, alias *Zedekiab*. See 1 Chron. iii. 15. 2 Kings xxiii. 30, 34. and xxv. 7.

V. 12. *Jechonias*.] If the *Jechonias* mentioned in this verse be supposed to be the same as is mentioned in the foregoing verse, there will then be but thirteen generations from *Jechonias* to *Jesus Christ*, and we shall have another omission of king *Jeboiakim*, for which no good reason can be assigned. In order therefore to avoid this omission, and make up the number fourteen, we must suppose that the *Jechonias* spoken of here, is *Jeboiachin*, the son of *Jeboiakim*, mentioned in the foregoing verse. They are both called *Jechonias*, because their names are very much alike in *Hebrew*, either as to the sound, or signification; so that the little difference between them, hath been, in all probability, the cause of their being confounded. [See *Dr. Whitby* in loc.]

V. 13. *Zorobabel was father of Abiud*.] Among the sons of *Zorobabel*, reckoned up 1 Chron. iii. there is no mention of *Abiud*,

or his posterity. But as the *Jews* were very careful to keep genealogical tables of their families, *St. Matthew* had, in all likelihood, what he mentions here, out of some authentick genealogies that were preserved in the family of *Joseph*, whose ancestors, from *Zorobabel*, are likewise omitted in the genealogies that are extant in the *Chronicles*, because, in all probability, their condition was but mean and obscure.

V. 16. *Jacob was the father of Joseph*.] It is a maxim among the *Jews*, that the family of the mother is not called a family. All their pedigrees are reckoned and deduced from the father. This is the reason why *St. Matthew* hath here set down the genealogy of *Joseph*. And thus *Jesus Christ* is the son of *David*, because *Joseph's* marriage with *Mary* gave our Saviour *Jesus Christ* a right to all the privileges which a child that was born of strange parents was entitled to by adoption, and which were granted to the law to the posterity of a man that had married his brother's widow, Gen. xxxvii. 8. Deut. xxv. 5. Ruth iv. 5, 6, 7. It is moreover very probable that *Mary* was an only daughter, and an heiress, and consequently obliged to marry in her own family. (See Numb. xxxvi. 7, 8, 9.) So that by giving the genealogy of *Joseph*, *St. Matthew* gave

## ST. MATTHEW'S GOSPEL.

father of Joseph, the husband of Mary, of whom was born JESUS who is called CHRIST. 17 Thus all the generations, from Abraham to David, are fourteen generations. From David to the time that they were carried away to Babylon, fourteen generations. And from their being carried away to Babylon down to CHRIST, fourteen generations.

18 Now the birth of JESUS CHRIST was after this manner. Mary his mother having been contracted to Joseph, before they had been together, she was found to be with child by the operation of the Holy Ghost. 19 But as Joseph her husband was a just man, and unwilling to expose her to publick shame, he resolved to put her away privately.

20 But

V. 18. Luke i. 27, 35.

gave at the same time that of Mary.

*Husband of Mary.*] The names of husband and wife were given by the Jews to persons that were only betrothed. Thus Rachel is called Jacob's wife, Gen. xxix. 21. See also Deut. xxii. 24.

*Who is called Christ.*] i. e. Who is known by that name, and is really the Christ. See Luke i. 32. 35.

*The Christ.*] This is a Greek word, that signifies the anointed, and answers to the Hebrew *Messiah*, John i. 42. Which last is the name that was given by the Jews to that prince whom they expected, and who, as they imagined, was to come and avenge them of their enemies. They had undoubtedly borrowed it from Daniel ix. 25, 26. See likewise 1 Sam. ii. 10. Ps. ii. 2.

V. 18. *Before they had been together.*] Or, *Before they had lived together*; that is, before Joseph, to whom Mary was betrothed, had taken her into his house as his wife; and this is evident from these words of ver. 20. *Scruple not to receive Mary your wife, &c.*

Among the Jews there was a considerable space of time (gene-

rally a year, or six months) between the betrothing and wedding. And during this space of time it was, that Mary was found with child by the power of the Holy Ghost.

V. 19. *Just.*] The original word properly signifies a good man, one that fears God, and hates vice, Matt. v. 20. xxv. 37. Luke i. 75. But it also signifies a man of a tender and merciful disposition, one that is willing to conceal a fault. That justice is sometimes taken for mercy, appears from Psal. cxii. 2. Prov. xi. 21, 30. xii. 10. James iii. 17, 18.

*To expose her to publick shame.*] This is the meaning of the original Greek word in the Septuagint. Ezek. xxviii. 17. Jerem. xiii. 22. And in the New Testament, Hebr. vi. 6. It also signifies to inflict an exemplary punishment. See in the translation of the Seventy, Numb. xxv. 4. The law allowed of it in this case, Deut. xxii. 21. 25.

*To put her away privately.*] The meaning of this is not, that he designed to put her away without having any witnesses; but, without accusing her, and alledging any reason in the bill of divorce.

20 But while he was musing in his mind upon these things, an angel of the Lord appeared to him in a dream, and said, Joseph, son of David, scruple not to receive Mary your wife; for that which is conceived in her, is by the Holy Ghost; 21 and she shall be delivered of a son, to whom ye shall give the name of JESUS, for he shall save his people from their sins. 22 (Now all this was done, to fulfil what the Lord had spoken by the prophet, in these words: 23 I declare unto you, that a virgin shall conceive and be delivered of a son, and he shall be called Immanuel, that is to say, God with us.)

23 Joseph, when he awaked, did as the angel of the Lord had commanded him, and received his wife. 25 But he had not known her, when she brought forth her first-born son, whom he called JESUS.

V. 21. Luke i. 31. ii. 2. Acts iv. 12. v. 31. xiii. 23. Eccles. xlv. 2, 3. V. 23. Isai. vii. 14.

V. 20. *Scruple not.*] Gr. *fear not.*

*Is of the Holy Ghost.*] Hath been formed by the Holy Ghost. See a like expression Psal. cxviii. 23.

V. 21. *Jesus.*] This is a *Hebrew* word, that properly signifies a *saviour*, and which is in the Old Testament given to those that saved and delivered the children of *Israel* out of the hand of their enemies, as to *Joshua*, which is the same as *Jesus*. Ecclesiastic. xlv. 1, 2. but it is in the New Testament applied to *Jesus Christ*, who is the *Saviour* and *Redeemer* of mankind.

V. 23. *I declare unto you.*] Gr. *Behold.*

*A Virgin.*] This prophecy of *Isaiab* vii. 14. hath been completely and literally fulfilled in no other person than *Jesus Christ*, and the virgin *Mary*. As for the completion it is supposed to have had in the time of

*Ahaz*, it cannot but be very remote and improper.

*He shall be call'd.*] i.e. he shall be, (for the *Hebrews*, as well as the *Greeks*, used to be called for to be, Isai. lvi. 7. Luke xix. 46. Isai. ix. 6. Jer. xxiii. 6. Homer Il. B. v. 260) or else he shall deserve to be called, as Isai. i. 26. viii. 3. ix. 6. ix. 14. lxii. 4. Jerem. iii. 19. xxxiii. 16. Ezek. xlviii. 35. Zech. xiii. 3.

*God with us.*] See John i. 14. (God with us is the same as God our Saviour.)

V. 25. *When she.*] Gr. *till she.*

We have given here the true sense of this expression, which excludes the time past, but doth not imply that the thing was done afterwards. For instances of this, See Matth. xii. 20. Gen. xxviii. 13. 1 Sam. xv. 35.

*First-born.*] This doth not imply that *Mary* had other children afterwards, but that she had none before; comp. Luke ii. 23. See Exod. xiii. 2.

## CHAP. II.

*Certain Magi come from the East to pay homage to Jesus, 1--12.*

*Herod endeavours to put him to death. Joseph flies into Egypt with Jesus and Mary. Massacre of the infants of Bethlehem, 13--19. Joseph returns from Egypt, and lives at Nazareth, 20--23.*

**I** JESUS then being born in Bethlehem of Judea, in the time of king Herod, certain Magi came from the east to Jerusalem, 2 and inquired, where is the king of

## V. 1. Luke i. 7.

V. 1. *Bethlehem of Juda.*] This was a small town in the tribe of *Judah*, which lay on the south of *Jerusalem*. There was a city of the same name in *Galilee*, which belonged to the tribe of *Zebulun*, Josh. xix. 15. And this is the reason why the former is here called *Bethlehem of Judea*.

*In the time of king Herod.*] The great, who was at first tetrarch or governor of *Judea*, and afterwards was declared king of the same country. *Joseph*. l. xiv. c. 3. l. xvii. c. 10.

*Magi.*] This is the name that was given by the *Persians*, *Chaldeans*, and *Arabians*, to those wise men, or philosophers among them, that applied themselves to the study of nature, and particularly to astrology, and were besides the priests and ministers of religion. See Dan. ii. 2, 27. v. 11. according to the Septuagint version.

*From the east.*] From *Persia*, or *Arabia*.

V. 2. *The king of the Jews.*] They meant hereby the *Messiah*, having learnt from tradition, that God was to send to the *Jesus* a deliverer and a king, who should rescue them from the slavery of the *Gentiles*, under which they groaned. *Herod* was then

indeed king of the *Jews*; but as he had been set up by the *Romans*, his government was odious and intolerable to them.

*His star.*] This might be some new phenomenon of the same nature as that which conducted the children of *Israel* through the wilderness. The philosophers here mentioned knew what the meaning and design of it was, either because being possessed with the general expectation which then prevailed all over the East, that about that time a king was to arise out of *Judea*, they judged according to the rules of their art, that this star was a sign of his birth; or else because it had been revealed to them in a miraculous manner, as they were advised afterwards in a dream of not going to *Herod*. They might also have inferred the same from the prophecy of *Balaam*, Numb. xxiv. 17. which was known in the east by tradition: add to this, that they had among them the writings of *Daniel*, who had been in great repute with the ancient *Magi*, Dan. v. 11.

*Pay him adoration.*] i. e. the same obsequence as was used to be paid by the eastern nations to their monarchs: for so the original word is here and elsewhere to be understood.

of the Jews, that is born? for we have seen his star in the East, and are come to pay him adoration.

3 King Herod having heard *this*, was alarmed *at it*, and all Jerusalem with him: 4 inasmuch that having assembled all the chief priests and scribes of the people, he inquired of them where Christ was to be born. 5 They answered him, in Bethlehem of Judea, for so it is written by the prophet: 6 And thou Bethlehem, in the land of Juda, art by no means the least among *the cities* of the rulers of Juda, for out of thee shall arise a governor, that shall rule Israel my people.

7 Then Herod having called the Magi secretly to him, he inquired of them the exact time of the star's appearing; and sending them to Bethlehem: Go, says he to them, search carefully for the young child, and when you have found him, bring me word, that I also may go and pay him

V. 5. Micah v. 2. John vii. 42.

V. 3. *All Jerusalem.*] Such a thing as this was likely to occasion a great deal of noise and disturbance in Jerusalem, according as people approved of Herod's administration, or were dissatisfied with it.

V. 4. *All the chief priests.*] That is, not only the high-priest, but also the heads of the 24 sacerdotal families. See 1 Chron. xxiv. 6. and 2 Chron. xxxvi. 14.

*Scribes of the People.*] i. e. The Rabbies or doctors that explained the law to the people, 1 Ezra vii. 6. 10. Matt. vii. 29.

V. 5. *In Bethlehem.*] Bethlehem was the birth-place of David, 1 Sam. xvi. 1, 4. from whom the Messiah was to be born: It appears from the ancient books of the Jews, as well as from the gospels, that the Jews were persuaded the Messiah should be born at Bethlehem. See John vii. 42.

V. 6. *Thou art by no means the least.*] Thus were these words formerly read in the Greek version of the Old Testament, which

goes under the name of the *Seventy*, as is evident from *Origen contra Celsum*, l. i. p. 39. from *Chrysostom's* treatise concerning the Trinity, T. vi. p. 195. and from the ancient *Italic* or *Latin* version, which hath been followed by St. Cyprian, and St. Augustine in his treatise *de Civitate Dei*, xviii. 30. And these words of St. Matthew would be found very conformable to the original Hebrew of Micah v. 2. were they but translated by way of interrogation.

*Among the cities of the rulers.*] Gr. *Among the rulers of Juda.* The Hebrew word, which St. Matthew hath rendered here *rulers*, signifies also *thousands*, because the people of Israel were divided into *thousands*, each of which had a head or captain. See Exodus viii. 25. The meaning of this is, that Bethlehem is none of the meanest among the cities of the princes, i. e. the principal or chief cities, or those that have given birth to the princes of Juda.

*Shall rule.*] Gr. that shall feed

him adoration. 8 The Magi having heard the king, departed, and immediately the star, which they had seen in the East, went before them, till being over the place, where the child was, it stood still. 9 When they beheld the star thus standing still, they rejoiced exceedingly: 10 And having entered the house, they found the child with Mary his mother, and casting themselves at his feet, they paid him adoration. 11 Then opening their treasures, they presented him with gold, frankincense and myrrh. 12 But having been admonished from heaven in a dream not to go back to Herod, they returned into their own country by another way.

13 After they were departed, an angel of the Lord appears in a dream to Joseph, and says to him; rise, take the young child and his mother, fly into Egypt, and go not thence till I bid you; for Herod will search for the young child to put him to death. 14 Joseph therefore being risen, took the child and his mother by night and fled into Egypt, 15 where he continued till the Death of Herod, (that what

V. 11. Psal. lxxii. 10, 15. Isai. lx. 6. V. 15. Numb. xxiv. 8. Hosea xi. 1.

V. 8. Search carefully for the young child.] Take care to know exact where he is.

V. 10. Standing still.] We have borrowed this word from the foregoing verse, and added it here by way of supplement, because the sense seems to require it; for the Evangelist says, that upon the appearance of the star, the wise-men directly went into the house where Jesus was.

V. 11. Their treasures.] The Greek word *Thesauros* signifies not only a collection of rarities and precious things, but also whatever serves to hold them. Here it signifies the vessels or boxes wherein the wise-men had put the presents they designed for the king of the Jews.

Gold.] The nature of these presents gives us reason to suppose that the wise-men came from Arabia, because the queen of Sheba, which came from thence, made the like presents

to Solomon, 1 Kings x. 2. In Arabia there was plenty of gold, frankincense, and myrrh. Plin. Hist. Nat. l. vi. c. 28.

V. 13. Into Egypt.] There were abundance of Jews in Egypt. Some fled thither in the time of Jeremiah, (see ch. xlviii.) and great numbers were brought there afterwards upon account of the temple of Onias.

V. 15. Till the death of Herod.] He died 37 years after he had taken the name of king, and reigned 34 years in Jerusalem, since the taking of that city by Anthony, and the defeat of Antigonus. Joseph. Ant. l. xiv. 28. xv. 1. & xvii. 10.

Have I called.] See Hosea xi. 1. These words belong in their proper and literal sense to the people of Israel, as appears from the beginning of the verse. See and comp. Exod. iv. 22, 23. Numb. xxiv. 8. St. Matthew applies them to Jesus Christ, according

what the Lord had said by the prophet might be accomplished, Out of Egypt have I called my Son.)

16 Then Herod finding that the Magi had deceived him, fell into a great rage, and sent and slew all the children of two years old and under, that were in Bethlehem and in all the districts thereof, according to the time he had exactly enquired of the Magi. 17 Then were fulfilled these words of the prophet Jeremiah: 18 In Ramah were cries heard, lamentations, mournings, and great moan; Rachel bewailing her children, and refusing to be comforted, because they are no more.

19 But after the death of Herod, lo, the angel of the Lord appears in a dream to Joseph in Egypt, 20 and says to him, Rise, take the young child and his mother, and return into the land of Israel, for they who would have taken away the child's life, are dead. 21 Joseph therefore being risen, took the young child and his mother, and came

V. 18. Jerem. xxxi. 15.

according to the method of the Jewish doctors, who fancied there were several particulars in the Old Testament that related to the *Messiah*, though in their literal and obvious sense they had a relation to other matters. See ver. 23.

V. 16. *Into a great rage.*] *Hamman's* rage against *Mordecai* is expressed by the *Seventy* in the same terms as *Herod's* anger is here. Esth. iii. 5. v. 9. (ἰθυμώθη λίαν vel σφοδρῶ.)

V. 17. *These words of the prophets, &c.*] See Jerem. xxxi. 15. These words of *Jeremiah* relate in their literal and primary sense to the two tribes of *Judah* and *Benjamin*, which were by *Nebuchadnezzar* carried away captive into *Babylon*; and in their way thither passed through *Rama*. See Jerem. xl. 1, 2, 3, 4. They are applied here by the Evangelist to the massacre of the infants at *Bethlehem*, because they have an exact relation to it, and were again fulfilled in that dreadful slaughter.

V. 18. *In Rama were cries heard.*] *Rama* was a town in the tribe of *Benjamin*, not far from *Bethlehem*. See Joshua xviii. 25. Judg. xix. 13. It is very probable, that the massacre reached as far as the territory of *Rama*, which bordered upon that of *Bethlehem*.

*Rachel bewailing her children.*] The inhabitants of *Bethlehem* were not the posterity of *Rachel*, but of *Juda* the son of *Leah*: But besides that, *Rachel's* tomb was near *Bethlehem*, (see Gen. xxxv. 19. xlvii. 7. 1 Sam. x. 2.) and that the two tribes of *Judah* and *Benjamin* were united together, and made one kingdom, ever since the revolt of the other ten; if the slaughter reached as far as the territory of *Rama*, as it is likely it did, the children of *Rachel* were consequently involved in it, as well as those of *Leah*.

V. 20. *Who would have taken away the life.*] Gr. *that sought the soul*. This is a Hebrew expression, of which we have given the



came into the land of Israel. 22 But when he heard that Archelaus reigned in Judea in the room of Herod his father, he durst not go thither; but being admonished from heaven in a dream, he retired into Galilee, 23 and went and dwelt in a city called Nazareth, that what had been said by the prophets might be fulfilled, He shall be called a Nazarene.

V. 23. Judg. xiii. 5. Isa. xi. 1.

the sense. See 1 Kings xix. 10, 14. Exod. iv. 19. The angel seems to allude to this last passage.

V. 22. *Archelaus.*] Who was the sixth son of *Herod*, and the most cruel of all those that survived him. He caused 3000 citizens to be murdered in the temple. The Evangelist says here that he *reigned*. *Herod* indeed appointed him, in his will, his successor, and bestowed upon him the regal authority; but *Augustus* gave him only the title of *ethnarch*, or prince of the nation, of which however he deprived him afterwards, and sent him into banishment for his tyranny and cruelty. Joseph. Antiq. l. xvii. 15.

*Into Galilee.*] Which belonged to the jurisdiction of *Antipas*, one of the sons of *Herod*, who was himself afterwards called *Herod*. See Matth. xiv. 5.

V. 23. *Nazareth.*] A small town of lower *Galilee*, near the frontiers of the tribes of *Zebulun* and *Issachar*.

*By the prophets.*] That is, by some one of the prophets. Thus,

Judg. xii. 7. the cities of *Gilead* are put for one of the cities of *Gilead*.

*He shall be called a Nazarene.*] As these words are not expressly found in any one of the prophets, St. *Chrysostom* supposed that the Evangelist had taken them out of some prophecy which is now lost. They seem however to be extant, Judg. xiii. 5. and perhaps St. *Matthew* looking upon *Samson* as a type of the *Messiah*, alluded to that passage. Or else it may be supposed, that the Evangelist had an eye to Isa. xi. 1 where the *Messiah* is stiled the *Metzger*, or *Branch*, from whence the word *Nazareth* is derived. Such allusions to words as these are very frequent in the sacred writings. The Jews and heathens were wont to call *Jesus Christ* a *Nazarene* by way of scorn and contempt, Mark i. 24. xiv. 67. John xviii. 5, 7. Acts vi. 14. xxiv. 5. But the Christians were proud of that name, John i. 45. Act ii. 22. iii. 6. iv. 10. and *Jesus Christ* sometimes stiled himself *Jesus of Nazareth*, Acts xxii. 8.

## C H A P. III.

*John the Baptist preaches repentance and baptizes, 1—6.  
God's judgments upon the impenitent and unbelieving Jews,  
7—12. Baptism of Jesus Christ, 13—17.*

**I**N those days appeared John the Baptist, preaching in the wilderness of Judea in this manner: 2 Repent, for the kingdom of heaven is at hand. 3 It is of him that the prophet Isaiah spake, when he said, The voice of one crying in the wilderness is heard: Prepare the way of the Lord,

V. 1. Luke i. 80. iii. 2. John i. 28. V. 2. Mark i. 4. Malach. iv. 5, 6. Luke i. 16, 17. iii. 3. John i. 5, 23. V. 3. Isai xl. 3. Mark i. 3. Luke i. 76. iii. 4, 5.

V. 1. *In those days,*] That is, while Jesus was yet at *Nazareth*, where he dwelt till he entered on his publick ministry. He was then in the 30th year of his age. See Luke iii. 1, 2. It is usual with authors to denote the times they are speaking of in an indeterminate manner.

*John the Baptist.*] Gr. or the *Baptizer*. This name was given him, because *baptizing* was not of his chief functions, ver. 6.

*Wilderness of Judea.*] It was not a place wholly void of inhabitants, but hilly, not so fruitful or so well inhabited as the rest of *Judea*, though there were several cities therein. *Joshua* reckons six. See *Jos.* xv. 61, 62. St. *John* was born, and had been brought up in this wilderness. Luke i. 39, 40.

V. 2. *Repent.*] This is only the substance and result of his preaching.

*The kingdom of heaven.*] That is, the kingdom of God, according to the style of the *Hebrews*, who frequently use the word *heaven* to denote God himself who dwells there. Hence what is here by St. *Matthew* called the kingdom of heaven, is by St. *Mark* and St. *Luke* named the kingdom of God,

Mark i. 15. Luke vi. 20. The kingdom of heaven signifies then here, The kingdom of God which was founded and established by *Jesus Christ*; and this expression is grounded on *Dan.* ii. 44. and vii. 13, 14. Now as the kingdom of heaven was to be opened by the preaching of the gospel, *John the Baptist* rightly says, that it was at hand, since *Jesus Christ* entered on his publick ministry about six months after. Luke iii. 2, 3. See Dr. *Whitby* on this verse.

V. 3. *It is of him.*] viz. of *John*. This is a reflection the Evangelist makes.

*Prepare the way*] See *Isai.* xl. 3. This prophecy seems to relate in its primary and original signification to the return of the *Jews* to *Jerusalem* after they had been set at liberty by *Cyrus*; but it also belonged in a typical sense, which was as much as the former intended by the Holy Ghost, to *John the Baptist*, (see *John* i. 23.) considered as preparing the *Jews* to receive *Jesus Christ*, either by exhorting them to repentance, or by testifying that *Jesus* was the *Messiah*. See *John* i. 31. Luke i. 76, 77. and *Matth.* xi. 10.

*Level.*] Gr. *Make his paths straight or level.*

Lord, make his paths level. 4 Now John wore a garment of camel's hair, with a leathern girdle about his loins, and his food was locusts and wild honey.

5 Then came to him the inhabitants of Jerusalem, of all Judea, and of the whole country round about Jordan, 6 and confessing their sins, were baptized by him in Jordan.

V. 4. Mark i. 6. 2 Kings i. 8. Zech. xiii. 4. Hebr. xi. 37. V. 5. Mark i. 5. Luke iii. 3, 7. V. 6. Mark i. 4, 5.

V. 4. *Of Camel's hair.*] The *Jews* used to wear hair, or coarse garments, in times of sorrow and humiliation. See *Matth.* xi. 21. The *Nazarites* did the same till they had fulfilled their vow; it was also a dress that was sometimes worn by prophets. *Zech.* xiii. 4. 2 *Kings* i. 8. *Revel.* iv. 12. and xi. 3. And in all these respects it suited *John the Baptist*, as he preached repentance, as he was a prophet, and as he imitated the austerity which was practised by the *Nazarites*.

*A leathern girdle.*] As some of the old prophets, and in particular *Elijah*, whom *John the Baptist* represented in habit as well as in spirit and office. See 2 *Kings* i. 8. comp. *Hebr.* xi. 37. *Matth.* xi. 14.

*Locusts.*] The eating of locusts was allowed by the law. *Lev.* xi. 22.

*Wild honey.*] Which he found in the holes of rocks and trees. Or else it was a kind of honey, which is found on *Syria*, on the leaves of trees, like dew.

V. 5. *Of the whole country round about Jordan.*] As the river *Jordan* runs through a vast tract of land, it cannot be supposed that all they that lived near it came to *John's* baptism. By all the region round about *Jordan*, *St. Matthew* therefore means some of those countries near *Jordan* which bordered upon *Judea*, as the plain of *Jordan*, which is by the Seventy called the country

about *Jordan*. Compare the *Septuagint* with the *Hebrew* in the following passages, *Gen.* xix. 17, 25. xiii. 10, 11, 12. 2 *Chron.* iv. 17.

V. 6. *Confessing their sins.*] That is, they acknowledged they were great sinners, they repented of their offences, and promised to forsake them. This confession of sins was absolutely required as a condition without which there could be no expiation, *Lev.* xvi. 21. nor remission of them, 1 *John* i. 9. If those that were baptized had committed any great crime, or scandalous offence, they might make a publick and open confession of it, as appears from *Acts* xix. 18.

*Were baptized.*] Baptism was an ancient ceremony performed by the *Jews* at the admission of their proselytes. *John* administered it to the *Jews* themselves, thereby giving them to understand, that at the opening of the Christian æconomy, they were to look upon themselves no otherwise than as proselytes, and that they had as much need of repentance as the heathens. For baptism was not only a pledge and assurance to those that received it, of the remission of their offences, but, upon the administering of it, they also bound and engaged themselves to lead holy and unblameable lives; baptism was an open profession of this engagement. 1 *Pet.* iii. 21.

dan. 7 But seeing many of the Pharisees and Sadducees come to his baptism, he said to them, Generation of vipers, who has warned you to fly from the wrath to come? 8 Produce therefore fruits worthy of repentance, 9 and pretend not to say within yourselves; we have Abraham for our father, for I declare to you, that out of these stones God is able to raise children to Abraham. 10 The ax is already laid at the root of the trees. Every tree therefore which bears not good fruit, shall be hewn down and cast into the fire. 11 As for me, I baptize you with water to  
bring

V. 7. Matth. xii. 34. xxiii. 33. Luke iii. 7. Rom. v. 9. 1 Thes. i. 10. V. 8. Luke iii. 8. V. 9. Isa. li. 1, 2, 3, 4. Luke iii. 8. John viii. 33, 39. Acts xiii. 26. Matth. viii. 11. V. 10. Matth. vii. 19. Luke iii. 9. xxiii. 31. John xv. 2, 6. 1 Pet. iv. 17, 18. Deut. xx. 20. V. 11. Mark i. 7, 8. Luke iii. 16. John i. 15, 26, 33. vii. 33, 39. Acts i. 5. ii. 3, 4. x. 45.

V. 7. *Pharisees.*] A Jewish sect so called from the Hebrew word *Pharai* that signifies *separated* or *set apart*, because they distinguished themselves from the rest of the Jews by pretending to greater degrees of holiness and piety than the generality of them did, and by some particular observances. For an account of their rise and tenets, see *Joseph. Antiq.* l. xiii. 9. (and especially Dr. *Prideaux Conn.*)

*Sadducees.*] Another Jewish sect so named from *Sadoc* the founder of it. For an account of their rise and notions, see *Joseph. ibid.* and *Matth.* xxii. 23.

*Coming to his Baptism.*) It is manifest from the reproof of *John the Baptist*, that they did not come to it with true faith, or else that they fancied that baptism alone could procure them the remission of their sins. See *Luke* vii. 29. and *Matth.* xxi. 25. from which passages it appears, that the *Pharisees* did not receive the baptism of *John*. It is also evident from *Luke* iii. 7. that there were among the multitude, some persons that were in no better dispositions than the

*Pharisees*; since *John the Baptist* gives them the same reproof.

*The wrath to come.*] That is, not only from the *Gebenna*, *Matth.* v. 29. but also from the dreadful calamities that were ready to fall on the Jewish nation.

V. 8. *Worthy.*] i. e. Do such works as may manifest the truth and sincerity of your repentance. See *Acts* xxvi. 20. and comp. *Ephes.* v. 9.

V. 9. *To raise children, &c.*] This is an allusion to *Isa.* li 1, 2, 3, 4. St. *John* hints here at the calling in of the *Gentiles*, which was occasioned by the unbelief of the *Jews*.

V. 10. *The ax, &c.*] See *Isa.* x. 33, 34. These words contain a prophecy of the total ruin and destruction of the temple, the city, and the nation of the *Jews*, which happened forty years after the death of *Jesus Christ*.

V. 11. *As for me.*] This is the answer *John* made to the question that was put to him, *Whether he was the Christ, or no?* *John* i. 20. In it he shews the difference there was between the *Messiah* and him.

With

bring you to repentance ; but He that comes after me is superior to me, whose shoes I am not worthy to carry. He it is that shall baptize you with the Holy Ghost and with fire. 12 His fan is in his hand, and he will thoroughly clean his floor ; he will lay up the corn in his granary, but will burn the chaff with fire unquenchable.

13 Then went JESUS from Galilee to Jordan, to John, that

V. 12. Luke iii. 17. Matt. xiii. 30. Micah iv. 12. Malach. iii. 3. Job. xxi. 18. V. 13. Mark i. 9. Luke iii. 21.

*With water — with the Holy Ghost — with fire.*] Gr. *In the water—in the Holy Ghost—&c.* These words do very well express the ceremony of baptism, which was at first performed by plunging the whole body in water, as also the copious effusion of the Holy Ghost on the day of Pentecost.

*To bring you to repentance*] Gr. *for repentance.* For they that were baptized, did not only declare that they repented of their sins, but they bound themselves never to commit the like again, and to lead a life of holiness and virtue ; which is the meaning of *John* in this place. And this is the *new life*, Rom. vi. 4. which people engaged themselves to, when baptism was administered to them.

*After me.*] *John the Baptist* seems to have entered on his ministry about six months before *Jesus Christ*. Our Saviour entered on his, when *thirty* years old, as did also *John the Baptist*, Luke iii. 23. It was at this age the high-priest was allowed to enter on his office. Now *John* was about six months older than *Jesus Christ*, Luke i. 36.

*Whose shoes I am not worthy to carry.*] This is a proverbial expression, denoting the vast superiority of *Jesus Christ* above *John the Baptist*. See Luke iii.

16. Mark i. 7. (*i. e.* Whose servant I am not worthy to be. *Whitby* in loc.)

*With the Holy Ghost.*] St. *John* styles the effusion of the Holy Ghost, (on the day of Pentecost) a *baptism*, shewing thereby the copiousness and abundance of it : And indeed it was a glorious effusion over the church, of which *Jesus Christ* was the author, *Acts* ii. 2, 33.

*And with fire*] Because the Holy Ghost descended on the Apostles in the shape of fire, and had the same power and virtue of that element, *viz.* of purifying, &c.

V. 12. *His fan is in his hand.*] This expression is taken from the prophetic writings. See *Levit.* xxvi. 23. *Isa.* xli. 16, &c.

*With fire unquenchable.*] Thus the prophets are sometimes wont to describe the most terrible judgments of God. See *Isa.* i. 31. lxvi. 24. *Jerem.* xvii. 4, 27, &c. But though St. *John* foretells in these words the ruin of the *Jewish* nation, we must understand them in a larger sense, as including that future punishment, which is to be inflicted on wicked persons, the *Gehenna* mentioned below, *Matth.* v. 29.

V. 13. *To Jordan.*] At *Bethabara*, a city in the wilderness of *Judea*, near the river *Jordan*, *John* i. 28.

that he might be baptized by him. 14 But John would have prevented him: I have need, said he to him, to be baptized by you, and do you come to me? 15 JESUS replied to him: suffer it to be so at present; for thus it be-  
hoves us to accomplish all righteousness. Then John suf-  
fered him.

16 As soon as JESUS was baptized, he came up out of the water, and immediately the heavens were opened to him, and he saw the Spirit of God descending like a dove and resting upon him. 17 At the same time, a voice was heard from heaven pronouncing these words. This is my beloved Son, in whom I am well pleased.

V. 16. Mark i. 10. Luke iii. 21, 22. John i. 32, 33. V. 17. Mark i. 11. Luke iii. 22. ix. 35. Matth. xii. 18. xvii. 5. Psal. ii. 7.

V. 14. *Would have, &c.*] Gr. *did hinder him.* See our note on John i. 31.

V. 15. *All righteousness.*] i. e. Whatever befits us, and is suitable to our employment and profession. That the word *righteousness* sometimes signifies in general what is fitting, and may be of some edification, appears from Luke xii. 51. Phil. i. 7. *Jesus Christ's* design in being baptized, was, thereby to ratify and authorise the baptism of *John*; besides he well knew what miracle was to follow his baptism, in order to convince and satisfy *John the Baptist*, that *Jesus* was the Messiah. John i. 32, 34.

V. 16. *The heavens were opened to him.*] St. Mark says that the heavens parted asunder: which is to be understood of a very great light, or an extraordinary appearance of fire, which was seen in the heavens, as when it lighteneth; this is the sense which *Justin Martyr* hath put upon this passage in his dialogue with *Trypho*, p. 315. Great visions were commonly attended with such an opening of the heavens. See E-

zek. i. 1. John i. 52. Acts vii. 56. *He saw.*] It was *Jesus Christ* that saw the Spirit of God descending. Thus it must be also understood, Mark i. 10. In St. *John's* gospel, i. 32, 33. it is said that it was *John the Baptist*. (And this seems to be indeed the true sense here.) They both saw him.

*Like a dove.*] In a bodily shape, like a dove. Luke iii. 22.

V. 17. *My Son.*] See ch. iv. 3. Not.

*Beloved.*] The original Greek word ἀγαπῆτος is frequently used by authors that have written in that language, to denote an only son, and the *Seventy* make use of it when there is a word in the Hebrew signifying only. Gen. xxii. 12. Zech. xii. 10. and elsewhere.

*In whom I am well pleased.*] Or, on whom I have placed my affection. In whom I delight. The original word εὐδοκῶ signifies to acquiesce in what one loves, or approves. See a like expression, Psal. xlv. 4. in the Hebrew, and xliii. 3. according to the *Seventy*. Comp. Isa. xlii. 1. Gen. xxii. 2. 2 Sam. xxii. 20.

## CHAP. IV.

*Christ's fasting and temptation, 1—12. His preaching at Capernaum, 13—17. The calling of Peter, Andrew, James, and John, 18—22. The sick healed, the same of Jesus, 23—25.*

**1** **T**HEN was Jesus conducted by the Spirit into the wilderness, to be tempted by the devil. 2 There he fasted forty days and forty nights, after which, he grew hungry. 3 The tempter therefore approaching him, said to him, If you are the Son of God, command that these stones become loaves. 4 But Jesus replied, It is written, Men shall not live by bread alone, but by every thing which the mouth of God shall ordain. 5 Then the devil carries

V. 1. Mark i. 12, 13. Luke iv. 2.

V. 1. *Then.*] Immediately after his baptism. Mark i. 12.

*Conducted by the Spirit.*] i. e. He was moved by the Holy Ghost to retire into the wilderness. See Luke iv. 14. where it is said that *Jesus Christ* returned into Galilee by the power of the Spirit.

*The devil.*] The word, which in the original signifies a slanderer, or a false accuser, answers to the Hebrew *Satan*. It is found in the scripture only in the singular number, and signifies that evil spirit which tempted our first parents, and who is represented in the sacred writings as the head of the rebellious angels, and the adversary of all good men. 1 Theff. iii. 5. 1 Pet. v. 8. and elsewhere.

V. 2. *Forty days.*] As *Moses* and *Elijah* had done before. Exod. xxiv. 28. Deut. ix. 9, 18. 1 Kings xix. 8.

V. 3. *The tempter.*] We may infer from Mark i. 13. that during the forty days, which *Jesus Christ* spent in the wilderness, he was exposed to several other

temptations, that are not mentioned here.

*If you are the Son of God.*] There is only in the original, *if you are Son of God*, without the article *the*. But we have inserted it, because the miracle which the devil requires of *Jesus Christ*, was not, that he might shew *he was a Child of God, but the Son of God*, i. e. the Messiah. The *Jesus* were persuaded that the Messiah was to be *the Son of God*, and they applied to him these words of Psal. ii. 7. *Thou art my Son, &c.* and of 2 Sam. vii. 14. By comparing several passages of the *New Testament*, it appears, that, in the language of the *Jews*, the words *Messiah* and *Son of God*, were of the same import. See and comp. Matth. xxvi. 63. Luke xxii. 66, 70. John i. 41, 44, 45. and Matth. xvi. comp. with Mark viii. 29. Luke ix. 20.

V. 4. *But by every thing which the mouth, &c.*] Gr. *but by every word that proceedeth out of the mouth of God*. This is a Hebrew expression: word being put for thing. See Luke i. 37. ii. 13.

Act.

carries him into the holy city, and placing him on the top of the temple, he saith to him, if you be the Son of God, throw yourself down; for it is written, that he shall give his angels charge to *take care* of you, and in their hands they shall bear you up, lest you dash your foot against a stone. 7 Jesus said to him, It is likewise written, You shall not tempt the Lord your God.

8 The devil carries him once more into an exceeding high mountain, and showing him all the kingdoms of the world and the glory of them; 9 I will give you, says he  
to

V. 6. Psal. xci. 11, 12. V. 7. Deut. vi. 16. Luke iv. 12.

Acts v. 32, &c. Now *whatever precedeth out of the mouth*, is the same as whatever God appoints or commands. See Deut. viii. 3. from whence this passage is taken; and where *word* is not in the Hebrew, but only in the Septuagint, which the Evangelist hath here followed. Comp. Luke xii. 15. 1 Kings xvii. 1. Isa. xxxviii. 16.

V. 5. *Carries him.*] The Greek word (*παρελαμβάνω*) signifies no more than to lead, to take along with one, as in the *Seventy*. Numb. xxii. 41. xxiii. 20, 27, 28. See Matth. xvii. 1. that it hath no other sense in this place, and also v. 8. is plain from Luke iv. 5, 9.

*The holy city.*] i. e. *Jerusalem*, which is honoured with that name. Isa. xlvi. 2. Jerem. xi. 1. Dan. ix. 24. Matth. xxvii. 53.

*Placing him.*] We must not imagine that the devil took *Jesus Christ*, and disposed of him as he would. But only that our blessed Saviour, who yielded to the temptation, was pleased to do what the devil required of him. It is a common thing to say, that a person *does a thing*, when he orders, or causes it to be done.

*On the top.*] Gr. *on a wing of the temple*. We have made use in our translation of a general word, because it is not well

known what part of the temple the Evangelist means here. It is very probable that it was the king's gallery; which, according to *Josephus*, was of such a prodigious height, that no one could look down from the top of it, without making himself giddy. *Joseph. Antiq. l. xv. c. 14.*

V. 7. *You shall not tempt.*] See Deut. vi. 16. To tempt God here signifies, out of a principal of distrust and unbelief, to require proofs of God's power and protection, after he has given sufficient demonstrations and reasons for our encouragement to depend upon them. See Ex. xvii. 7. Numb. xiv. 22. Psal. xcv. 8. The meaning of *Jesus Christ* then is, that since he had no manner of reason to doubt of God's protection, he was not willing to tempt him, i. e. to demand fresh instances of it, especially by throwing himself headlong rashly and without any necessity.

V. 8. *Carries him.*] See the note on v. 5.

*All the kingdoms of the world, &c.*] This might be an illusion of the devil, who raised in the air appearances of large cities, palaces, &c. and shewed them *Jesus Christ*. By *glory* here, are meant riches, as well as splendor and magnificence. See Genesis xxxi. 1. xlv. 13. Isa. lxvi. 12.  
u comp.



to him, all these things, if prostrating yourself *before me* you will pay me adoration. 10 Then says JESUS to him, depart from me, Satan, for it is written, You shall worship the Lord your God, and him only shall you serve. 11 At the same time the devil left him, and immediately angels came and served him.

12 *After this*, JESUS, having heard that John was cast into prison, retired into Galilee: 13 And leaving Nazareth, he came and dwelt in Capernaum, a sea-port town, on

comp. with lxi. 6. It may also be supposed that the devil gave *Jesus Christ* a short and lively description and representation of them.

V. 10. *Satan.*] This word, which signifies an *adversary*, is a name commonly given to the devil. See the note on Matth. xvi. 23.

V. 11. *Served.*] Though the original Greek word (*διακονῶ*) signifies to serve, or wait upon, in general; it notwithstanding signifies also to wait at table, to give one to eat. Matth. viii. 15. xxv. 44. Luke xxii. 27. and elsewhere. Now as *Jesus* was very hungry, it may here be taken in the latter sense. See 1 Kings xix.

V. 12. *After this*] Gr. *Now*. We have put in the words *after this* by way of supplement, in order to connect the thread of the history, and because the imprisonment of *John the Baptist* did not happen till after the temptation of *Jesus Christ*. Between these two events, there happened what is related in the three first chapters of *St. John's* gospel. It is commonly supposed, that the ministry of *John the Baptist* lasted but about 18 months at most, and that he was put in prison a year after *Jesus Christ's* baptism.

*Cast into prison.*] Gr. *delivered*.

*Retired into Galilee*] We shall transcribe out of *St. John's* gospel what is here wanting in the

history of *Jesus Christ*. He went from Nazareth into Judea, where he was baptized by *John*, Mark i. 9. From Judea he returned into Galilee, John i. 43. ii. 1 He went again into Judea, and there celebrated the passover at Jerusalem, John ii. 13. He baptized in Judea, while *John* was baptizing at *Anon*, John iii. 22. All this time *John* was at liberty, *ibid.* 24. But the Pharisees having conspired against *Jesus*, John iv. 3. and *Jesus* hearing that *John* had been put into prison, by *Herod Antipas* tetrarch of Galilee, Mark i. 14. *Jesus* went into Galilee.

V. 13. *Leaving Nazareth.*] Where he dwelt, till his baptism, Mark i. 9. What induced him to leave it, was the incredulity of the inhabitants. Luke iv. 29.

*In Capernaum.*] Which *Jesus Christ* chose for the place of his residence. Matth. ix. 1. Mark ii. 1. as being a large city, and where he was likely to bring abundance of people to the knowledge of his gospel. Mat. xi. 23.

*A sea-port town.*] Situated near the lake of *Genesareth*, which is called in scripture the sea of *Cinnereth*. Numb. xxxiv. 2. Josh. xii. 1. as also the sea of Galilee, or of *Tiberias*. Matt. iv. 18. John vi. 1. The *Jews* were wont to give the name of sea to all collections of water. For an account of the bigness of this lake, and the fruitfulness of the neigh-

on the borders of Zabulon and Naphthali, <sup>14</sup> that these words of the prophet Isaiah might be fulfilled, <sup>15</sup> The land of Zabulon, and the land of Naphtali, along the sea-side, about Jordan, Galilee of the Gentiles, <sup>16</sup> the people which were in darkness saw great light, and to them who dwelt in the region and shadow of death, light is sprung up. <sup>17</sup> From that time Jesus began to preach, Repent, said he, for the kingdom of heaven is at hand.

<sup>18</sup> As Jesus was walking by the sea of Galilee, he saw two brothers, *namely*, Simon, called Peter and Andrew his brother, casting a net into the sea, (for they were fish-

V. 15. Isa. ix. 1, 2.  
2. x. 7. Mark i. 14, 15.  
Luke v. 2. John i. 42.

V. 16. Isa. xlii. 7.  
Luke ix. 2.

V. 17. Mat. iii.  
V. 18. Mark i. 16.

neighbouring country, see *Josephus* of the wars of the *Jews*, l. iii. c. 18.

V. 14. *That these words of the prophet.*] See Isa. viii. 22. This prophecy relates, in its primary signification, to the wonderful deliverance of the *Jews*, by the overthrow of *Sennacherib's* army. 2 Kings xix. 36. St. *Matthew* applies it here to the spiritual deliverance that was wrought in *Galilee* by our Saviour's presence and preaching, wherein *Isaiah's* prophecy was fully verified.

V. 15. *About.*] The Gr. word (*πέραν*) which is commonly rendered *beyond*, signifies both *on this*, and *the other side*, as also what lies near a place, or along a river. For proof of this, see Deut. i. 1, 5. Josh. xii. 1, 7. & John vi. 1.

*Galilee of the Gentiles.*] i. e. *Upper Galilee*, wherein several nations were settled, such as *Phœnicians*, *Egyptians*, *Arabians*, and other heathenish nations.

V. 16. *Which were.*] Gr. *which fate*.

*In darkness—in the region and shadow of death.*] This country underwent very great hardships, during the calamities

which beset the kingdoms of *Israel* and *Juda*; these were for it times of *darkness*, and of the *shadow of death*, i. e. of extreme affliction, according to the scripture style, wherein *light* is used to denote prosperity, and *darkness* adversity. *Isai.* xlv. 7. and elsewhere. The prophet had foretold that this country should see happier days, which happened, when *Jesus Christ* preached the gospel there.

V. 17. *Began to preach.*] *Jesus* had already preached at *Jerusalem* and in *Judea*. See John iv. 3. and v. 12. of this chap. But St. *Matthew* having omitted this part of the evangelical history, he dates the beginning of *Jesus Christ's* ministry from his preaching in *Galilee*.

*The kingdom.*] See the note on Matth. iii. 2. *John the Baptist* gave notice that the coming of the Messiah was at hand. *Jesus Christ* declares that he is come, and orders his Apostles to reveal the same thing to the world.

V. 18. *Called Peter.*] See Mat. xvi. 13. comp. John i. 42.

*Casting their nets.*] For an account of the call of these two Apostles, see the note on Mark i. 16.

fishermen.) 19 And he said unto them, Follow me, and I will make you fishers of men. 20 Upon which they immediately left their nets and followed him.

21 Going on from thence, he saw two other brothers, James the son of Zebedee, and John his brother, who were in a ship, with Zebedee their father, mending their nets; Jesus having called them, 22 they instantly quitted the ship and their father, and followed him.

23 Thus Jesus went over all Galilee, teaching in their synagogues, preaching the gospel of the kingdom of God, and healing all manner of diseases and infirmities among the people. 24 By this means his fame was spread over all Syria,

V. 19. *Follow me.*] They had already acknowledged *Jesus* for the *Messiah*, upon the testimony of *John the Baptist*, John i. 35. They had even readily followed him; but it appears from the relation of St. *Matthew* and St. *Mark* i. 16, 17. that they afterwards withdrew again into their own houses. See the note on *Mark* i. 17.

*I will make you fishers, &c.*] i. e. "Ye shall gain and convert them from sin and misery, to righteousness and happiness," [Dr. *Clarke* in loc.]

V. 21. *James*] This was *James Major*, or the *Elder*, the brother of St. *John* the Evangelist, who were both sons of *Zebedee* and *Salome*. It was this *James Major* that was put to death by *Herod*. *Acts* xii. 2.

V. 23. *Synagogues*] This is a general word, which in its original meaning signifies both civil and ecclesiastical assemblies, and also the places where those assemblies were kept. Here, as also *Matt.* xiii. 54. and almost all over the *New Testament*, it is taken for the places or buildings, where the *Jews* met to pray, and to hear the interpretation of the law and the prophets; and this is the common acceptance of the word *Synagogue*. It is

manifest from *Acts* xv. 21. that there had been of a long time synagogues in each city, and that the *Jews* were used to meet therein every sabbath-day. These synagogues had several heads and officers, who performed different functions, that of the *scribes* was to teach and instruct the congregation: But it was evident from *Acts* xiii. 15. that after the reading of the law and the prophets, the heads of the synagogue desired such learned and grave persons as happened to be there, to make a discourse to the people; and by virtue of this custom it was, that *Jesus Christ* and St. *Paul* were allowed to preach in the synagogues. *Acts* ix. 23. xiv. 1.

*Of diseases.*] The term in the original signifies long, and painful diseases, that were very hard to cure. The *Septuagint*, 2 *Chron.* xvi. 12. have used the same word when speaking of *Asa's* distemper which seems to have been the *gout*. And the same authors have rendered by the like word the original *Hebrew* term, *Gen.* xlii. 4, 38. which is by the *Chaldee* paraphrasts and *Jewish* interpreters translated *death*; i. e. a deadly accident or distemper.

V. 24. *Syria.*] A province near *Galilee*.

T

And

Syria, and all sick persons, who were troubled with divers distempers and pains, men possessed with devils, lunaticks, paralytick, were brought to him, and he healed them.  
 25 And a great multitude of the people followed him from Galilee, Decapolis, Jerusalem, Judæa, and from the country about Jordan.

*And pains.*] The Greek (βασάνω) properly signifies rack or torture, but is used here to denote diseases extremely grievous and painful.

*Possessed with devils.*] The Jews were persuaded that those diseases that were attended with surprising and uncommon symptoms, were caused by devils, which God employed in chastising mankind. Hence they gave most diseases the name of *unclean* or *evil spirits*. Thus also *madness* hath by the Greeks been stiled *a devil*; and when any one was afflicted with it, they were wont to say that he was *possessed with a devil*. Among those many diseases that were cured by Jesus Christ, it cannot certainly be questioned but that some were really caused by devils, since he speaks to them, and since we find them complaining that *he tormented them before their time*. But it is also probable, that some of them were owing only to natural causes, though they were by the Jews ascribed to the devil,

according to the language and prejudices of that nation. See the note on v. 1. of chap. x. of this gospel.

*Lunaticks.*] It is manifest from the symptoms of this disease, as set down Matth. xvii. 15. Luke ix. 39. Mark ix. 17. that it differed but little, if at all, from the *falling-sickness*. Yet the Syriack version hath rendered the original Greek word by the *sons of the field*, i. e. Men that lived abroad like beasts. So that, according to this, the *lunaticks* here mentioned were crazy and melancholy persons that rambled about the woods and fields. Comp. Luke viii. 26. Mark v. 2, 3.

V. 15. *Decapolis.*] A country of Palestine, so called, because it contained ten cities, about the names of which the learned are not agreed. It bordered upon Syria, and extended on both sides Jordan, and the lake of Tiberias. You have a description of it in Josephus of the wars of the Jews, l. iii. 16. and in his life, p. 1025. and in Pliny's Nat. Hist. l. v. c. 18.

## C H A P. V.

*Sermon on the mountain. The beatitudes, 1—12. Disciples, salt and light of the earth, 13—16. Perfection of the law, 17—20. Glosses of the Pharisees concerning murder rejected, 21—26. and likewise concerning adultery and divorce, 27—33. Concerning oaths, 33—37. and love of our neighbour, 38—47. Charity the perfection of a Christian, 48.*

1 JESUS seeing the great multitude of people, went up into a mountain, and when he was sat down, his disciples drew near him. 2 Then taking up the discourse, he taught them in the following manner :

3 Blessed are the poor in spirit, for theirs is the kingdom of heaven.

4 Blessed

V. 3. Luke vi. 20, 24. Matt. xi. 5, 25. xix. 23, 24. Jam. ii. 5.

V. 1. *Into a mountain.*] Compare Luke vi. 12, 17. from which passages it will appear that Jesus went up to the top of a mountain to pray, and coming down from thence, he stood on a plain and even part of the same mountain, from whence he could easily be heard.

*Was sat down.*] As the Jewish doctors did when they taught. See Luke vi. 16, 20.

*His disciples.*] That is, not only the twelve apostles, but all those in general that followed Jesus Christ. See Luke vi. 13. John ix. 27. and in most places in the *Acts*, the Christians are called *disciples*. The *Pharisees* stiled themselves the *disciples of Moses*.

V. 2. *Taking up the discourse*] Gr. *Opening his mouth*. This is a Hebrew expression signifying to speak. See Matth. xiii. 35.

V. 3. *Blessed.*] All the following beatitudes have some reference to the precepts that are delivered by Jesus Christ afterwards, and include not only the blessing of the gospel, but

also the qualifications of a true disciple of Christ. In this first beatitude, our Saviour had an eye to those obstacles which the immoderate love of riches was likely to bring to the observance of the precepts of his Gospel. See vers. 40, 41, 42, of this chapter, and comp. James v. 1.

*Poor.*] St. Luke applies this to the *poor* properly so called, vi. 20.

*In Spirit.*] That is, those that are indued with the spirit and virtues poverty requires, and are free from pride, covetousness, and the cares and anxieties riches are commonly attended with. A rich person may be happy, provided he is thus disposed, 1 Tim. vi. 17. This is the sense *Clement of Alexandria* hath put upon this passage in his treatise entitled, *Quis dives salvetur*, p. 42. By the *poverty of spirit* recommended here, we may also understand Humility as Psal. xxxii. 18. Prov. xxix. 33. Isai. lxvi. 2.

*Theirs is the kingdom of Heaven.*] i. e. The blessings of the king-

4 Blessed are those who are in affliction, for they shall be comforted.

5 Blessed are those who are meek, for they shall possess the earth.

6 Blessed are those who hunger and thirst after righteousness, for they shall be satisfied.

7 Blessed are the merciful, for they shall obtain mercy.

8 Blessed are those who are of a pure heart, for they shall see God.

9 Blessed

V. 4. See v. 11, 12, of this chap. Luke vi. 21, 25. John xvi. 20. 2 Cor. i. 4, 7. James i. 12. Rev. vii. 14, 17. xxi. 7. V. 5. Psal. xxxvii. 11. V. 6. Luke i. 53. vi. 21, 25. John iv. 14. vi. 35. vii. 37, 38. Isai. xli. 17. lv. 1. Jerem. xxxi. 25.

kingdom of Heaven, or of the gospel, namely, the remission of sins, eternal life, &c. See below vers. 20. That is, because they are better disposed than other men to receive these blessings.

V. 4. *Those who are in affliction.*] Or, *that mourn*, namely upon the account of the gospel. See 11 & 12 verses. John xvi. 20, 21, 22, 23. Rom. v. 35. viii. 37.

V. 5. *Meek.*] This word includes gentleness, equity, patience, and kindness or benignity. Which virtues are all most conspicuous in *Jesus Christ* and the gospel, xi. 29. xxi. 5. Jerem. xi. 19. Gal. v. 22. 1 Cor. xiii. 4. James iii. 13, &c.

*They shall possess the earth.*] The Greek word (*κληρονομίω*) properly signifies *to inherit*, but it is also sometimes taken for *possessing*. This expression is borrowed from Ps. xxxvii. 11. and applied by *Jesus Christ*, in a spiritual sense, to all the advantages of our future everlasting inheritance. See Hebr. x. 34, 36. xi. 16. Isai. lx. 21. See also what promises are made to the *meek*, Psal. cxlvii. 6. cxlix. 4. lxxvi. 10, 11. and xlv. 4. according to the Septuag. Ver.

V. 6. *Hunger and thirst.*] St. Luke's words are; vi. 21. *that*

*hunger now.* Those that are here said to *hunger and thirst*, are those that earnestly longed for, and were sensible of the want of that salvation which the *Messiah* was to procure, such as were *Zacharias, Simeon*, and other devout persons that waited for the consolation of Israel. To such persons as these it was that *Jesus Christ* addressed himself, when he said: *come to me*, &c. Matth. xi. 28, 29, 30.

*After righteousness.*] i. e. That holiness which the gospel teaches and recommends, in opposition to the righteousness of the *Pharisees*, Matt. v. 20. and vi. 33.

V. 7. *The merciful.*] Those that relieve the poor, as below, v. 42. Rom. xii. 8. and freely forgive the wrongs and injuries they receive from others, or have compassion on the miserable and unfortunate. See chap. vi. 14. xviii. 32, 33. Mark xi. 25. James ii. 13. Eccles. xxviii. 2.

V. 8. *Of a pure heart.*] That have a conscience void of offence, and lead holy and virtuous lives, free from all hypocrisy. See Psal. xxiv. 3, 4 where purity of heart is joined with innocency of life.

*They shall see God*] It is to such persons as these; the holy scripture

9 Blessed are the peace-makers, for they shall be called the children of God.

10 Blessed are those who are persecuted for the sake of righteousness, for theirs is the kingdom of heaven.

11 Blessed shall you be, when for my sake, men shall reproach and persecute you, and say of you falsely all manner of evil. 12 *Then* rejoice and be exceeding glad, for great shall be your reward in heaven, for thus they persecuted the prophets who were before you.

13 You are the salt of the earth, but if the salt should become insipid, how should its virtue be restored? It is no longer good for any thing but to be cast out and trod under foot.

V. 9. Rom. xii. 18. 2 Cor. xiii. 11. 2 Thess. iii. 16. Jam. iii. 17, 18. V. 10. Luke vi. 22. Rom. v. 3. 2 Cor. iv. 8. viii. 14, 16, 17. 2 Tim. ii. 12. 1 Pet. iii. 14. Jam. i. 2. V. 11. Luke vi. 22. 1 Pet. iv. 14. V. 12. Luke vi. 23. Acts v. 41. Rom. v. 3. Phil. i. 29. Colos. i. 24. V. 13. Mark ix. 49, 50. Luke xiv. 34, 35.

ture promises they shall see God. See the Psalm just now quoted, *ibid.* and Psal. lxxiii. 1. Hebr. xii. 14. *To see God*, is to enjoy his favour and protection in a most particular manner. See Isai. xxxiii. 15, 16, 17. this will be fulfilled especially in the life to come.

V. 9. *The peace-makers.*] Those that are lovers of peace, or promote it. This hath a relation to the precept contained in v. 25. See Jam. iii. 18.

*They shall be called the children of God.*] As God is the God of peace, Rom. xvi. 20. 1 Cor. xiv. 33. 2 Thess. iii. 16. Hebr. xiii. 20. the peace-makers are the children of God, because they follow his example in this respect. Compare Eph. v. 1, 2. Luke vi. 35. 1 John iii. 1. v. 45. of this chapter. There is here the same *Hebraism* as hath been observed before, Chap. i. 23. *they shall be called*, that is, *they shall be*.

V. 10. *For the sake of righteousness.*] That is chiefly upon the account of the righteousness of the kingdom of God, for

their professing the doctrine of Christ, and observing his commands. See the parallel places in the margin above. This may also be applied to all those who when they suffer unjustly, bear it patiently. See 1 Pet. iv. 14. &c.

V. 11. *All manner of evil.*] Gr. *Evil sword*. Hereby may be understood the unjust sentences and decrees that were passed against the Christians, both by Jews and Gentiles; compare the Hebrew with the Septuagint in the following passages, Isai. xv. 1. and xvii. 1.

V. 12. *Who were before you.*] As Moses, Samuel, Isaiah, Jeremiah, Zechariah, &c. See Matt. xxiii. 29, etc. Acts vii. 52. 1 Thess. ii. 15. Jam. v. 10. 2 Chron. xxxvi. 16. Nehem. ix. 26.

V. 13. *You are*] i. e. *You ought to be*. This relates to all the disciples that were there present, Luke xvi. 36. and also to all Christians in general, 1 Thess. v. 5. Phil. ii. 15. but especially to the Apostles.

*The salt of the earth.*] Salt is the emblem of wisdom, and it serves

foot. 14 You are the light of the world. A city built upon a hill cannot be hid.

15 And when a candle is lighted, it is not set under a bushel, but on a candlestick, to give light to all those who are in the house. 16 Even so let your light shine before men, that seeing your good works, they may glorify your father which is in heaven.

17 Think not that I am come to abolish the law or the pro-

V. 14. Luke xvi. 8. John xii. 36. Eph. v. 8. 1 Thess. v. 5. Phil. ii. 15. V. 15. Mark iv. 21. Luke viii. 16. xi. 33.

serves also to save things from putrefaction. Now the first disciples of Christ were appointed to diffuse the *wisdom* of the gospel throughout the whole world, and to promote virtue and holiness among men by their doctrine and good examples. The meaning therefore of these words is this, "Who could instruct and reform you, if you should happen to fall into error or vice; you that are to be intrusted with the sanctification and instruction of others." Compare Mark ix. 49. Coloss. iv. 6.

V. 14. *The light of the world.*] This name was given by the *Jews* to their wise-men and doctors. See John. v. 33. 2 Pet. i. 19. *Jesus Christ* bestows it on his disciples, because they were appointed to preach the gospel, Philip. ii. 15. and to reveal to mankind the knowledge of *Christ*, who is the true light of the world, John i. 49. This is also applicable to all Christians in general.

*A city built, &c.*] The meaning of this comparison is, That the disciples of *Jesus Christ*, and all Christians, being appointed to profess and preach the gospel, the eyes of all men would be upon them, and so their faults being, by this means, known and observed, might stop the progress of the gospel. Compare

Phil. iii. 17. 1 Pet. v. 13. and the parallel places.

V. 15. *When a candle is lighted, &c.*] This seems to be a proverbial expression. See the application *Jesus Christ* makes of it on another occasion. Mark iv. 12. Luke viii. 16. xi. 33. They formerly used *lamps* only, instead of candles, and the *candlestick* was the foot on which they were set up. The meaning of this comparison is the same as that of the foregoing. The disciples and Christians being *the lights* of the world, were designed to light men out of the ways of ignorance and vice, into the paths of holiness and virtue.

V. 16. *They may glorify.*] *To glorify God*, is not only to praise him, as Luke ii. 20. and elsewhere; but also to acknowledge the truth of the gospel. See Luke xxiii. 47. 1 Pet. ii. 12. Comp. 1 Cor. xiv. 25. Rom. li. 23, 24. This expression, *to glorify God*, includes edification, as opposed to the giving of offence.

*In Heaven.*] Gr. *in the heavens*. The *Jews* reckoned three Heavens, the air, the firmament, and the *third Heaven*, or the Heaven of Heavens, the usual place of God's residence. 2 Cor. xii. 2. 1 Kings viii. 27. 2 Chron. ii. 6. vi. 18.

V. 17. *To abolish the law.*] i. e. either to transgress and violate it myself, John v. 18. vii. 23. or to



prophets. I am not come to abolish but to fulfil *them*.  
 18 For I assuredly tell you, that as long as heaven and earth endure, there shall be nothing of the law which shall not be fulfilled, even to the least jot or tittle. 19 Whosoever therefore shall break one of these least commandments, or shall teach men so to do, shall be called the least in the kingdom of heaven; but he that shall observe and teach them, shall be called great in the kingdom of heaven.

20 For

V. 18. Matt. xxiv. 35. Luke xvi. 17. V. 19. Jam. ii. 10.

to adulterate the sense of it by wrong interpretations, and disannul its authority by giving precepts contrary to those it contains, as the *Pharisees* did in their traditions. Matth. xv. 3. 6. This is chiefly meant of the *moral law*, and those rules of morality, that occur in the prophetic writings. Matth. v. and xxii. 39, 40. But it may also be understood of the *ceremonial law* which *Jesus Christ* fulfilled in his own person. Rom. viii. 3, 4, x. 4. Gal. iii. 24.

*To fulfil them.*] i. e. 1. To observe them myself. See a like expression, Rom. xiii. 8, 10. and comp. James ii. 8. Gal. iv. 14. John xxi. 46. And, 2. To recommend and procure the perfect observance of them. Rom. viii. 3, 4. Philip. iii. 3.

V. 18. *Assuredly.*] The word *Amen*, which is here translated *assuredly*, is of a *Hebrew* original, and frequently retained by the Evangelists. St. *Luke* hath sometimes rendered it by a word signifying *yes*, and at other times *truly*. See Luke ix. 27. comp. with Matth. xvi. 28, &c. The *Seventy* have done the same. When the word *Amen* is a sign of wishing, it then signifies *so be it*, as the *Seventy* have rendered it.

*As long as heaven and earth endure.*] Gr. *till heaven and earth pass*. Which is a proverbial ex-

pression, denoting the utter impossibility of a thing.

*There shall be nothing of the law, etc.*] Gr. *one iota, etc. shall not pass from the law*. This is to be understood of the whole law, both *ceremonial* and *moral*. i. e. No man shall be dispensed from the duties enjoined by the law; and the types and oracles it contains shall be exactly fulfilled, as well as what *Jesus Christ* hath taught or foretold. See Matth. xxiv. 35.

*Iota.*] This is the name given by the *Greeks* to the letter *i*, which is the least of letters.

*Tittle.*] Thus we have rendered the *Greek* word (*μικραία*) which signifies the least part of a letter, or a *point*.

V. 19. *One of these least commandments.*] i. e. Those that are reckoned to be of the least importance.

*Shall be called the least.*] i. e. shall never be admitted there. Thus, Matt. xix. 30. Luke xiii. 30. *the least* are those that shall be excluded. *Shall be called* is the same *hebraism* as hath been observed before, i. 23. v. 9. that is, *he shall be or shall be reckoned such*. We may also put this sense upon these words, he shall be the least among Christians, as Matt. xi. 11.

*Kingdom of heaven.*] See the note on Matth. iii. 2.

20 For I declare to you, that if your righteousness exceed not *the righteousness* of the scribes and Pharisees, you shall by no means enter into the kingdom of heaven.

21 You have heard that it has been said to the ancients, Thou shalt not kill, and whosoever shall kill, shall be punished by the judgment: 22 But I say unto you, whosoever shall be angry with his brother without cause, shall be punished

V. 20. Matth. xxiii. 23, 24, 25, 28. Luke xi. 39. V. 21 Gen. ix. 6. Exod. xx. 13. Levit. xxiv. 21. Numb. xxxv. 16, 17. Deut. v. 17. V. 22. 1 John iii. 15. Ephes. iv. 26, 27.

V. 20. *If your righteousness.*] Except you observe the law better than the *Pharisees* do, who notwithstanding pass for the strictest observers of it, and the holiest persons in the nation, etc. Acts xxvi. 5. See, in the following verses, the characters of the pretended righteousness of the *Pharisees*, and the restrictions they gave the law, and the *righteousness* that is enjoined by it.

*You shall by no means enter.*] i. e. Unless you lead more strict and virtuous lives than do the *Pharisees*, you are not fit to be Christians, and consequently you shall not enter into Heaven. The kingdom of Heaven signifies here both Christianity, and the happiness of Heaven, which is the effect and reward of the true profession of Christianity. See Matt. iii. 2.

V. 21. *That it hath been said to the ancients.*] Or by the ancients; that is, by *Moses* to your ancestors. *Jesus Christ* instances in the commandments of the second table, how the *Jews* had corrupted the word of God by their traditions: but he purposes here these commandments in the same sense as they were understood by the *Pharisees*, and sometimes with the glosses they put upon them. And from thence it is he endeavours to vindicate and rescue them.

*By the judgment.*] This is the name that was given by the *Jews*,

to a court of judicature among them, consisting of 23 judges, that had power of life and death. The meaning then of these words, *he shall be liable to be punished by the judgment*, is, he shall be guilty of death, Deut. xvi. 18. xxi. 2. But here it is to be noted, that though *Jesus Christ* makes use of the same expressions as were used by the *Jews* to denote temporal punishments, yet his words are to be figuratively understood, and applied to the future punishments of the wicked, of which he distinguishes the different degrees, according to the difference of crimes.

V. 22. *Whosoever shall be angry.*] *Jesus Christ* does not mean here, that anger or every scornful and reviling word deserves the same punishment from the magistrates as murder, that is, death. But only, that anger being an indirect violation of the 6<sup>th</sup> commandment, *thou shalt not kill*, because it tends and disposes men to murder; the judgment of God will take cognizance of anger, desires of revenge, hatred, opprobrious and reviling language, etc. 1 John iii. 15.

*Without cause.*] These words are found in almost all the *Greek* manuscripts now extant, but are omitted in most manuscripts of the *Vulgate*. The reason of which is, that St. *Jerom*, who revised the ancient *Latin* version, fancied they ought to be left out. But

nished by the judgment; and he that shall say to his brother Raca, shall be punished by the Sanhedrim; but whosoever shall call him, fool, shall be punished with the fire of Gehenna.

23 If therefore, when you present your offering at the altar,

But the *Syriack* translation hath retained them, as have also the printed copies.

*With his brother.*] i. e. with another Christian. This is the meaning of the word (ἀδελφός) in the sacred writings; and that the same sense is to be put upon it here, is evident from the next verse. See Matt. xviii. 15. and numberless places in the acts and epistles. The *Jews* would give the name of *brother* to no one that was not an *Israelite*; they vouchsafed to give that of *neighbour* to a proselyte, but would by no means bestow it on a Gentile. *Jesus Christ* did not design to authorize a like distinction when he made use here of the word *brother*, for he elsewhere enjoins his disciples to forgive *all men* in general, and shews that our *neighbour* is any man whatsoever, *Luke* x. 29, 30.

*Raca.*] A term of contempt and reviling, frequently to be found in Jewish authors, signifying a *vain, empty fellow*.

*Sanhedrim.*] This word is formed from the *Greek* (συνέδριον,) and signifies the *council* or *senate* of the nation. It consisted of 72 judges, or, according to others, of 70 besides the president. It used to sit at *Jerusalem*. Concerning the place where it met, see *John* xix. 13. This was the supreme court of judicature among the *Jews*, and to it appeals were made from inferior tribunals. It took cognizance only of the most important matters, as, for instance, such where in a whole tribe was concerned, those that related to the high-priest, a false prophet, idolatry,

treason, &c. The meaning of *Jesus Christ* in this place is, that *scolding* and *deriding* our brethren is so great a sin, that it ought to be ranked among those that used to be punished only by the *Sanhedrim*, which took cognizance of none but the most grievous offences. These words are to be understood like the foregoing passage. See the note on the word *judgment*.

*Fool.*] This reviling expression adds to the foregoing one an idea of maliciousness and injustice. *Folly* in the stile of the *Hebrews* is commonly the same as wickedness, and impiety. See *Psalms*. xiv. 1. lxxxv. 9, etc.

*With the fire of Gehenna.*] Gr. *The Gehenna of fire*, that is, the burning *Gehenna*. *Gehenna* is a *Hebrew* word compounded of *Ge* and *Hinnon*, i. e. the *valley of Hinnon*, which was a place near *Jerusalem*, *Josh.* xv. 8. where the *Canaanites*, and afterwards the children of *Israel* were wont to make their children pass through the fire to *Moloch*. See 2 *Kings* xxiii. 10. xvi. 17. *Jerem.* vii. 31, 32. *Jesus Christ* makes use of that word here to denote the torments of hell. See *Mark* ix. 43, and ver. 29, 30. of this chapter. It was also made use of by the *Jews* to signify *Hell-fire*. Of which we have an instance in the *Chaldee* paraphrast on *Isai.* xxxiii. 14. where what we have translated *everlasting burning*, is rendered *the Gehenna of eternal fire*.

V. 23. *When you present.*] When you are about to offer, when you carry your oblation into the temple.

*Your offering.*] Your voluntary  
sa.

altar, you there call to mind that your brother has any thing against you; 24 leave your offering before the altar, and go and be first reconciled to your brother, and then come and present your offering: 25 Agree with your adversary forthwith, whilst you are in the way with him, lest your adversary deliver you to the judge, and the judge to the officer, and you be cast into prison. 26 I tell you assuredly, you shall not come out from thence till you have paid the last farthing.

27 You have heard that it hath been said to the ancients, Thou shalt not commit adultery. 28 But I say unto you, whosoever looks upon a woman to lust after her, hath already committed adultery with her in his heart.

29 If your right eye be to you an occasion of sinning  
pluck

V. 24. Mark xi. 25. Coloss. iii. 13. V. 25. Luke xii. 58, 59. V. 27. Exod. v. 14. Deut. v. 18. V. 28. Job i. 31. Prov. vi. 25. Ecclus. ix. 5, 7, 8. V. 29, 30. Matt. xviii. 8, 9. Mark ix. 43, 45, 47. Coloss. iii. 5.

sacrifice, Levit. i. 2. Matt. xxiii. 18. Or else it might be some piece of money that was put into the treasury.

*That your brother hath any thing against you.*] i. e. That you have done him any wrong, for which he is angry with you. See Rev. ii. 4, 20.

V. 24. *Go and be first reconciled.*] We read in some ancient Jewish writing, that the day of expiation did not atone for a man's offences against his brother, unless he first was reconciled to him.

V. 25. *Whilst you are in the way.*] Going to the judge. See Luke xii. 58. This meaning is, that we should in this life prevent the judgment of God by a speedy reconciliation.

V. 26. *Farthing.*] This was the least brass coin the Romans had. In a figurative sense, which is that of *Jesus Christ* here, the *prison* is taken for hell, out of which the unrelenting sinner shall never come, because he shall never be able to make satisfaction.

V. 28. *Look, &c.*] See the

precepts and maxims the *Jewish* writers have laid down upon this subject. Ecclesiastic. ix. 5, etc. xli. 27. xlii. 12.

*To lust.*] Or, *till he lusts after her.* This word denotes all loose desires, which are either the causes or effects of impure looks; to which may be added all the arts and devices that are used to satisfy these wicked inclinations. There occurs in the Jewish writings a maxim very much like that which is here laid down by *Jesus Christ*, namely, *that he who looks on a woman, with an ill design, is guilty of adultery.* The *Pharisees* must have had another kind of morality in the time of *Jesus Christ*.

V. 29. *Be to you an occasion of sinning.*] Gr. *Scandalizes you.* The Greek word (*σκανδαλίζει*) properly signifies a *snare* or a *stumblingblock*. And figuratively, whatever leads into sin, or proves an occasion of sinning. To *scandalize* therefore signifies here, *to be an occasion to sin, or cause to sin, to turn from piety and virtue.*

*Pluck it out.*] Every one knows that

pluck it out, and cast it from you; for it is better for you, that one of your members should perish, than that your whole body should be thrown into Gehenna. 30 So if your right hand be to you an occasion of sinning, cut it off, and cast it from you; for it is better for you that one of your members should perish, than that your whole body should be thrown into Gehenna.

31 It hath been said *also*, if any one puts away his wife, let him give her a libel of divorce. 32 But I say unto you, whosoever shall put away his wife, except on account of adultery, causes her to become an adulteress; and he that shall marry her, commits adultery likewise.

33 Again, you have heard that it hath been said to the ancients, you shall not forswear yourselves, but you shall perform to the Lord the oaths you have made. 34 But I say

V. 31, 32. Deut. xxiv. 1. Jerem. iii. 1. Matt. xix. 7. Mark x. 4, 11. Luke xvi. 18. Rom. vii. 33. 1 Cor. vii. 10, 11, & 39. V. 33. Exod. xx. 7. Levit. xix. 12. Deut. v. 11. xxiii. 21, 23. Numb. xxx. 3. V. 34. Jam. v. 12. Ecclus. xxiii. 9. xxvii. 15. Isai. lxvi. 1.

that these expressions, as well as the following ones, are not to be literally understood. The meaning of them is, that we must avoid all occasions of sin, and have such a command over our senses, that they may never prove the instruments of sin.

V. 31. *A libel of divorce.*] This was a note or writing whereby a man declared that he dismissed his wife, and gave her leave to marry whomsoever she would. The *Jesus* shamefully abused the liberty they had of putting away their wives, so that one is amazed to find what slight and trifling causes of a divorce are allowed of in their writings. See Matt. xix. 31. and Ecclus. xxv. 3.

V. 32. *On account of adultery.*] There is only in the *Greek*, for fornication, but the word *πορνεία* is here taken for adultery.

*Causes her to become an adulteress.*] i. e. Is the occasion of her committing adultery, by setting her at liberty to marry another husband. See Matt.

xix. 4, &c. and compare 1 Cor. vii. 39.

V. 33. *You shall perform, &c.*] Gr. *You shall perform unto the Lord your oaths.*

V. 34. *Swear not at all.*] Though this prohibition is expressed in a very general and absolute manner, it must notwithstanding admit of some restrictions, as must also several other passages of Scripture that are expressed in general terms. What *Jesus Christ* forbids here, is, 1. Swearing by the creatures. 2. All such rash and prophane oaths as the *Jesus* were wont to utter upon every trivial occasion, without any manner of necessity, but only out of an ill custom, or what is worse, with a design of deceiving. For it is manifest from several places of scripture, that *swearing* upon some occasions (as before a magistrate, or in the case of contracts and promises) is not only lawful, but also expedient and necessary. See Exod. xxii. 11. Psal. cx. 4. Rom.

## A NEW VERSION OF

say unto you, swear not at all; neither by heaven, because it is the throne of God; 35 nor by the earth, because it is his footstool; nor by Jerusalem, because it is the city of the great king. 36 Neither shall you swear by your head, seeing you are not able to make one single hair white or black. 37 But let your words be yes, yes; no, no; for whatever is more than these, proceeds from some evil.

38 You have heard that it hath been said, eye for eye, and tooth for tooth: 39 But I say unto you, resist not him that does you evil; on the contrary, if any one shall strike you

V. 35. Psal. xlviii. 2. V. 36. Matt. x. 30. V. 37. 2 Cor. i. 17, 18. V. 38. Exod. xxi. 24. Deut. xix. 21. Levit. xxiv. 20. V. 39. Prov. xx. 22. xxiv. 29. Isai. l. 6. Lam. iii. 30. Luke vi. 29. Rom. xii. 17, 19. 1 Cor. vi. 7. 1 Thess. v. 15. 1 Pet. iii. 9.

Rom. ix. 1. 2 Cor. i. 23. xi. 31. Gal. i. 20. Hebr. vi. 16. Revel. x. 6

*Neither by Heaven.*] The *Jews* fancied that swearing *by Heaven*, *by Jerusalem*, &c. was an insignificant thing, and not at all binding; accordingly they accustomed themselves frequently to use such oaths, without any manner of scruple. But *Jesus Christ* tells them, that the *Heaven* and the *Earth*, &c. had so intimate a relation with God, that he was implicitly named whenever the name of his creatures was used, and that oaths taken in their name, ought to be as strictly and religiously observed, as if they had been made in the name of God himself. Compare Matt. xxiii. 16—22.

V. 35. *His footstool.*] Gr. *the footstool of his feet*. The earth is represented as the footstool of God's throne.

*The city of the great king.*] i. e. of God. See Malac. i. 14. Psal. xlviii. 32.

V. 36. *You are not able to make.*] That is, your head and life are not in your power, or at your own disposal, that you should presume to bind and engage them by oaths.

V. 37. *Yes, yes, no, no, —*] i. e. You ought to be satisfied only with bare affirmations or denials, and go no farther. The meaning of this also may be, that we ought to be faithful and punctual in the execution of our promises. The *Jews* have a proverb among them to this purpose, *the yea of the just, is yea, and their nay, nay*. That is, they are sincere, and perform whatever they say or promise. See Jam. v. 12.

*From some evil.*] From the devil; or *from evil*, i. e. from a bad principle, that is, whatever goes beyond this is evil.

V. 38. *Eye for eye, &c.*] Deut. xix. 21. This is the law which God had given as a rule whereby magistrates were to be directed in taking cognizance of the wrongs and injuries that were offered by one man to another: The *Jews* made a very ill use of this precept, by applying it to countenance and authorize private revenge.

V. 39. *Resist not him.*] *Jesus Christ* doth not forbid here all manner of resistance when we are unjustly attacked or oppressed, but only the rendering evil for evil, the avenging ourselves,  
Rom.

you on the right cheek, present him the other also. 40 And if any one will go to law with you to take away your coat, let him have your cloak also. 41 And if any one will compel you to go a mile with him, go with him two. 42 Give

V. 40. Luke vi. 29. 1 Cor. vi. 7. V. 42. Deut. xv. 8. Luke vi. 30. Rom. xii. 20. Ecclus. iv. 5. xxix. 1, 2.

Rom. xii. 17. See the force of the original word (*ἀντιστάς*) 2 Tim. iii. 8. where, *to resist the truth*, is the same as to endeavour to destroy it.

*That does you evil.*] Gr. *the quicked*. In the same sense, the Lxx have rendered the Hebrew word (*rafsha*) or wicked by an injurious person.

*If any one should strike you on the, &c.*] This is alledged as an instance of the most heinous affront. Job xvi. 10. Psal. iii. 8.

*Present him the other also.*] This is an allusion to Isai. l. 6. and the lamentation of Jerem. iii. 30. The meaning is, that it is much better to bear repeated affronts, than to shew want of patience and meekness, which were virtues that our blessed Saviour made it his particular business to train up his disciples to, because they were to suffer abundance of persecutions and afflictions for his name's sake.

V. 40. *Your coat.*] Gr. *Tunick*. We have no very proper terms in our language to convey an idea of the *Jewish* garments; and the words used here, in the original admit of different senses. It may however be observed, that the *coat* here mentioned, is the under garment, the *shirt*; and the *cloak*, the upper garment, which was commonly more costly; this may serve to give some notion of *Jesus Christ's* meaning, which is to this effect: If any

one will extort a thing of a small value from you, suffer him patiently to go away with it, and even yield him rather more, than continue in contention with him.

*Let him have your cloak also.*] All these, and the like maxims in the gospel, must necessarily admit of some limitation: our Saviour's design in them not being to render his disciples defenceless and exposed to all the affronts and indignities which wicked persons will think fit to inflict upon them, nor oblige them to suffer themselves to be stripped of all their goods. But, that justice ought to give way to, and be regulated by charity; that we are not always strictly to insist upon our own rights; and, that it is much better patiently to bear some inconsiderable loss, than fall into violent contentions, or come to law suits, 1 Cor. vi. 7.

V. 41. *Compel you to go a mile.*] The Gr. word (*ἀσφαγεῖν*) which we have rendered to *compel*, is taken from a *Persian* custom, which was also in use in *Judea*, and the *Roman* empire. Namely, that the posts and publick messengers were wont to press the carriages and horses they met on the road, if they had occasion for them, and even forced the drivers or riders to go along with them. See the same word used Matt. xxvii. 32.

*A mile.*] Gr. *One mile*.

42 Give to him that asks you; and from him that would borrow of you, turn not away.

43 You have heard that it hath been said, you shall love your neighbour, and hate your enemy: 44 But I say unto you, love you enemies, bless those who curse you, do good to those who hate you, and pray for those who injure and persecute you; 45 that you may be children of your father which is in heaven, for he causes his sun to rise on the wicked and on the good, and sends rain upon the just and unjust. 46 Indeed if you love those *only*, who love you, what reward shall you have? Do not the publicans themselves do as much? 47 And if you salute only your brethren,

V. 44. Luke vi. 27. xxiii. 34. Acts vii. 6. Rom. xii. 14, 20, 21. 1 Cor. iv. 12. 1 Pet. iii. 9. V. 45. Luke vi. 35. Ecclef. iv. 10, 11. Ephes. v. 1. V. 46. Luke vi. 32.

V. 42. *Turn not away.*] Or, *do not send back.* This precept of charity is to be regulated by the circumstances of the *giver*, and the wants of the *person that asks*.

V. 43. *Your neighbour.*] See what sense was put by the *Jewish* doctors on this word, in the note on Ver. 22.

*And hate your enemy.*] These words are not to be found in the law, and even the contrary is plainly and expressly enjoined therein, Exod. xxiii. 4, 5. Levit. xix. 17, 18. Prov. xxv. 21. But the *Jewish* doctors pretended they could draw such an inference from Exod. xxxiv. 11, 12. from Deut. vii. 1, 24. and xxiii. 6. And accordingly the *Jews* have been charged by some *heathen* authors, and particularly by *Tacitus*, as being haters and enemies of mankind.

V. 44. *Bless.*] To *bless* here, signifies to be kindly affected to, as, on the contrary, to *curse*, is to wish ill, Rom. xii. 14.

*Who curse you.*] *Slander you.* This is the meaning of the Gr. word (*ὀνειδίζω*.) See 1 Pet. iii. 16. Or else *abuse*, and *revile* you.

V. 45. *The children.*] i. e. may imitate him, and become heirs of his heavenly kingdom. See v. 9. and 48. of this chap.

V. 46. *The publicans.*] These were the Roman *tax-gatherers*; some of which were *Jews*; these were more extremely odious to their countrymen, than those that were heathens. The other *Jews* would have no manner of communication with them, Luke iii. 13. Mark ii. 16. Luke vii. 34. They looked upon the profession as scandalous, and all *publicans* were to them very hateful upon account of their extortions. See Matt. ix. 10. xviii. 17.

V. 47 *Salute.*] The Gr. word (*ἀσπασμός*) denotes all outward signs of friendship, such as kissing, embracing, wishing well, &c. It is the word that is used by the apostles in their salutations, Rom. xvi. &c. The meaning of it here, seems to be the same as that of the word *to bless*, v. 44. See Matt. x. 12. and compare Luke x. 5. which will explain St. *Matthew's* meaning.

*Your brethren.*] Some copies read, *your friends*, which seems to have been added by way of



thren, what extraordinary *thing* is it? Do not even the publicans do the same? 48 Be you therefore perfect, as your father which is in heaven, perfect.

V. 48. Luke vi. 36. Levit. xi. 44. xx. 26. 1 Pet. i. 16, 17.

explanation. The *Jews* embraced their own countrymen, and welcomed them as brethren. But the *Gentiles* they thought unworthy of that honour. *Jesus Christ* teaches here his disciples, to make their charity extend to all men. See Rom. xii. 17, 18.

V. 48. *Be perfect*, etc.] That is, practise charity in as *perfect* a manner as doth your heavenly Father, without any regard to friends or enemies. Comp. Luke vi. 36. Ephes. v. 1, 2. This *perfection* here is opposed to the imperfection of the righteousness of the *Pharisees*, v. 20.



## CHAP. IV.

*The continuation of the sermon on the mount. Privacy in alms and prayers, 1—6. Vain repetitions condemned, 7, 8. The Lord's prayer, 9—13. To forgive in order to be forgiven, 14, 15. Privacy in fasting, 16—18. Treasures in heaven, 19—21. Eye simple, 22, 23. To serve God, and not mammon, 24. To trust in providence, 25—32. To seek the kingdom of God; not to be solicitous about the future, 33, 34.*

1 **B**E careful not to give your alms before men, to be seen of them; otherwise you shall receive no reward from your Father who is in heaven. 2 When therefore you

V. 1 Rom. xii. 8. V. 2. Luke vi. 24. John v. 44. xii. 43.

V. 1. *Be careful*] The several precepts contained in this chapter are found in the xi, xii, and xvth chapters of St. *Luke*. It must therefore be supposed that *Jesus Christ* gave the same precepts more than once, and that the Evangelists did not always take care to set down our Saviour's very words, nor to place his discourses in the same order

they were delivered. See the note on chap. viii. 2.

*You shall receive*, etc.] Gr. *You have not*, in the present tense. The present is here put for the future, which is very common in the sacred writings.

V. 2. *Let not the trumpet be sounded*.] The *Jews* were wont to assemble the people by sounding the trumpet, see Joel ii. 15. But

you give an alms, let not the trumpet be sounded before you, as the hypocrites do in the synagogues, and streets, that they may have the applause of men. I tell you for certain, they have their reward. 3 But when you bestow an alms, let not your left hand know what your right hand does, 4 to the end your alms may be secret. And your Father who beholds *what you do* in secret, will reward you openly.

5 So likewise when you pray, be not like the hypocrites, for they love to pray standing in the synagogues, and corners of the streets, to be seen of men; I assure you, they have their reward. 6 But you when you pray, enter into your closet, and having shut the door, pray to your Father who is *with you* in your retirement. And your Father who beholds *what you do* in secret, will openly reward you.

7 Use

V. 4. Luke xiv. 14.

But it must not be supposed that the *Pharisees* actually did it when they gave alms. Our Saviour's design was only to denote the unaccountable vanity of the *Pharisees*, in affecting to do acts of charity in the most open and publick places. Comp. Matt. xxiii. 5.

*In the synagogues.]* Or in *publick assemblies* in general, and so ver. 5.

*They have their reward.]* Or, *they hinder their reward, they deprive themselves of it.* It all comes to the same; but though the Greek word (*ἀπέρχουσι*) admits of this last signification, it hath also in the Septuagint, that which we have given it here. Compare the Hebrew and Greek, Numb. xx. 12, 19. See also Luke vi. 24. Phil. iv. 8. Philem. 15.

V. 3. *Let not your left hand know, etc.]* This is a kind of proverbial expression, which may be explained to this effect; Let no one, no not even your most intimate acquaintance, know what you do. Be ignorant of it yourselves, if possible, or forget it immediately. *Jesus Christ* doth not condemn here *almsgiving*,

or *praying in publick*, but the performing those duties with no other view but to be seen and applauded by men. We ought to do them only for God's glory, and not for our own. See Matth. v. 16.

V. 4. *Openly.]* In the sight of men and angels, at the day of judgment. Luke xiv. 14. See 1 Cor. iv. 5. Matt. xxv. 31. etc.

V. 5. *Standing.]* The affectation that is here blamed in the *Jews*, was not their *standing up* when they prayed, for that was their usual posture at the time of prayer, as appears from Mark xi. 25. Luke xviii. 11, 13. And even in their style, to *stand up praying*, meant no more than to *pray*, for they never kneeled but in times of extraordinary humiliation, Dan. vi. 10. Their affectation therefore consisted in praying in the streets, and in making use of private prayers in the synagogues, instead of the publick set of forms.

*Into your closet.]* The Greek word (*ταμιον*) denotes the most private and retired part of the house. See Isai. xxvi. 20. according to the LXX.

7 Use not vain repetitions in your prayers as the heathens do, who imagine they shall be heard for their multiplicity of words. 8 Do not imitate them, because your Father knows what you stand in need of, before you ask him.

9 After this manner therefore ought you to pray, Our Father,

V. 7. Ecclesiastes v. 2. and Eccles. vii. 14. V. 8. See ver. 32. of this chap. V. 9. Luke xi. 2. Psal. viii. 1. xi. 4. cxi. 9. Isai. lvi. 1.

V. 7. *Use not vain repetitions.*] Or, *do not use long and vain speeches*, for the Greek word (*βασιλογησάντες*) signifies either the absurdity and vanity of repetitions, or of an excessive length. But we must carefully distinguish the *repetitions* and *long prayers* that are condemned here, from *perseverance* in prayer, recommended Luke vi. 12. Rom. xii. 12. 1 Tim. v. 5, etc.

*As the heathens do.*] Who were wont to fill their prayers with abundance of synonymous names which they bestowed on their Gods, making therein to consist the praises and prerogatives of those deities. The *Jews* were also guilty of the same faults, (*viz.* repetitions and immoderate length) reckoning that they were very prevailing, as appears from their writings and forms of prayer.

V. 8. *Your Father knows, etc.*] This argument would make against all prayer in general, if prayer was considered only as a means of making our wants known to God; whereas it is no more than an act of obedience to our heavenly Father, who hath commanded us to pray to him, Matt. vii. 7. and made it the condition of his favours; an expression of our trust in him, and dependance on his goodness, whereby we acknowledge that all the benefits we receive, come from him, and that to him we

must apply for the obtaining of them.

V. 9. *After this manner.*] *Jesus Christ* gives here his disciples a form of prayer, as was usually done by the *Jewish* masters. *John the Baptist* had taught his disciples to pray, Luke xi. 1. It is to be observed, that the three first petitions of the *Lord's* prayer, are taken from a prayer in use among the *Jews*, and by them called *Kadesch*, or the *holy*, which our blessed Saviour hath adopted into this form, with some few alterations. And to this he would have his disciples confine themselves, instead of using vain repetitions, which the *Jews*, in imitation of the heathens, were apt to run into.

*Our Father which art, etc.*] This name was commonly given by the *Jews* to God; and is also ascribed to him by *Jesus Christ* in this chapter. See Matt. xviii. 35.

*Hallowed be thy name.*] To hallow, or sanctify the name of God, is to sanctify God himself; as to call on the name of the Lord, to trust in the name of the Lord, signify to call upon, and trust in him. See 2 Sam. vii. 26. Matt. xii. 21. Now to sanctify God, is to acknowledge his holiness, and all his attributes and perfections in general, to honour him alone by faith, fear, and religious worship; in a word, to glorify him. See Isai. xxix. 23. where to sanctify the holy one of Jacob, is  
U after-

Father, which art in heaven, hallowed be thy name;  
 10 Thy kingdom come; thy will be done on earth, as it is  
 in heaven. 11 Give us this day our daily bread. 12 For-  
 give

V. 11. Luke xi. 3. Prov. xxx. 8. 1 Tim. vi. 8. V. 12. Matth.  
 xviii. 21, 22. Luke xi. 4. Ecclus. xxviii. 2.

afterwards expressed by *fearing the God of Israel*. By comparing Deut. xxxii. 51. with Numb. xx. 12, 24. xvii. 14. it will appear, that *not to sanctify God*, is to deny his infinite power, and veracity; to distrust his promises, and rebel against him. See also Levit. x. 3. Mai. viii. 13.

V. 10. *Thy kingdom come.*] The kingdom of God being universal and everlasting, Psal. cxlv. 13. these words cannot be understood of it; but of the kingdom of the *Messiah*, which is also called the kingdom of God. See Matth. iii. 2. There are in the *coming* of this kingdom, several steps to be observed. The resurrection of *Jesus Christ*, his ascension, and the sending down of the *Holy Ghost*, were the *beginnings* of it, Acts ii. 32, 36. The preaching of the gospel to the *Gentiles*, extended it beyond the bounds of *Judea*, especially, when after the destruction of *Jerusalem*, and the utter extirpation of the ceremonial law, the earthly kingdom of *Judea*, over which God presided, entirely ceased, and the gospel came to be preached all over the world, Psal. ii. 8. See Matth. xvi. 28. comp. with Mark ix. 1. Luke ix. 27. This kingdom hath ever since enlarged its bounds, as the gospel hath been by degrees received in the world; and will continue to enlarge itself, till God hath brought all our blessed Saviour's enemies under his feet, 1 Cor. xv. 24, *etc.* What we desire or pray for, in this petition, is the advancement and progress of the gospel, obedience to the faith, or doctrine of *Christ*, and his appearance in

glory. See 2 Tim. iv. 8. Rom. viii. 19, *etc.* Rev. xxii. 17, 21.

*Thy will be done, etc.*] *i. e.* Grant that all men may obey thy will with proportionable sincerity and constancy, as do the angels in heaven. Compare Psal. ciii. 20, 21. We also acknowledge in this petition, the wisdom of God's proceedings, and acquiesce in the dispensations of his providence, Matth. xxvi. 42. Acts xxi. 14.

V. 11. *This day.*] *i. e.* Every day, as appears from Luke xi. 3.

*Daily.*] Thus hath the ancient Latin translator rendered the Gr. word (ἐπιδημιον) which is nowhere else to be found, neither in the *Septuagint* version, nor in any *Greek* author, nor in any other place in the *New Testament*, but in this part of the Lord's prayer. This word is formed from another, signifying the *next day*, and according to the *Hebrew* style, *the time to come*. This signification of it is confirmed by what St. *Jerom* relates, that he found in the copy of St. *Matthew's* gospel for the use of the *Nazarenes*, the *Hebrew* word *Mabar*, which signifies *the morrow*, or the time to come. See the note on *ver.* 34. The meaning of it then is this, *give us every day the bread* [or such a portion of the things of this world] *as may be sufficient for our subsistence, during the remaining part of our lives.* See and compare Exod. xvi. 16—21. Prov. xxx. 8. xxxi. 15. 2 Kings xxv. 30. Job xxxiii. 18. 1 Tim. vi. 6, 8, Jam. ii. 15.

V. 12. *Our debts.*] This is a *Syriack* expression signifying *our sins*.

give us our debts, as we forgive our debtors. 13 And lead us not into temptation; but deliver us from the evil one; for to thee belongs, throughout all ages, the kingdom, power and glory. *Amen.* 14 If you forgive men their offences, your heavenly Father will also forgive you. 15 But if you forgive not men their offences, neither will your heavenly Father forgive yours.

16 When you fast, put not on a sad look, like the hypo-

V. 13. Matt. xxvi. 41. Luke xi. 4. xxii. 40, 46. 1 Cor. x. 13. Rev. vii. 10. 1 Pet. v. 8. 2 Cor. xii. 7, 9. V. 14. Matt. xviii. 23, &c. Mark xi. 25. V. 16. Matt. ix. 14. Luke xviii. 12, 14. Isai. lviii. 5: Joel ii. 13.

*sins.* See Luke xi. 4. xiii. 2, 4.

*As we forgive.] i. e.* As we are bound, and as we engage ourselves to forgive them, Matt. v. 23, 24.

V. 15. *Lead us not into temptation.] Gr.* And bring us not into temptation. Thus the Evangelists have expressed in Greek what Jesus Christ spoke in Hebrew or Syriac. The Jews were wont to beg of God in their prayers, that he would not deliver them into the hand of temptation, whereby they did not desire that he would keep them from falling into temptation, but that he would not give them up to it, or suffer them to yield thereto. And indeed to enter into temptation, Matt. xxvi. 41. is to be overcome by it; as to lead, or cause to enter into temptation, is to suffer men to fall a prey to it; for, after all, God never suffers us to be tempted above what we are able, Jam. i. 13. comp. 1 Cor. x. 13.

*From evil.] i. e.* The devil, the tempter, Matt. iv. 3. v. 37. Luke xxii. 31. We may also render the word (*πονηρῶς*) from evil, for it admits of either sense. The Jews were used to entreat God to the same purpose, that he would deliver them from evil.

*For to thee belong.]* These last words are left out in several an-

cient manuscripts, and in most versions. St. Luke likewise hath them not, chap. xi. 4. But the Jews joined them at the end of their prayers.

*Amen.]* See Matt. v. 18 The Jews added this word at the end of their prayers, and it was commonly the people that said *Amen*, at the conclusion of the Chazan's or minister's prayer. See 1 Cor. xiv. 16. Deut. xxvii. 15. 1 Chron. xvi. 36, &c. The same word is found at the end of Psalm xli. and lxxii.

V. 14. *If you forgive.] Gr.* For if you forgive. We have left out the *for*, because it is sometimes redundant. If it is to be expressed, then these words must relate to the fifth petition of the Lord's prayer, as if they were a consequence of them.

*Their offences.] i. e.* If you forgive them the injuries they have done you, and pass over their other failings.

V. 16. *Put not on sad looks.]* The Gr. word (*συνθρομοί*) properly denotes a fretful and angry countenance; but here it signifies, gloomy and dejected looks, a face disfigured with mortification and fasting. The LXX. have used the same word, Gen. lx. 7. to express a sad countenance. See Prov. x. 13. according to the same translation.

U 2

Like

hypocrites, who disfigure their faces, that they may appear to men to fast. I assuredly tell you, they have their reward; 17 But you, when you fast, anoint your head, and wash your face, 18 That you may not appear to men to fast, but only to your Father, who is *with you in your retirements*; and your Father, who beholds *what you do in secret*, will reward you openly.

12 Lay not up treasures upon earth, where the moth and the rust do consume, and where thieves break through and steal. 20 But lay up for yourselves treasures in heaven, where the moth and the rust consume not, and where thieves break not through nor steal. 21 For where your treasure

V. 19. Luke xii. 33. 1 Tim. vi. 9, 17. Hebr. xiii. 5. Jam. v. 2.  
V. 20. Matt. xix. 21. Luke xviii. 22. Tob. iv. 9. V. 21. Luke xii. 34.

*Like the hypocrites.*] That is, the Pharisees. Jesus Christ reflects here on their private and voluntary fastings, for in publick fasts it was lawful for men to put on melancholy and sorrowful looks, and use all other signs of repentance and humiliation. The Pharisees fasted on Mondays and Thursdays; those that would be thought more devout than the rest, fasted besides on Tuesdays and Fridays, and abstained from all kind of food, till sun-setting.

*Who disfigure their faces.*] The Greek word ἀφανίζωσι, signifies to cause to disappear, or vanish, to destroy. It is the same word that hath been rendered in the 19<sup>th</sup> and 20<sup>th</sup> verses, by *consuming*, *spoiling*. It signifies here no more than a pale countenance, disfigured by fasting, and austerities, and by an affected sorrow; or else, that is nasty and dirty; for in all probability, the Pharisees were wont to sprinkle ashes on their head, in token of sorrow and repentance.

V. 17. *Anoint your head.*] i. e. affect nothing that is uncommon; and rather than putting on a sad countenance, which may shew

that you fast, *wash*, on the contrary, *your face*, and *anoint your head*. Excepting times of affliction, the Jews were wont to wash and rub themselves with oil, which was commonly perfumed, especially on festivals. See Ruth iii. 3. Judith x. 3. Luke viii. 73. But they never did it on fast-days. See Dan. x. 3.

V. 18. *Who is with you in your retirements.*] See the note on ver. 6.

*Openly.*] See the same note.

V. 19. *The moth.*] The Gr. word σκῶς, literally signifies a moth. We have rendered it by the general name of *vermine*; because the word that signifies a species, is often put for the whole kind. For an instance, see Luke xii. 24. comp. with Matth. vi. 26. Here it is to be observed, that the ancients were wont to lay up in their treasures [See the note on Matth. ii. 11.] not only gold and silver, but also rich clothes, and the like. See Ezr. ii. 69. Job xxvii. 16. James v. 2, 3. This is what gave Jesus Christ an occasion of saying that *the moth and vermine consume those treasures*.

V. 21. *For where, &c.*] This is

treasure is, there will your heart be also. 22 The eye is the light of the body; if then your eye be simple, your whole body will be enlightened. 23 But if your eye is bad, your whole body will be dark. If therefore what is light in you be but darkness, how great will that darkness be? 24 No man can serve two masters. For either he will hate the one and love the other; or he will be attached to the one and neglect the other. You cannot serve God and mammon.

25 For this reason I tell you, be not solicitous with regard

V. 22, 23. Luke xi. 34, 36. V. 24. Luke xvi. 13. V. 25. Luke xii. 22, 23. Phil. iv. 6. 1 Tim. 4. 8. 1 Pet. v. 7. Ps. lv. 23.

is a reflection made on the two last verses. The meaning of which is: If you consider this world's goods as your true riches, you will be wholly taken up with the care of getting and keeping them, 1 Tim. vi. 9, 10. But if, on the contrary, you look upon the kingdom of God, and its righteousness, as your supreme and only happiness; you will make it your whole business to obtain them, and will never renounce or forsake them. Compare Colos. iii. 2, 3.

V. 22. *The light.*] Gr. *The lamp.* *Eye be simple.* A simple eye is properly a good and sound eye; in opposition to a *bad* or weak eye. In a figurative sense, which is that of *Jesus Christ* here, it signifies a mind free and disengaged from the love of this world, for it is manifest from the 19, 20, 21, and 24<sup>th</sup> verses of this chapter, that *Jesus Christ* condemns here *covetousness*. He hath made use of the words *single*, and *evil eye*, agreeably to the scripture-style, which calls the love of riches, *the lust of the eye* [1 John ii. 16. comp. Ecclus. v. 11.] which denotes *liberality*, by the word *singleness* or *simplicity* (ἀπλότης) [Rom. xii. 8. 2 Cor. viii. 2.] and which uses the words *evil eye*, not only to signify envy; but also avarice and hard-

heartedness to the poor. See Deut. xv. 18. Prov. xxiii. 6, etc. Thus Prov. xxii. 9. *A good eye* is a kind and merciful disposition.

V. 23. *If therefore what is light, etc.*] This is to be understood of the *heart*, which in the *Hebrew* style is taken for the mind and will. This is what *Jesus Christ* calls here *the light* of man. The meaning of this passage then is; if the heart, which is to regulate and direct you, be erroneous and corrupted, what will your actions, and the general course of your life be?

V. 24. *Two masters.*] i. e. Of contrary dispositions.

*He will hate.*] To *hate* here, is not to mind, to have a less value; and *to love* is to have a greater regard for; as appears from the remaining part of the verse, and from Matt. x. 37. compared with Luke xii. 26.

*Mammon.*] We have retained this word, which is *Syriack*, and signifies *riches* or *treasures*, because the Evangelists have retained it, when writing in *Greek*, as have also some ancient versions; and that besides *Jesus Christ* hath represented riches here as a kind of false deity.

V. 25. *Be not solicitous.*] Our blessed Saviour condemns here only that immoderate *carefulness*,

gard to your life, about what you shall eat, or what you shall drink; nor as to your body, about what you shall wear. Is not life more than food, and the body more than clothing? 26 Consider the birds of the air: They sow not, neither do they reap, nor gather into barns, and your heavenly Father feeds them. Are you not of much greater value than they? 27 And which of you, by his solicitude, can add one single cubit to his stature?

28 As for clothing, why should you be solicitous about that? Behold the lilies of the field how they grow; they toil not, neither do they spin. 29 And yet I say to you, that Solomon himself, in all his magnificence, was not clothed like one of these. 30 Now if God thus clothes the flowers of the field, which to day are, and to morrow are thrown into the oven, how much more will he clothe you, O distrustful men? 31 Be not solicitous therefore, and

V. 26. Job xxxix. 3. 29. Psal. civ. 27, 28. cxlv. 25. cxlvii. 9. Luke xii. 24. V. 27. Luke xii. 25, 26. V. 28. Luke xii. 27, 28.

which is occasioned by the love of this world, and of its advantages and enjoyments, and proceeds from distrust, and incredulity. See Phil. iv. 6. 1 Pet. v. 7. St. Luke hath made use of the word *μετρωσις*, which signifies to have a wavering and doubtful mind, disquieted, or tossed about with mistrust and fear, *ch. xii. 29.*

*Your life.*] Gr. *Your soul.* This is a *Hebrew* expression, very frequent in the sacred writings, See Exod. xxi. 23. Deut. xix. 21, &c.

*Is not life, &c.*] *i. e.* He that gave you life and being, will never fail to bestow upon you such things as are necessary for the support and preservation of it. This is an argument *a majori ad minus.*

V. 26. *Of the air.*] Gr. *Of the heaven.* Jesus Christ cannot by any means be supposed to countenance here idleness and negligence: his whole design, in these words, being to recommend trust in God's providence,

and calmness of mind, while we are employed in our several callings, and improve all those means which God hath set before us. Comp. Prov. vi. 6.

V. 27. *Can add, &c.*] See Luke xii. 25, 26.

V. 28. *The lilies.*] We must understand by this word, all sorts of flowers, according to the style of the *Septuagint*. Compare the *Hebrew* and the LXX. in the following passages, Exod. xxv. 33, 34. Numb. viii. 4. Isa. xxxv. 1. See preface to the introduction, p. 10.

V. 29. *Magnificence.*] Gr. *Glorry.* See Isa. lii. 1. where what is rendered *beautiful garments*, is in the *Hebrew*, *garments of glory*. It is the same as Esther v. 1. *To put on the kingdom*, that is, *royal apparel*. See Isa. iii. 18. Luke vii. 5.

V. 30. *O distrustful men.* Gr. *O ye of little faith.* The word *faith* here, and in the like places, is to be understood of *trust* or *reliance*.



and say not, What shall we eat, or what shall we drink, or with what shall we be clothed? 32 For they are the heathens which seek after all these things, and your heavenly Father knows, that they are necessary for you. 33 But seek in the first place the kingdom of God, and his righteousness, and all these things shall be over and above supplied to you. 34 Be not therefore solicitous for the morrow, for the morrow shall take care of the things of itself. Sufficient to each day is the trouble thereof.

V. 32. Psal. xxvii. 18, 19, 25. xxxiv. 9, 10. 1 Kings iii. 11, 12, 13. Luke xii. 31. Mark x. 30. V. 34. Mat. vi. 11. Exod. xvi. 15, 20.

V. 32. *The heathens.*] i. e. the unbelievers in general.

*Which seek.*] The seeking after earthly advantages condemned here, is that which is accompanied with anxiousness and fear of being in want. (See *ver.* 25.) That which proceeds from the love of this world, and want of reliance on God, for such can only be applied to persons destitute of faith, *ver.* 30.

V. 33. *The kingdom of God.*] i. e. True religion, the advantages of the kingdom of God. Rom. xiv. 17. The *treasures* mentioned, *ver.* 20. comp. 1 Kings iii. 11, 12.

*His righteousness.*] See *ch.* v. 6. That is particularly, the performance of God's commandments, as they have been illustrated and explained by *Jesus Christ*, and not as they were understood by the *Pharisees*, Matt. v. 20, 48.

*Over and above.*] i. e. The goods of this world ought not

to be looked upon by Christians as true and essential advantages. They should make a good use of them, if God thinks proper to bless them therewith, 1 Tim. iv. 8. But if not, their duty is to be satisfied with their own portion, whatever it is, being possessed with spiritual goods, and hoping for those that are eternal, Heb. xii. 10, 13, 16, 17.

V. 34. *For the morrow.*] i. e. For the time to come in general; for the *Hebrews* use this word to denote any time to come, though at a considerable distance. See Exod. xii. 14. Josh. iv. 6. in which places the word is *Ma-har*. i. e. *The morrow*, though it was not really so. See *ver.* 11. of this chapter. This expression was also in use among the *Greeks*.

*The trouble.*] The Gr. word *kakia*, which properly denotes wickedness, signifies here *evil*, or punishment, as in Eccles. xii. 1. according to the LXX.

CHAP. VII.

*Not to judge others, 1—5. Not to expose holy things, 6, Efficacy of prayer, 7—11. To treat others as we would be treated, 12. Narrow gate, 13, 14. Characters of true and false prophets, and of true and false Christians, 15—23. To build on a rock, 24—27. Doctrine of Jesus Christ admired, 28, 29.*

1 **J**UDGE not, that you be not judged. 2 For in the same manner as you judge, shall you be judged; and the same measure you use to others, shall be made use of to you. 3 Why do you see a mote in our brother's eye, and perceive not a beam in your own? 4 Or how can you say to your brother; Let me take the mote out of your eye, whilst there is a beam in your own? 5 Hypocrite, take first the beam out of your own eye, and then you will see clearly to take the mote out of your brother's. 6 Give

V. 1, 2. Mark iv. 24. Luke iv. 37, 38. xvi. 15. xviii. 9, 11. Rom. ii. 1. xiv. 3, 4, 10, 13. 1 Cor. iv. 3, 4, 5. xiii. 7. Gal. vi. 1. Jam. ii. 13. iii. 1, 2. iv. 11, 12. Prov. x. 12. V. 3. Luke vi. 41, 42.

V. 1. *Judge not.*] This is to be understood of those rash and censorious judgments, whereby we disapprove and condemn people's actions. See Luke vi. 37. *Jesus Christ* forbids here not only rashness, 1 Cor. iv. 5. but also severity and rigour in judging of others; for judgment is sometimes opposed to mercy. See Jam. ii. 13. and compare Jam. iv. 11, 12.

V. 2. *And the same measure.*] Gr. *And with what measure you mete, it shall be measured to you again.* This is a proverbial expression, much in vogue among the Jews; it occurs in the *Chaldee* paraphrase on Gen. xxxviii. 25, 26. and *Iſai.* xxvii. 8.

V. 3. *Do you see.*] To see here, signifies not only to be acquainted with other people's faults, but to pry into them, with a design to censure and reprove them.

*A mote—a beam—*] These were also proverbial expressions, formerly in use among the Jews. They are to be found in their ancient writings, where a *mote* signifies, as it doth here, a small and inconsiderable failing, and a *beam*, great and enormous crimes.

V. 4. *Or how can you say.*] Gr. *Say you.* We have given the sense of this passage, which is, *How can you have the confidence to say, &c.*

6 Give not holy things to dogs, neither cast your pearls before swine, lest they trample them under their feet, and turning *against you*, tear you in pieces.

7 Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened to you. 8 For whosoever asks, shall receive; whosoever seeks, shall find; and to him that knocks, it shall be opened. 9 Is there a man among you, that would give his son a stone, if he asks him for bread? 10 Or, that would give him a serpent, if he asks for a fish? 11 If therefore you, wicked as you are, know how to give good things to your children, how much more will your Father, who is in heaven, give good things to those that ask them of him?

12 Deal in all things by other men as your are willing they

V. 6. Matt. x. 11, 14. xi. 25. Acts xiii. 45, 46. Phil. iii. 2. Prov. ix. 7. V. 7. Matt. xxi. 22. Mark xi. 24. Luke xi. 9. xviii. 1. John xiv. 13. xv. 7. xvi. 23, 24. Jam. i. 5, 6. 1 John iii. 22. Psal. cxviii. 5. 2 Cor. xii. 8, 9. Heb. iv. 16. Gen. xxxii. 26, 27. V. 9, 10. Luke xi. 11. V. 11. Luke xi. 13. Heb. xi. 10. V. 12. Luke vi. 31. Tob. iv. 19. Matt. xxii. 39, 40. Rom. xiii. 8, 10. Gal. v. 14. 1 Tim. i. 5, Tit. iii. 2, 3.

V. 6. *Give not, &c.*] The *dogs* and *swine*, here mentioned, are obstinate opposers of the doctrine of the gospel, who despise and reject it; and who, instead of embracing truth, load with scoffs and reproaches those by whom it is proposed. There is a like maxim in the Thalmudical writings, *Do not cast pearls before swine*; to which this is added by way of explanation, *Do not offer wisdom to one that knows not the price of it*. This was the reason why *Jesus Christ* taught in parables. Comp. Acts xiii. 45, 46. and the parallel places.

V. 8. *For whosoever, &c.*] In these words *Jesus Christ* teaches us, that God grants us always our requests, provided we observe these two conditions, that is, 1. Provided we ask aright, and 2. Pray for what is agreeable to his will. See 1 John v. 14. and the parallel places. Comp.

John ix. 31.

V. 11. *Wicked as you are.*] It may seem somewhat strange, that *Jesus Christ* should speak thus to his disciples, whom he had called before *the salt of the earth*, and *the light of the world*, because they were in duty bound to be so; for they certainly were good and virtuous men, Mat. v. 1, 13, 14. These words therefore, *wicked as you are*, are to be understood of them, as compared with God, who is a being of infinite holiness and purity.

*Good things.*] i. e. The true goods, Luke xi. 13. The gifts of the Holy Ghost; whatever in general is proper and necessary for them, and will prove to them a real good.

V. 12. *Deal in all things, &c.*] This precept, which contains the rule of natural equity, and justice, and even of charity, was familiar to the *Jews*, and one of their maxims. See Tob. iv. 16. The

they should deal by you, for this is the law and the prophets.

13 Enter by the narrow gate, for the gate which leads to destruction is wide, and the way spacious, and many there are that go therein. 14 Whereas the gate which leads to life is narrow, and the way difficult; and there are but few that find it.

15 Take care of false prophets. They come to you in the garb of sheep, but within they are ravenous wolves. 16 You shall know them by their fruits. Are grapes gathered from thorns, or figs from thistles? 17 So every good tree bears good fruit, but a corrupt tree brings forth bad fruit. 18 A good tree cannot bear bad fruit; nor can a corrupt tree bring forth good fruit. 19 Every tree that bears not good fruit, is cut down and cast into the fire. 20 By their fruits therefore you shall know them.

21 All

V. 13, 14. Luke xiii. 24. V. 15. Mich. iii. 5. Matt. vii. 22. xxiv. 4, 5, 11, 24. Mark xiii. 22. 2 Pet. ii. 1, 2. 1 John iv. 1. Rom. xvi. 17, 18. 2 Tim. iii. 5. Zech. xiii. 4. Acts xx. 29, 30. V. 16. Matt. vii. 20, 23. 2 Tim. iii. 1. 2 Pet. ii. 1, &c. Jude 1—20. Luke vi. 43, 44. Jam. iii. 12. V. 17. Mat. xii. 33. V. 18. Mat. vi. 22, 23. xii. 34, 35. V. 19. Mat. iii. 10. Luke ili. 9. Deut. xx. 20. John xv. 2, 6.

[The like precept hath been likewise delivered by several heathen writers, *Γενὸν πάντων ὡς σοὶ θέλει πάντας*. Nilus. *Quod tibi fieri non vis, alteri ne feceris*, &c. See Grot. in loc.]

For this is the law, &c.] The sum and substance, of all that the law and the prophets have delivered, concerning our duty towards our neighbour. See Rom. xiii. 8. Gal. v. 14.

V. 13. Enter on.] i. e. Strive to enter. See Luke xiii. 24.

The gate wide, the way spacious.] By these figurative expressions our blessed Saviour gives us to understand, how easy it is to enter into destruction, and how hard to procure our own salvation; intimating at the same time, that the generality of mankind tread in the wide paths of error, and follow their passions, while

very few know how to find out truth, and to adhere thereto, notwithstanding all the obstacles and discouragements they meet in their way. Comp. Prov. xiv. 12, 13. vii. 27. Ecclesiasticus xxi. 11.

V. 15. In the garb of sheep.] Jesus Christ alludes here to the clothing of the prophets, who were sometimes wont to cover their bodies with sheepskins. See Heb. xi. 37. Meaning thereby those outcasts of meekness and piety, which the Pharisees affected to put on. Comp. Rom. xvi. 18. 2 Tim. iii. 5.

V. 16. By their fruits.] By their morals and doctrine, 1 John iv. 1. 1 Cor. xiii. 3.

Are grapes gathered.] This seems to be a kind of proverb: There occur in profane authors some sayings much like this.

21 All those that say to me, Lord, Lord, shall not enter into the kingdom of heaven; but those *only* who do the will of my Father, which is in heaven. 22 Many will say to me in that day; Lord, Lord, have we not prophesied in your name? Have we not in your name cast out devils? And have we not in your name worked many miracles? 23 But then will I openly declare to them, I never knew you, depart from me, ye that work iniquity. 24 Whosoever therefore hears these my instructions, and puts them in practice, I will compare him to a prudent man, that built his house upon a rock. 25 The rain fell; the rivers overflowed; the winds blew, and beat against the house, and it was not overturned, because it was founded upon a rock. 26 But it shall be with him, who hears these instructions, and practises them not, as with a foolish man, who built his house upon the sand. 27 The rain fell; the rivers overflowed; the winds blew, and beat against the house, and it fell down, and great was the fall thereof.

28 When

V. 21. Mat. v. 20. Hosea viii. 2. Luke vi. 46. Rom. 23. Jam. i. 22. V. 22. Luke xiii. 25, 26. 2 Theff. ii. 9. V. 23. Luke vi. 46. xiii. 26, 27. Mat. xxv. 12, 41. 1 Cor. viii. 3. xiii. 2. 2 Tim. ii. 19. Psal. i. 6. v. 5. Habbak. i. 13. Prov. xv. 29. V. 24, 25. Luke vi. 47, 48.

V. 21. *All those that say to me, &c.*] i. e. Among those that acknowledge me for the *Messiah*, none but such as do the will of God, shall be admitted into his kingdom. On these last words, see the note on ch. v. 20.

V. 22. *In that day.*] At the day of judgment, 2 Tim. iv. 8, &c.

*Have we not prophesied, &c.*] Have we not received commission and authority from you to preach the gospel. For the meaning of the word *prophecy*, see the notes on Rom. xii. 6. 1 Cor. xiii. 2. Here it signifies *to preach the gospel*.

*Have we not in your name, &c.*] i. e. By calling upon your name, through your power. See Acts xvi. 18. xix. 13.

*Miracles.*] *Gr. powers, or virtues.* Thus are *miracles* frequently styled in the gospels.

The name of the *cause* being put for the *effect*, Mat. xi. 20. Mark vi. 2. Acts ii. 22, &c.

V. 23. *I never knew you.*] You are none of mine, I never approved you. To *know*, frequently signifies in scripture to acknowledge and approve, Mat. xxv. 12. 1 Cor. viii. 3. 2 Tim. ii. 19. John x. 14.<sup>1</sup>

V. 24. *These my instructions.*] *Gr. These words of mine.* Thus ver. 26.

V. 25, 26, 27. *The rain, &c.*] The meaning of these verses is, that whoever grounds his salvation upon a mere outward profession of the gospel, without performing the commandments of God, will see all his illgrounded hopes vanish and come to nothing, when he appears before the judgment-seat of God, who will judge all men according to their works.

28 When JESUS had ended this discourse, the people were in admiration at his doctrine. 29 For he taught them as one having authority, and not like the scribes.

V. 28, 29. Mark i. 22. xi. 28. Luke iv. 32. vii. 16. xx. 2. Matt. xiii. 54. xxi. 23.

V. 28. *At his doctrine.*] Or, *His manner of teaching.* Mark i. 27.

V. 29. *As one having authority.*] This authority plainly appeared in these words; *But I say unto you, &c.* and in ver. 22, 23. *Have we not prophesied in your name? &c.* From which words it is manifest, that *Jesus Christ* was not a teacher only of God's will, but a lawgiver, and a person sent immediately from God.

and invested with a much greater authority than any of the prophets that went before him. In order to judge of the force of these terms, See 1 Cor. i. 13.

*And not like the scribes.*] The Vulgate and Syriack versions add, *and the Pharisees.* These last grounded their doctrine on tradition and human authority; but *Jesus Christ* on his own, *I say unto you, &c.*



## CHAP. VIII.

*A leper cured, 1—4. Faith of the centurion, 3—10. Calling of the gentiles foretold, 11, 12. The sick healed, 13—17. Poverty of the son of man, 18—20. To leave the dead to bury their dead, 21, 22. The storm appeased, 23—26. Devils cast out; swine drowned, 28—34.*

1 JESUS being come down from the mountain, a great multitude of people followed him. 2 Then a leper came to him, and casting himself at his feet, said to him;

V. 2. Mark i. 40. Luke v. 12.

V. 1. *From the mountain.*] On which he delivered the instructions, contained in the three foregoing chapters.

V. 2. *A leper.*] See the same history, Luke v. 12. Mark i. 40. As *Jesus Christ* healed this leper, when coming down from the mountain, and after his sermon,

which is contained in the three last chapters;—and that on the contrary, our Saviour's discourse, related Luke vi. which agrees in several particulars with this, followed the cure of the same leprous person; they must be distinguished the one from the other. This we observe, that it may

him ; Lord, if you will, you are able to cure me. 3 JESUS stretching out his hand, touched him, and said, I am willing ; Be healed ; and his leprosy was immediately cured. 4 Then JESUS added, be sure you tell it no man, but go and shew yourself to the priest, and present the offering which *Moses* hath enjoined, that it may serve as an evidence to them.

5 As JESUS was entering into Capernaum, a centurion came.

V. 4. Mark i. 43, 44. Luke vi. 14. Lev. xiii. 2. xiv. 3, 4, 10.  
V. 5. Luke vii. 1.

may serve to reconcile the two Evangelists. See the note on *ch.* vi. *ver.* 1.

*To cure me.]* Gr. *Cleanse.* Leprosy was a most inveterate and infectious kind of itch. For which reason it was considered in the law as an extreme uncleanness. It made a man unfit to converse and keep company with others, and rendered him unclean. See Lev. xiii. 45, 46. Upon this account the curing of it was termed *cleansing*.

V. 3. *His leprosy was cured.]* Gr. *His leprosy was cleansed.*

V. 4. *Be sure you tell it no man, &c.]* Jesus Christ dealt in this manner, that the *Jeaus* might have no manner of pretence for accusing him of *seeking his own glory*, Mat. xii. 16. He was besides unwilling to raise the envy of the *Jeaus*, which hath already been the cause of his leaving *Judea*, Mark ii. 39. and to gain too much the favour and esteem of the people, till he had fully instructed them into the nature of his kingdom, lest he should prove the occasion of some sedition among them. See what happened John vi. 15. comp, Mat. ix. 30. Mark v. 43. He chose sometimes to act otherwise, undoubtedly for very good reasons, Mark v. 19. Luke viii.

39.

*To the priest.]* To him that was

appointed to examine and enquire into the nature of the leprosy, and to prescribe what was proper for the cure of it. This was done by him without the city, because no leper was allowed to go within the gates of the city, Lev. xiii. 2. xiv. 3.

*Present the offering.]* For an account of the ceremonies used at the cleansing of a leper, and of the gifts he was to offer, See Lev. xiv.

*That it may serve as an evidence to them.]* Gr. *For a testimony unto them, viz. to the Jeaus ;* and particularly to the priests and *Pharisees*, who withstood the doctrine of Christ. The meaning of this passage is ; That the sacrifice offered by the leper, may be a proof of the reality of this miracle, and consequently of my divine mission. The *Jeaus* were wont to say of the leprosy, that it was *the finger of God*, that is, a distemper that was sent, and could be cured by God alone. See 2 Kings v. 3, 7. and comp. Mat. xi. 5. where the cure of the leprosy is ranked among the proofs of *Jesus* being the *Messiah*. These words may also be rendered thus : *That it may be a testimony against them.* Comp. Mark vi. 11. Luke ix. 5.

V. 5. *A centurion.]* A captain of a hundred soldiers, in the Roman troops.

came to him, and made him this request : 6 Lord, said he, I have a servant at home lying ill of a palsy, with which he is grievously afflicted. Jesus said to him, I will come and heal him. 8 The centurion replied, Lord, I am not worthy that you should come into my house ; but say the word only and my servant shall be healed. 9 For although I am under the authority of another ; yet as I have soldiers under me, when I say to one, Go, he goes ; to another, Come, he comes ; to my servant, Do this, he does it. 10 The which when Jesus heard, he was surprised ; and said to them that followed him ; I assure you, that in Israel itself, I have not found so great faith. 11 Therefore I declare to you, that many shall come from the East and from the West, and sit at table, in the kingdom of heaven, with  
Abra-

V. 8. Luke xv. 19, 21. V. 11. Luke xiii. 28, 29. Gen. xxviii. 14. Isa. ii. 2, 3. xi. 10. xlii. 6. xlix. 6. comp. with Acts xiii. 46, 47. Mal. i. 11. Mat. iii. 9. xix. 28, 30. Acts x. 45. xi. 1, 18. xiv. 27. xv. 14. xviii. 6. xxii. 21. xxvi. 23. xxviii. 28. Rom. xv. 9. Eph. iii. 6.

*Came to him.*] He did not come himself, but sent some of his friends, the elders of the people, to tell Jesus what is related here. See Luke vii. 6. In the Hebrew style a man is frequently said to do what he only causes or orders to be done. See for instance, Mat. xx. 20. comp. with Mark x. 35. John xi. 3. Mat. xi. 2, 3.

V. 7. *Said to him.*] i. e. Sent him word.

V. 8. *Replied.*] Sent him back this answer by his friends.

*Into my house.*] Gr. Under my roof.

*Say the word only.*] i. e. You need but will and command.

V. 9. *A man under the authority.*] Gr. That am a man under authority.

V. 10. *In Israel itself.*] This centurion was a heathen, but in all probability a proselyte, of one of those that are termed in the Acts, *fearing God*. See Luke vii. 5.

*So great faith.*] Nothing can indeed give a greater idea of the centurion's faith and reliance on Christ's power, than what he says, *ver. 9*. He looks upon our blessed Saviour as the absolute disposer of diseases, who can command and be obeyed by them, as he was himself obeyed by his soldiers.

V. 11. *From the East, &c.*] i. e. From all parts of the earth ; comp. Luke xiii. 29. These words contain a prophecy of the calling in of the *gentiles*, which was at hand.

*Shall sit at table.*] The glory and happiness of heaven are described under the notion of a *feast*, or *banquet*, Luke xxii. 18. — 30. Rev. ii. 7. Isa. xx. 5, 6. &c. and the calling in of the *gentiles* in particular, is represented as a great feast, to which they are invited by a king, Mat. xxii. 21. Luke xiv. 16. The meaning of this passage is, That the *gentiles* shall obtain by faith,  
all



Abraham, Isaac, and Jacob. 12 But the children of the kingdom shall be thrust out into the darkness which is without, where shall be weeping and gnashing of teeth. 13 As for the centurion, Jesus said to him; go, according to your faith be it done to you; and his servant was healed at that very instant.

14 After this, Jesus being come into Peter's house, found his mother-in-law, lying on a bed, sick of a fever; 15 He took her by the hand, and the fever having left her, she got up, and served them. 16 In the evening there were brought to him many that were possessed with devils, out of whom he cast the evil spirits with a word. He healed likewise all that were sick; 17 That this say-

ing

V. 12. Matt. iii. 10, 11. xxi. 43. xxii. 13. xxiv. 51. xxv. 30. Luke xiii. 28, 30. Rom. ix. 4. 2 Pet. ii. 17. Jud. ver. 13. V. 13. Mark ix. 23. V. 14. Mark i. 29. Luke iv. 38. V. 16. Mark i. 32. Luke iv. 40. V. 17. Isa. liii. 4. 1 Pet. ii. 24.

all the goods and advantages, that had been promised to the patriarchs, Rom. ix. 16, 17. ix. 30, &c. Gal. iii. 7, 8, 9, &c.

V. 12. *The children of the kingdom.*] i. e. The Jews that were born heirs of the kingdom, who had a right to it by birth, by virtue of promises, and covenant. See ch. xv. 26, 27. *The son, or child of death,* is used in scripture, to signify a person appointed unto death. See Psal. lxxix. 2. John xvii. 12. Thus, *the son of gehenna,* or hell, Matt. xxiii. 15. *Jesus Christ* expresses himself here in general terms, because the greater number of the Jews remained in unbelief, and few of them embraced the gospel, Rom. ix. 29.

*The darkness which is without.*] *Jesus Christ* alludes here to the custom the ancients had of making their feasts in the night-time. They consequently that are unworthy of being admitted to the feasts, are cast out into darkness, that is, delivered up to the torments of hell.

*Weeping.*] The Greek word (*κλαυθμός*;) signifies also the

cries and howlings that sometimes accompany weeping, and the *gnashing of teeth*, that is added here, compleats the description of rage and despair. See Matth. xiii. 42—50. Acts vii. 54.

V. 13. *Said to him.*] Sent him word.

*His servant was healed.*] In several manuscripts, the following words are inserted here, *And the centurion returning to his house, found that his servant had been healed at that self-same hour;* but it is probable that these words have been taken from Luke vii. 10. by applying to the centurion what is there said of the friends he sent.

V. 14. *Into Peter's house.*] Namely, in that where he was wont to retire at Capernaum. See Mark i. 21, 22. He was of Bethsaida, which was at a little distance from Capernaum, John i. 45.

*His mother-in-law.*] His wife's mother. See 1 Cor. ix. 5.

V. 15. *Served them.*] Waited upon them at table. See Mat. iv. 11.

ing of the prophet *Isaiah* might be accomplished, he took our infirmities, and bore our sicknesses.

18 *JESUS* perceiving himself surrounded with a great crowd, gave orders to pass over to the other side of the lake. 19 Then a certain scribe coming up to him, said; Master, I will follow you wherever you go. 20 *JESUS* answered him; The foxes have holes, and the birds of the air have nests; but the Son of Man has not where to lay his head. 21 Another of his disciples said to him; Lord, give me leave to go and bury my father, before I follow you.

V. 18. Mark i. 33. V. 19. Luke ix. 57. V. 21. ix. 59.

V. 17. *He took our infirmities*] This prophecy of *Isaiah* liii. 4. relates properly to the sins of men, whereof diseases are the emblem and consequence; for which reason the original Hebrew words, that are rendered here *our infirmities*, have, by the Seventy, and St. Peter. 1 Ep. ch. ii. 24. been translated *our sins*. St. Matthew applies this prophecy to our Saviour's curing diseases, in imitation of the Jewish doctors, who were wont to prove two different things, by the same text of scripture, especially if they had any resemblance or connection one with another. See the note on ch. ix. 3.

V. 18. *To pass over to the other side, &c.*] In the country of the *Gergesenes*, which was on the eastern side of the lake of *Tiberias*.

V. 20. *Jesus answered him; The foxes, &c.*] From this answer of *Jesus Christ*, it appears, that the scribe was willing to become his disciple with no other view, but that he might partake of the temporal advantages, which he expected to find in following the *Messiah*.

*The Son of Man.*] This name is borrowed from the prophets, Dan. vii. 13. Psal. viii. 5. and is that which *Jesus Christ* commonly gives himself: as he was

called so by none but himself, it is plain, that he chose this title out of humility, as having some relation to his mean and humble appearance in this world. *Son of Man*, in the prophets *Ezekiel*, *Daniel*, and *Zeebariah*, doth not so much denote the human nature, as the frailty and weakness of man, and in this sense undoubtedly is this expression used Psal. viii. 5. and xlix. 2. *Jesus Christ* takes care indeed to lay a stress upon it, when he would make his power and authority known, Mat. ix. 6. xiii. 26, &c. But he certainly made use of it for this end, that he might rectify the mistaken notions they had framed of the nature of his kingdom, and to give them to understand, that the way he was to enter into glory, was through sufferings and the cross.

V. 21. *Another of his disciples.*] One of the twelve, or one of his followers in general. See v. 1.

*Give me leave to go and bury my father.*] This answer supposes that *Jesus Christ* had ordered him to follow him. See Luke ix. 59. It is uncertain whether this disciple's father was just dead; it is more probable that he being very old, his son desired leave to stay with him till his death. See 1 Kings xix. 20.

you. 22 But Jesus replied; Follow me, and let the dead bury their dead.

23 Upon this he went into the bark; accompanied with his disciples. 24 And on a sudden so great a storm arose at sea, that the vessel was covered with the waves. But Jesus himself was asleep. 25 Then his disciples coming to him, waked him, and said; Lord, save us, we are perishing. 26 Jesus answered; Why are you afraid, O ye distrustful men? And rising up he rebuked the winds, and the sea; and there was a great calm. 27 At which every one was amazed: what is this man, said they, that even the winds and the sea obey him!

28 When he was arrived on the other side, in the country of the Gergesenes, two possessed persons, which came out from among the tombs, and were so exceeding fierce, that no man durst pass that way, 29 Met him, and cried out; What have we to do with you, Jesus, Son of God? Are you come here to torment us before the time? 30  
Now

V. 22. Luke ix. 60. Lev. xxi. 10, 11. Numb. vi. 6, 7. V. 23. Mark iv. 35. Luke viii. 24. V. 27. Luke viii. 25. Psal. lxxv. 8. lxxxix. 10. V. 28. Mark v. 1. Luke viii. 26. V. 29. 2 Pet. ii. 4. Jude ver. 6. Luke viii. 31. comp. with Rev. xx. 1.

V. 22. *Let the dead.*] i. e. Those that are *spiritually* dead, that are dead in sins and trespasses, Ephes. v. 14.

*Bury their dead.*] i. e. Mind earthly things, Luke ix. 60, 61, 62.

V. 24. *On a sudden.*] Gr. *Behold.*

V. 28. *Gergesenes.*] St. Mark says it was the country of the *Gadarenes*, v. 1. So doth also St. Luke viii. 26. *Gadara* and *Gergesa* were two neighbouring cities on the eastern side of the lake of *Genezareth*, beyond *Jordan*. See *Josephus* of the wars of the *Jews*, l. ii. c. 20. l. iii. c. 2.

*Two possessed persons.*] St. Luke and St. Mark speak but of one, either because there was one fiercer than the other, that called himself *Legion*; or, because he distinguished himself by of-

fering to follow *Jesus*, for which reason the two Evangelists, St. Mark and St. Luke take notice only of this one. See Mark v.

2. Luke viii. 27, 38.

*That came out from the tombs.*] The *Jewish* sepulchres were *grottos* wherein people could shelter, and dwell.

V. 29 *What have we to do with you?*] This is a *Hebrew* phrase, which signifies, *Why do you concern yourself about us?* 2 Sam. xvi. 16. John ii. 4. *Why do you us wrong? What difference have we had together? What injury have we done you?* Thus 2 Chron. xxxv. 21. Joel iii. 4. See the note on Mark v. 7.

*Son of God.*] See the note on Mat. iv. 3.

*To torment us before the time.*] They were afraid of being sent into the abyss, or deep, Luke viii. 31. where the devils are

Now there was, at some distance from them, a great herd of swine feeding : 31 And the devils intreated him, saying ; If you cast us out, permit us to enter into the herd of swine. 32 JESUS said to them ; Go. The devils therefore, coming out of *the possessed*, went into the herd of swine, and immediately all the swine were seen to run headlong down a precipice into the sea, and perished in the waters. 33 Then the keepers ran away, and coming into the city, related all, and what had happened to the possessed. 34 Whereupon the whole city went out to meet JESUS, and when they saw him, they desired him to depart out of their country.

confined till the day of judgment. 2 Pet. ii. 4. Jude ver. 6. These fancied they ought longer to enjoy the liberty that had been allowed them, of tormenting mankind.

V. 30. *At some distance from them.*] There is literally in the original, *a great way from them*. But by comparing Mark v. 11. and Luke viii. 32. with St. Matthew it will be found, that the true meaning of the word (*μακρὰν*) is that which we have given here. The Latin translator hath rendered it, *not far from them*.

*A great herd of swine.*] St. Mark says, there were *about two thousand* : which will not seem strange, if it be considered, that the generality of the inhabitants of that country were heathens. *Gadara* is ranked by *Josephus* among the cities that lived ac-

cording to the *Greek* customs and manners, which is the reason why it was taken off from the dominions of *Archelaus*, and annexed to the province of *Syria*. *Joseph. Ant. Jud. l. xvii. 13.* We learn from the same author, that the *Gadarenes* and *Gergesenes* were for the most part *heathens*, though there were *Jews* in their cities. *Joseph. de Bello Jud. l. 2. c. 20.*

V. 33. *Into the city.*] In *Gergesa*, otherwise called *Gereza*, or else in *Gadara*.

V. 34. *Whereupon the whole city.*] Gr. *And behold the whole city.*

*They desired him, &c.*] This they did out of *dread*, for so extraordinary a person ; or perhaps, they were afraid of suffering more losses. See Luke viii. 37. comp. 1 Kings xvii. 18. Job xxii. 17. See also the note on Mark v. 17.

## CHAP. IX.

*The paralytick cured, 1—8. Calling of St. Matthew. Jesus eats with publicans, 9—13. His disciples fast not; and why, 14—17. A woman with an issue of blood healed, 20—22. Jairus's daughter raised from the dead, 23—26. Two blind men restored to their sight, 27—31. Of one dumb and possessed, 32, 33. Blasphemy of the Pharisees, 34. JESUS preaches in Galilee. The lost sheep. The harvest, 35—38.*

1 JESUS going again into the bark, crossed over the lake and came into his own city. 2 They brought to him there a paralytick, lying on a bed, and JESUS perceiving their faith, said to the paralytick; Son; be of good courage, your sins are forgiven. 3 Upon which, some scribes that were present, said within themselves; This man blasphemeth. 4 But JESUS knowing their thoughts, Why, says he to them, do you think ill of me in

V. 1. Mark ii. 1. Mat. iv. 13. V. 2. Luke v. 18. Deut xxviii. 15, 22, 27. John v. 14. ix. 2. 1 Cor. xi. 30. Jam. v. 15. V. 3. Isa. xlii. 25. xliv. 22. Job xiv. 4.

V. 1. *Into his own city.*] i. e. Into Capernaum, to which he removed from Nazareth. See Mat. iv. 13. Mark ii. 1.

V. 2. *Perceiving their faith.*] This remark is made by the Evangelist, upon occasion of what the persons that carried this man sick of the palsy did, when not being able, by reason of the crowd, to bring him into the room where Jesus was, they let him down through the roof; which was a plain demonstration of the full reliance they had on our blessed Saviour's power and goodness. See Mark ii. 4, 5. Luke v. 19, 20.

*Your sins are forgiven.*] The Jews were persuaded that diseases, especially such as were grievous, were sent for the punishment of some sin. Though

they carried this matter too far (see John ix. 3.) it is notwithstanding certain that human calamities are often no more than the just punishment of men's iniquities. See Deut. xxviii. 21. 1 Cor. xi. 30. John v. 14. Jam. v. 15. 1 John v. 16. This is the reason why Jesus Christ said to the man sick of the palsy, when he healed him, *your sins be forgiven you.* comp. Isa. xxxiii. 24. and observe that what is in Mark iv. 12. *and their sins should be forgiven them*, is thus expressed Mat. xiii. 15. *and I should heal them.*

V. 3. *Upon which, some scribes that were present.*] Gr. *And behold some of the scribes.*

*Blasphemeth.*] This word denotes in general, any impious word or expression whatsoever.

in your hearts? 5 For which is easiest to say, Your sins are forgiven; or to say, Rise up and walk? 6 However, to let you see that the Son of Man has power to forgive sins on earth; Rise, says he then to the paralytick, take up your bed and go home. 7 Immediately the paralytick arose, and went home. 8 And the people having seen *what was done*, were filled with admiration, and glorified God for having given such power to men.

9 After this, Jesus departing from thence, saw a man, named Matthew, sitting at the tax-office; and he said to him, Follow me. *Upon which*, he rose up and followed him. 10 And as Jesus was sitting at table in the house of Matthew, several publicans and persons of a corrupt life,

V. 9. Mark ii. 13, 14. Luke v. 27, 28.

*Jesus Christ* would have actually rendered himself guilty of impiety, had he been no more than a mere man. This was the opinion of the scribes, who acknowledge that none but God hath authority to forgive sins. Luke v. 21.

V. 5. *Which is easiest.*] The meaning of *Jesus Christ* here, is, That since he had the power of curing diseases, he must consequently have at the same time, and for the very same reason, the power of forgiving sins, that were the cause of them.

V. 8. *Filled with admiration.*] This amazement was attended with fear. Several *Greek* copies as also some ancient versions read, *They were seized with fear*. See Luke v. 26. and the note on Mat. viii 34.

*Glorified God.*] Blessed God, See Mat. v. 16. What was to the scribes an occasion of blaspheming, proved to the people an incitement to bless God.

*For having given such power to men.*] i. e. To a man, or to men in the person of *Jesus Christ*. Comp. Mark ii. 12. Luke v. 26. They blessed God for his having sent among them a person, that had the power of curing their

diseases, and forgiving their offences. comp. Luke i. 68, &c. This meaning may also be put upon these words; They glorified God, because he had granted unto men the power and privilege both of forgiving sins, and of healing diseases.

V. 9. *Matthew.*] He is by St. Mark and St. Luke called *Levi*. See also Mat. x. 3. He went under both names.

*The tax office.*] Which was a place near the lake and harbour, Mark ii. 13, 14. There were toll-booths on the great roads, as also on the lakes and rivers.

V. 10. *In the house of Matthew.*] We have added these words [of *Matthew*] by way of supplement. See Mark ii. 15. and Luke v. 29.

*Persons of a corrupt life.*] Gr. *sinners*. This is the name the *Jews* were wont to give the publicans, and those that conversed with them. The former they looked upon as infidels and heathens, which are in scripture styled *sinners*. See Mat. xxvi. 45. Mark xiv. 41. Luke xxiv. 7, &c. They also thought that they would have defiled themselves, had they eaten with them. See the note on Mark ii. 16.

life, came and sat down with him and his disciples. 11 The Pharisees seeing *this*, said to his disciples, why does your Master eat with publicans and sinners? 12 But JESUS overhearing them, answered; Not those that are in health, but those that are sick, have need of a physician: 13 Go therefore and learn the meaning of this saying, I will have mercy and not sacrifice; for I am not come to call the righteous, but sinners to repentance.

14 Then the disciples of *John the Baptist* came to JESUS, and said to him, What is the reason that *since* we and the Pharisees fast often, your disciples fast not at all? 15 JESUS made answer; Can the marriage-guests mourn whilst the

V. 11. Matth. xi. 19. Luke v. 30. xv. 2. John iv. 9. Acts x. 28. 1 Cor. v. 11. 2 John ver. 10. Gen. xliii. 32. Dan. i. 8. V. 13. Mat. xii. 7. Hof. vi. 6. Micah vi. 6, 7, 8. Eccles. xxxv. 1, 2, 3. 1 Sam. xv. 22. Prov. xxi. 3. Isai. i. 11. Mark ii. 17. Luke v. 32. xv. 7, 10, 29. xix. 10. 1 Tim. i. 15. V. 14. Mark ii. 18. Luke v. 33. xviii. 12. Mat. vi. 16. xi. 19. V. 15. Acts x. 30. xiii. 2, 3. xiv. 22. 1 Cor. vii. 5.

*Came and sat down.*] Gr. *Behold many*, &c.

V. 12. *Not those*, &c.] This is a severe reflection on the presumption of the *Pharisees*, who were puffed up with a vain self conceit of their own righteousness. They were just and holy in their own eyes. It is to be noted, that this is a proverbial expression, which hath been known to some heathen philosophers, that have made use of it in return to such like reproaches.

V. 13. *I will have mercy, and not sacrifice.*] i. e. *I will rather have mercy than sacrifice*; accordingly the *Seventy* have thus rendered the words in Hosea vi. 6. and the prophet explains his own meaning afterwards, when after these words, *I will have mercy, and not sacrifice*; he alters the turn of the expression, and adds, *and the knowledge of God more than burnt-offerings*. The meaning of *Jesus Christ* here, is, that a work of mercy, such as the conversion of sinners, is preferable to all sacrifices. See the like expressions, Mat. x. 20.

John vii. See also this phrase explained, Mat. xxiii. 23.

*I am not come to call*, &c.] This is an ironical reflection on the *Pharisees*. I came not to save such righteous persons as you are, &c.

V. 14. *We—fast often.*] As *John the Baptist* preached repentance, he not only lived on coarse diet, but also fasted often, and trained up his disciples thereto. See *ch.* xi. 18. Luke v. 33. concerning the fasting of the *Pharisees*, see the note on *ch.* vi. 16.

*Your disciples fast not.*] i. e. Do not fast often, or are not used to fast. See a like expression, Mark xiv. 12. and *xv.* 16.

V. 15. *The marriage-guests.*] The original *Greek* words signify, *the children of the bride-chamber*. This is a *Hebrew* phrase, used to denote the friends of the bridegroom, that were wont to provide whatever was proper and necessary during the marriage festival. See John iii. 29. Psal. xlv. 10. *Jesus Christ* represents himself here under

the bridegroom is with them? but the time will come when the bridegroom shall be taken from them, and then they shall fast. 16 No man puts a piece of new cloth into an old garment, because the piece which is added would tear off part of the garment, and by that means it would become still more torn. 17 Neither do men put new wine into old vessels, otherwise the vessels happening to burst, the wine is spilt, and the vessels are lost; but they put new wine into new vessels, and both are preserved.

18 As he was discoursing in this manner, the ruler of the synagogue came to him, and throwing himself at his feet, said to him, My daughter is just now dead, but come and lay your hand upon her, and she shall live. 19 Jesus rose up and followed him, together with his disciples.

20 In

V. 18. Mark v. 22, 23. Luke viii. 41, 42.

the idea of a bridegroom. St. John had described him under that name, John iii. 29. comp. Matth. xxv. 6.

*The time will come—*] Our blessed Saviour speaks here of his death and sufferings, and foretels all the afflictions that were after it to happen to his disciples. This he hath expressed in a figurative manner, *they shall fast*.

V. 16. *No man puts, &c.*] The meaning of this comparison, as well as of the following one, is, that we must observe in every respect, the rules of prudence; adapt our actions to times, places, and persons; and not lay on raw and new disciples laws, the observance whereof is not suitable to their state.

*Of new cloth.*] The Gr. word (*ἄνυλον ἀνέσθου*) signifies *undressed cloth*, that hath not yet been full'd; which is a just representation of persons, that have not yet been trained up and instructed.

*The piece which is added.*] Gr. *The filling up*. This whole passage in the original is ambiguous; and may signify, either that a piece of new cloth rends the old garment to which it is sewed; or

else, that he that hath put it, tears it out again when he observes how ugly it looks. Which way soever you take it, it makes no alteration in the sense.

V. 17. *Old vessels—*] Gr. in *old skins*, that is, in vessels made with goat skins, wherein they formerly put wine, in order to convey it from one place to another on mules, or horses. This comparison hath the same sense as the foregoing.

V. 18. *The ruler of the synagogue.*] Or, *one of the rulers*. There is only in the Greek, the ruler, or prince. It was Jairus, ruler of the synagogue at Capernaum, Luke viii. 41. There were in every famous synagogue, several doctors, that were named *the rulers*, or *princes of it*. See Mark v. 22. Acts xiii. 15. and above them all a president, such as Jairus seems to have been in that of Capernaum.

*My daughter is just now dead.*] His meaning is, that he had left her at the agonies of death, so that she must be dead by that time. See Mark v. 23. Luke vi. 41. and 49.

*Come and lay your hand upon her.*] This was an ancient ceremony, practised by the prophets;



20 In the mean time, a woman, who had *been troubled* with a bloody flux twelve years, came behind him, and touched the hem of his garment. 21 For she said to herself, if I do but touch his garment, I shall be healed. 22 But Jesus turned about, and looking upon her, said, daughter, be of good courage, your faith hath cured you. And the woman was healed from that very moment.

23 When JESUS was come into the house of the ruler of the synagogue, and saw the players on the flute, and a company of people making a great noise. 24 He said to them, Withdraw; for the young woman is not dead, but asleep. And they derided him. 25 When therefore the company were put out of the room, he went in, and taking her by the hand, she rose up. 26 And the fame thereof was spread over all the country.

27 After-

phets, which they joined with the prayers they made for any person. See Numb. xxvii. 18. 2 Kings v. 11. Mat. xix. 13, &c. Jairus desires Jesus Christ to come and pray for his daughter, not doubting but that, as he was a great prophet, God would hear his requests. See and comp. Gen. xx. 7.

V. 20. *In the mean time a woman.*] Gr. *And behold a woman.*

*The hem.*] This is the most common acceptation of the original word (*χλασίδου*.) The *Septuagint* have by it rendered a Hebrew word of an uncertain signification, Numb xv. 38. which some of our versions have translated a *fillet*, and others a *fringe*. What the Evangelist would here observe, is only, that this woman touched the hem of Jesus Christ's garment, as is manifest from the next verse, and from Mark v. 27, 28.

V. 22. *Be of good Courage.*] The woman was struck with fear, when Jesus Christ turned about, and looked upon her, Mark v. 33. Luke viii. 47. She was afraid of having offended him,

by touching his garment privately, and the more because she was unclean, according to the law, Levit. xv. 25. See the note on Mark v. 33.

*Hath cured you.*] This is the meaning of the original Gr. word, both here and elsewhere. See Mark vi. 56. Luke vi. 9, etc.

V. 23. *The players on the flute.*] It was the custom among the Jews to have musical instruments at their funerals, whereon were played mournful tunes. See Jer. xlviii. 6. Some learned authors observe, that the trumpet was used at the funerals of grown, or old persons, and the flute at those of children, such as was the daughter of Jairus, which was but twelve years old.

*Making a great noise.*] By their cries and lamentations, Mark v. 38. Jerem. ix. 17.

V. 24. *Withdraw, for, etc.*] As they were lamenting over a dead person, Christ bids them withdraw, for the reason which he added, *that she was only asleep*; i. e. that her death was going to be as a very short sleep. Comp. John xi. 11.

27 Afterwards as JESUS was going from that place, two blind men followed him, crying out; Son of David, have pity on us. 28 And when he was entered into the house, the blind men came to him; and JESUS said to them; Do you believe that this is in my power? They answered, Yes, Lord. 29 Then he touched their eyes, saying to them, According to your faith, be it done to you. 30 And their eyes were opened. But JESUS strictly charged them, saying; Be sure you let no man know *it*. 31 However, when they were gone, they spread his fame through all the country.

32 As they were going away, a man that was dumb, and possessed with the devil, was brought to him. 33 The devil being cast out, the dumb man spoke, and all the people filled with admiration, said; Never was the like seen in Israel. 34 But the Pharisees said; He casts out devils by the *help* of the prince of the devils.

35 Now JESUS went through all the cities and villages, teaching in their synagogues, preaching the gospel of the kingdom of God, and healing all sorts of diseases and infirmities among the people. 36 And having cast his eyes on the multitude, *which followed him*, he had compassion on them, because they were faint, and dispersed like sheep without

V. 27. Mat. xii. 23. John vii. 31. V. 32. Luke xi. 14. V. 33. Mat. xii. 22, 23. V. 34. Mat. xii. 24. Mark iii. 22. Luke xi. 15. V. 35. Mark vi. 6. Luke xiii. 22. Mat. iv. 23. Dan. ii. 44. V. 36. Mark vi. 34. Numb. xxvii. 17. Mat. x. 6. 1 Kings xxii. 17. Jerem. l. 6. Ezek. xxxiv. 2. Zech. x. 2.

V. 27. *Crying out.*] Gr. *Crying and saying, Son of David.* This is one of the names that were then by the Jews ascribed to the *Messiah*, Mat. xii. 23, &c. See the note on Mat. i. 1.

V. 30. *Be sure, etc.*] See the note on Mat. viii. 4. and on xii. 16.

V. 33. *Never was the like.*] What gave them an occasion of making this reflection, was the greatness and multitude of our Saviour's miracles. For it is to be observed, that in one afternoon Jesus raised the daughter of *Jairus* from the dead, healed the woman that had a bloody issue, restored two blind men to their sight, and cured a dumb

man, possessed with a devil, and all this in *Capernaum*.

V. 35. *Infirmities.*] See the note on Mat. iv. 23.

V. 36. *Faint.*] The Gr. word (*ἐκλιθυμένοι*) denotes here a kind of faintness, the weakness that is caused by hunger and weariness. See Mat. xv. 32. Heb. xii. 3. There are notwithstanding, several *Greek* manuscripts, which read, as doth also the vulgate, *weary, fatigued*. These multitudes came not only from several parts of *Galilee*, but also from *Judea* and *Idumea*, from beyond *Jordan*, and the borders of *Tyre* and *Sidon*. See Mark iii. 7, 8.

without a shepherd. 37 Then he said to his disciples, The harvest indeed is great, but the labourers are few. 38 Pray therefore the Lord of the harvest, that he would send labourers into the harvest.

V. 37. Luke x. 2. John iv. 35. Acts xvi. 9, 10. xviii. 10, 2 Thess. iii. 1. V. 38. Luke vi. 12, 13.

*Dispersed.*] We may easily represent to ourselves the condition these multitudes were in, by fancying a company of people so weary, as to be obliged to lie down all about, like a flock of sheep, dispersed in the fields; because they were unwilling to leave Jesus, though they were hardly able to follow him.

*Like sheep, &c.*] These words convey the idea which we have just now expressed; to which may be added, that this phrase is used

in scripture to denote a most deplorable state, Numb. xxvii. 17. Zech. x. 2, &c.

V. 37. *The harvest is great, &c.*] The multitude that followed Jesus, and that expressed so earnest a desire of receiving his instructions, gives him an occasion of making this reflection. He compares Judea and the neighbouring countries to fields covered with ripe corn, where nothing was wanted but reapers. Comp. John iv. 35.

## CHAP. X.

*Names, mission, power of the apostles, 1—8. Not to provide any thing, 9—11. Punishment of unbelievers, 12—15. Prudence and simplicity, 16. Persecutions foretold, 17—23. Motives to patience and trust, 24—33. Jesus brings war into the world, 34—36. To love him above all things; to bear his cross, 37, 38. To lose one's life in order to save it, 29. Reward of him that receives the disciples of Jesus Christ, 40—42.*

**I** JESUS having called to him his twelve disciples, gave them power to cast out unclean spirits, and to heal all sorts of diseases and infirmities.

2 Now

V. 1. Mark iii. 13, &c. vi. 7. Luke vi. 13. ix. 1.

V. 1. *Having called,*] Or, *Caused to come near him.*

*His twelve disciples.*] It appears from these words of St. Matthew, that Jesus had already chosen from among his disciples, those whom he afterwards honoured with the name of *Apostles*, Mark

iii. 14. Luke vi. 13. This number *twelve*, seems to have a relation to the twelve patriarchs, and the twelve tribes of Israel, Mat. xix. 28. Luke xxii. 30. Rev. xxi. 12, 14. See also Exod. xxiv. 4. Deut. i. 23. Josh. iii. 12.

*Unclean spirits.*] As the Jews were

2 Now the names of the twelve Apostles are these. The first is Simon, called Peter; then Andrew his brother; James son of Zebedee, and John his brother; 3 Philip and Bartholomew; Thomas, and Matthew the publican; James, son of Alphaeus, and Lebbeus, surnamed Thaddeus; 4 Simon the Canaanite, and Judas Iscariot, who was the person that betrayed Jesus.

5 These

V. 2. Acts i. 13.

were persuaded that God suffered evil spirits to inflict several diseases on mankind; they distinguished these diseases into such as rendered men unclean, and those that did not. Thus the woman mentioned Luke xiii. 11. which had a *spirit of infirmity* that kept her bowed together, had not an *unclean spirit*, because her distemper was not defiling; whereas those that were afflicted with polluting distempers, were, in their opinion, possessed with *unclean spirits*. Now, as nothing was reckoned more defiling than sepulchres, the persons possessed with *devils*, that dwelt therein, were, according to them, tormented with *unclean spirits*. It is also observable, that those lying spirits, which inspired the false prophets, are named in scripture, *unclean spirits*, Zech. xiii. 2. Rev. xvi. 13, 14. comp. Luke iv. 33. because, in all probability, those prophets went into sepulchres to endeavour to get there some inspiration; they were a kind of *necromancers*. For ever since the captivity, the Jews were very much addicted to *magic*.

*Infirmities.*] See the note on iv. 23.

V. 2. *Apostles.*] This name, which signifies *sent*, was by Jesus Christ given to twelve of his disciples, Luke vi. 13. and St. Mark assigns the reason of it, because Jesus Christ sent them to preach, Mark iii. 14. Our blessed Saviour set apart these twelve, whom he called when he first entered

on his publick ministry, that they being fully satisfied and convinced of the truth of his doctrine, and miracles, of his resurrection and ascension into heaven, might bear witness to the certainty of them. See Acts i. 21, 22.

*Peter.*] Jesus Christ gave him this name, when he came to him for the first time, with John his brother. See John i. 42.

V. 3. *James, son of Alphaeus.*] Who is also called the *Lesser*, Mark xv. 40. either because he was younger, or of a lesser stature than the other of the same name; he is likewise named our Lord's brother, Gal. i. 19. This was the author of the general epistle of St. James, which is extant among the books of the New Testament.

*Lebbeus surnamed Thaddeus.*] As is otherwise called *Jude*, Luke vi. 16. and wrote the epistle which goes under his name.

V. 4. *Simon the Canaanite.*] As St. Luke styles this apostle *Simon Zelotes*, and the Hebrew word *cana*, signifies to be *zealously affected*, it is very probable that the surname of *Canaanite* signifies no more than a *zealot*. See Luke vi. 15.

*Iscariot.*] The origin of this surname is unknown; and commentators are very much divided in their opinions about it. The most ingenious, as well as the most probable is, that which supposes, that this name was given *Judas* after his death, and that it is derived from the word *iskara*, that signifies *strangling*.

5 These are the twelve, whom Jesus sent forth after he had given them the *following* instructions; Go not to the gentiles, nor enter into any city of the Samaritans; 6 But go rather to the lost sheep of the house of Israel. 7 Preach where ever you go, that the kingdom of heaven is at hand. 8 Heal the sick; cure the leprous; raise the dead; cast out devils; freely you have received, freely impart.

9 Pro-

V. 6. Mat. ix. 36. xv. 24. xxii. 1. John i. 11. Acts iii. 25, 26. xiii. 46. Rom. xv. 8. Luke i. 54, 55. Ezek. xxxiv. 4, 5. 16. 23. Isa. liii. 6. 1 Pet. ii. 25. Jerem. i. 6, 17. Zech. xi. 17. V. 7. Luke ix. 2. x. 9. Mat. iii. 2. iv. 17. Dan. ix. 25. Mal. iii. 1. V. 8. Mat. xi. 5. Acts xx. 33, 34, 35. 1 Cor. ix. 12, 15, 18. 2 Cor. xi. 9. 12. xii. 13, 14.

V. 5. *Go not to the gentiles.*] Gr. *Go not in the way of the gentiles, i. e.* Into the way that leads to the gentiles. The reason why Jesus Christ gave his disciples this prohibition, was, that he might not give any offence to the Jews. For as they were persuaded that the Messiah was to come only for them, they would have imagined that Jesus was not the Messiah, had he preached the gospel to the gentiles. It was besides expedient he should maintain the privileges of that nation. They were the children of the kingdom, Mat. viii. 12. comp. Acts xiii. 46. This prohibition was afterwards taken off, Mat. xxviii. 19.

*Nor enter into any city of the Samaritans.*] They were not properly forbid going into them, see Luke ix. 52. John iv. 4, 5, but preaching the gospel there. The Jews entertained no better opinion of the Samaritans (though they were not idolaters) than they did of the heathens; nay, those two nations had such an extreme aversion the one for the other, that the Samaritans were much more odious to the Jews than the heathens themselves. John iv. 9. viii. 48.

V. 6. *To the lost sheep of the*

*house of Israel.*] i. e. To the Jews. As they were God's chosen people, to whom the Messiah had been promised; and out of whom he was to be born, Rom. ix. 4, 5. God was pleased that they should first be honoured with the preaching of the gospel, and that Jesus Christ should converse with them during the whole time of his ministry, as did also his disciples before his ascension into heaven. See Mat. xv. 24. Rom. xv. 8. Luke i. 54, 55. *Lost.*] Or, *Strayed.* Jesus Christ compares the Jews to wandering sheep, which a shepherd goes and looks for. Compare Luke xv. 4. and Mat. ix. 36. Jerem. i. 6. Isa. liii. 6. Psal. cxix. 176.

V. 7. *Wherever you go.*] Gr. *Going, or being gone.*

*The kingdom of heaven.*] See the note on Mat. iii. 2.

V. 8. *Cure the leprous.*] Or, *Cleanse the lepers.* See the note on Mat. viii. 2.

*Freely impart.*] This doth not exclude food, and other things necessary for their subsistence, which the Apostles were allowed to take of those whom they taught. Only they could not sell the gifts of God, because they were not their own, and that they were not the dispensers of them, 1 Cor. iv. 1.

9 Provide neither gold nor silver, nor money in your girdles; 10 Nor bag for the journey, nor two coats, nor shoes, nor staff. For the labourer is worthy of his sustenance. 11 Into what city or town soever you enter, inquire who is worthy to entertain you, and stay with him till you go from that place.

12 When you enter into a house, salute it; 13 If the house be worthy, let your peace rest upon it; but if it be not worthy, let your peace return to you. 14 When any one will not receive you, nor hearken to your instructions, as you go out of that house or city, shake off the dust of your feet. 15 Assuredly I tell you, Sodom and Gomorrha shall be treated with less rigour in the day of judgment, than that city.

16 I

V. 9. Mark vi. 8. Luke ix. 3. xxii. 35. V. 10. Luke x. 7, 8. 1 Cor. ix. 7, 11, 14. 1 Tim. v. 18. Deut. xxiv. 14, 15. Lev. xix. 13. Tob. iv. 14. V. 13. Isa. lv. 11. Psal. xxxv. 13. V. 14. Mark vi. 11. Luke ix. 5. x. 10, 11. Act. xviii. 6. xx. 26. compared with xiii. 50, 51. V. 15. Mat. xi. 24. Lament. iv. 6.

V. 9. *Provide.*] The Gr. word (*ἐκδοῦναι*) which signifies *to possess*, signifies also *to get*, to furnish one's self with a thing. This last is the meaning of it here.

*In your girdles.*] i. e. in your purses, as St. Luke hath it. *ch. x. 4.* The ancients were used to carry their money in purses, hanging to their girdles.

V. 10. *Nor shoes.*] That is, no other shoes but what you have on. This is explained by Mark. vi. 8

*Nor staff.*] i. e. No other staff besides that which you have, Mark vi. 9. Luke ix. 3. *Jesus Christ's* design in giving his disciples these directions, was to teach them, even in their first journey, that they ought to trust to providence, and that provided they did their duty, they should want nothing. But it must be observed, that this injunction relates only to the first mission

of the Apostles, for it was afterwards repealed, Luke xxii. 35.

V. 12. *Into a house.*] The *house* is here put for the family.

*Salute it.*] The form of their salutation is thus expressed by St. Luke x. 5. *Peace be to this house.*

V. 13. *Rest upon it.*] Gr. *Come upon it.*

*Return to you.*] i. e. They shall receive no advantage by it. For the meaning of this expression, see Isa. lv. 11. Psal. xxxv. 13.

V. 14. *Shake off the dust of your feet.*] This action shews that that city was to be looked upon by them as a heathen city: For the Jews fancied, that the dust of heathen lands was polluting. See Luke x. 11. comp. Mat. xviii. 17.

V. 15. *Sodom and Gomorrha.*] Gr. *The land of the inhabitants of Sodom and Gomorrha.*

16 I send you as sheep among wolves, be ye therefore wise as serpents, and harmelefs as doves. 17 And take care of *these* men, for they will deliver you to their tribunals, and cause you to be scourged in their synagogues, 18 You shall be brought before governors and kings for my sake, to the end ye may bear witness of me before them and the Gentiles. 19 But when ye shall be delivered into their hands, be not solicitous, either how you shall speak, or what you shall say; because at that very instant you shall be inspired with what you have to say. 20 For it will not be you that shall speak, but the spirit of your

V. 16. Luke x. 3. Rom. xvi. 19. 1 Cor. xiv. 20. Coloss. iv. 5, 6. Eph. v. 15, 16. Phil. ii. 15. Gen. iii. 1. V. 17. Acts ii. 40. Matt. xxiv. 9. Mark xiii. 9. Luke xii. 11. xxi. 12. V. 18. Mark xiii. 9. Luke xxi. 12, 13. Acts xii. 1. xxv. 23. 2 Tim. iv. 16. V. 19. Luke xii. 11. xxi. 14, 15. Jerem. i. 6, 7. V. 20. Acts ii. 4, 16, 17. iv. 8, 31. vi. 10, 15. Exod. iv. 12, 15. 2 Sam. xxiii. 2.

V. 16. *Wise as serpents.*] A serpent is generally reckoned a very prudent and wary creature, in preserving itself from danger. See Gen. xlix. 17. Psal. lvi. 6.

*Harmelefs*] The Greek word (*ἀνέμελον*) properly signifies *pure and unmixed*, or else *innocent and unwilling to do any harm*. The simplicity recommended here, includes meekness, sincerity, and innocence; and it is with these virtuous qualities, that *Jesus Christ* tempers what might be pernicious in the serpents, whose prudence is commonly accompanied with a mischievous disposition, Gen. iii. 1. Our blessed Saviour hath given remarkable instances of the prudence he requires here in his disciples, Matt. xxii. 21, &c.

V. 17. *To their tribunals.*] Gr. *To the Sanhedrims*. See Matt. v. 22. That is, not only before the great Sanhedrim, but also before other inferior tribunals.

*In their synagogues.*] Though the assemblies of judges were also called synagogues (see Sufa. 41. and 1 Mac. vii. 12. Yet it is most probable that this passage

is to be understood of religious assemblies, Acts xxii. 19. and xxvi. 11. And indeed it is very probable that the *Jesus* had some particular place in their synagogues, where they caused those which they thought guilty or hereby to be punished. This is what is asserted by some learned commentators, who moreover pretended, that there was in each synagogue a council, consisting of three judges, which was to order and appoint when any one was to be scourged. See Introduction, p. 70.

V. 18. *You may bear witness of me.*] Gr. *For a testimony to them and the Gentiles*.

V. 19. *Either how you shall speak.*] Compare Exod. iv. 10, 11, 12.

*Inspired with it.*] Gr. *Given*.

V. 20. *It will not be you that shall speak.*] i. e. It shall not be so much you that shall speak, as the spirit of God through your mouth. This expression is like that in ch. ix. 13. The *Holy Ghost* was to assist the Apostles, according as they should have need of his assistance, in the defence they were to make for them-

your Father will speak in you. 21 Then the brother shall deliver up *his* brother to death, and the father *his* son; the children shall rise up against *their* parents, and put them to death. 22 And you shall be hated by all the world for my name's sake; but he that perseveres to the end shall be saved.

23 When therefore you are persecuted in one city, fly to another; for I tell you for certain, that before you have gone through all the cities of Israel, the Son of man shall be come. 24 The disciple is not above his master, nor the servant above his lord. 25 It is sufficient for the disciple

V. 21. Micah vii. 5, 6. Deut. xiii. 6, &c. Luke xxi. 16. Mat. x. 36. V. 22. Mark xiii. Luke xxi. 17. Matt. xxiv. 13. Dan. xii. 12, 13. V. 24. Luke vi. 40. John xiii. 16. xv. 20. V. 25. Matt. ix. 34. xii. 24. Mark iii. 22. Luke xi. 15. John vii. 20. viii. 48, 52. x. 20. xv. 20.

themselves before magistrates. The office of the *comforter*, was to plead the cause of the first preachers of the gospel.

V. 22. *By all the world.*] Gr. *Of all.*

*He that perseveres.*] *i. e.* He that shall bear constantly, and with an invincible patience, the persecutions of the world. Comp. Hebr. x. 32. The Gr. word (*σπουδαίως*) denotes both patience and constancy.

V. 23. *When you are persecuted.*] Or, *When they shall drive you*; and this meaning of the words is confirmed by some copies which read *from this city*, instead of *in this city*.

*Fly.*] Or, *Go.* Avoid an unnecessary danger, and make use of the prudence recommended in the 16<sup>th</sup> verse. Compare Matt. vii. 6. and see the note. Consult also Acts xii. 17. ix. 35. xvii. 10. and see the example of *Jesus Christ*, John xi. 54. and Matt. xii. 15.

*To another.*] *Jesus Christ* orders them here not to be discouraged by persecutions, and not to forsake their ministry upon account of them.

*Before you have gone through &c.*] Gr. *You shall not have finished the cities of Israel, before, &c.*

*The Son of man shall come*]

This is to be understood of the coming of *Jesus Christ* (foretold in the xxiv. chapter of this Gospel) to punish *Jerusalem* and *Judea*, for the incredulity of their inhabitants. The meaning of this passage is; you shall not have preached through all the cities of the *Israelites*, before I come to execute vengeance on your persecutors.

V. 24. *The disciple is not, &c.*] This is a proverbial expression, which *Jesus Christ* applies on different occasions; here, and John xv. 20. it relates to the persecutions his disciples were to undergo; it is applied to another subject, John xiii. 16. Luke vi. 40.

V. 25. *Beelzebub.*] This is a name, which was by the *Jews* given to the prince of the devils. See *cb.* ix. 34. xii. 24. The *Hebronites* had an idol, which they called *Beelsamen*, that is, the God, or Lord of heaven, or, as other nations expressed it, *Jupiter Olympius*. This idol is 2 Kings



ciple to be as his master, and for the servant to be as his lord. If they have called the master of the house Beelzebub, much more will they call his domesticks so. 26 Be not then afraid of them, for there is nothing hid but what shall be discovered; or secret, but what shall be known. 27 Whatever I tell you in darkness, declare in the light; whatever is whispered in your ear, proclaim on the house tops. 28 And fear not those who kill the body, but cannot kill the soul: fear him rather who is able to destroy both body and soul in Gehenna. 29 Are not two sparrows sold

V. 26. Mark iv. 22. Luke viii. 17. xii. 4. Job xii. 22. V. 28. Jerem. i. 8. Isai. viii. 12, 13. li. 7, 8. 1 Pet. iii. 14. Wisd. xvi. 13.

i. 2. named *Beelzebub*, i. e. the god of flies; but as the Jews affected to give slighting names to false deities, they had changed this name into that of *Beelzebub*, i. e. a dunghil god, or the prince of idols, because they looked upon all idols as dunghil gods. See 1 Kings xv. 12. 2 Kings xvii. 12. This word *Beelzebub*, was also a title of respect, which the heathens gave to some of their deities, as appears from *Pliny, Lib. x. c. 28. xxix. 6.* because, as they fancied, they were by their means delivered from the troublesome flies.

V. 26. *Be not afraid of them.*] The meaning of this verse is, that the disciples ought not to conceal the truth, which had been committed to them, notwithstanding all the contradictions they might meet with in the course of their ministry, because the design of God was, that the gospel, which *Jesus Christ* revealed to them in private, and which was a mystery to all the rest of mankind (Matt. xi. 27. 1 Cor. ii. 9, &c.) should by them be published all over the world; our blessed Saviour applies here a proverbial saying to the gospel. See Mark iv. 22. Luke viii. 17. xii. 2.

*There is nothing hid, &c.*] This

is a general rule, that may admit of several exceptions; *Jesus Christ* applies it to different subjects. Here he gives his disciples to understand, that it was his design they should openly and courageously reveal to the world those truths, which time did not then permit him to disclose every where. See Mark iv. 22. Luke viii. 17. xii. 2.

V. 27. *In darkness.*] i. e. In private.

*In the light.*] i. e. In publick. *Proclaim on the house tops.*] This is a proverbial expression. The roofs of the houses in *Judea* were flat, so that people could walk about upon them. See Acts x. 9.

V. 28. *Fear not those who kill, &c.*] This was a saying familiar to the Jews. See Wisdom xvi. 13, 14. comp. Isai. li. 7.

*In Gehenna.*] i. e. In hell. See Mat. v. 22. and xxiii. 15, 33.

V. 29. *A farthing.*] The Gr. word (*ἀσσάριον*) denotes a very small piece of money, about the value of which, commentators are not agreed. The *Vulgate* hath rendered it by a penny.

*Falls to the ground.*] i. e. *Perishes*. It is a Hebrew phrase. See Josh. xxiii. 14. 2 Kings x. 10. Comp. Luke xxi. 18. with Acts xxvii. 34.

fold for a farthing? and yet not one of them falls to the ground without your Father's *permission*. 30 The very hairs of your head are all numbered. 31 Therefore be not afraid, you are of more worth than many sparrows,

32 Whosoever shall confess me before men, him will I also confess before my Father, who is in heaven. 33 But whosoever shall renounce me before men, him will I also renounce before my Father, who is in heaven. 34 Imagine not that I am come to bring peace on earth: I am not come to bring peace, but a sword. 35 I am come to sow dissention between the son and his father, between the daughter and her mother, between the daughter in law, and her mother in law; 36 And even a man's own domesticks shall be his enemies. 37 He that loves father or mother

V. 30. Luke xxi. 18. Acts xxvii. 34. 2 Sam. xiv. 11. V. 32, 33. Mark viii. 38. Luke ix. 26. xii. 8. 2 Tim. ii. 12. Rev. iii. 5. V. 34. Luke xii. 49, 51. V. 36. ver. 21. of this chap. 4 Esdras v. 9. vi. 24. V. 37. Luke xiv. 26.

V. 30. *The very hairs, &c.*] The following words must be understood, though they were not expressed by *Jesus Christ*, not one of them falls to the ground without God's permission, since he knows the number of them. This is a proverbial saying, which gives a very noble and lively representation of the care God takes of the righteous. See 1 Sam. xiv. 45. 2 Sam. xiv. 11. 1 Kings i. 51. Luke xxi. 18.

V. 31. *Than many sparrows.*] i. e. Than all the sparrows in the world. There is in the original Greek *many*; which is sometimes put for a great number, or for all. See Dan. xii. 2. and comp. Rom. v. 12, and 15.

V. 32. *Shall confess me.*] To *confess*, here signifies publicly to acknowledge *Jesus Christ* for the promised *Messiah*, and the Son of God; this confession extends to the receiving of his whole doctrine. See Mark viii. 38. Rom. i. 16. and even the least of his commandments, ver. 19. of this chapter.

V. 33. *Shall renounce me.*] To

deny *Jesus Christ*, is, not to acknowledge, or to disown him; to renounce his doctrine, and be ashamed of the profession of it. See Mark viii. 38. Luke ix. 26.

*I will renounce him.*] This is what is otherwise expressed before in these words, *I never knew you*, ch. vi. 33.

V. 34. *I am not come to bring peace, but a sword.*] It must not from these words be inferred, that to sow strife and dissensions among men, was either the intention of *Jesus Christ*, or the tendency of the gospel, whose maxims and precepts are so excellently well calculated to promote peace and good will in the world. But only that this is what should happen upon the account of the gospel, through the incredulity and perverseness of men.

V. 35. *The son.*] Gr. *A man*, as in Deut. xxii. 30. Prov. xv. 20. comp. Luke xii. 53. These words are an imitation of *Micah*, ch. vii. 6.

V. 37. *He that loves*] See Deut. xxxii. 9. to which *Jesus Christ* mani-

mother more than me, is not worthy of me. 38 And whoever takes not his cross, and follows me, is not worthy of me. 39 He that saves his life shall lose it, and he that loses his life for my sake, shall save it.

40 He that receives you, receives me; and he that receives me, receives him that sent me. 41 He that receives a prophet, as a prophet, shall receive a prophet's reward; and he that receives a just man, as a just man, shall receive a just man's reward. 42 And whosoever shall give but a glass of cold water to one of the meanest of these my disciples

as

V. 38. Matt. xvi. 24. Mark viii. 34. Luke ix. 23. xiv. 27. V. 39. Matt. xvi. 25. Mark viii. 35. Luke ix. 24. xvii. 33. John xii. 25. V. 40. Matt. xviii. 5. Luke x. 16. John v. 23. xii. 44. xiii. 20. xiv. 21, 24. V. 42. Mark ix. 41.

manifestly alludes.

*Is not worthy of me.] i. e. Of being my disciple.* See Luke xiv. 26.

V. 38. *Takes not his cross.] Or, Bears his cross.* Christ alludes here to a custom then in use, of making the criminal carry his cross to the place where he was to be fastened thereto. The disciples *taking up* or *bearing* their cross, signifies to bear with constancy and patience, the persecutions they were to undergo.

V. 39. *He that saves his life.] Gr. finds his soul.* As Matt. ii. 20. *i. e.* He that to save his life, shall renounce my doctrine. See Luke xvii. 33. and comp. Matt. xvi. 25. and Mark viii. 35. St. Matthew hath here put to *find one's life*, for preserving it when one is in danger of being deprived of it. Compare the Hebrew with the LXX. in Jer. xxxviii. 2. xxxix. 18. and xlv. 5.

V. 41. *A prophet.] i. e.* In general, a minister of God. See Matt. vii. 22. and Rom. xii. 6.

*As a prophet.] Gr. In the name of a prophet, i. e.* Because he is a minister of my word, and hath been sent by me.

*A prophet's reward.] i. e.* The same reward as was appointed for a prophet, and consequently a very considerable one. Comp. Dan. xii. 3. Luke xix. 5, 9. Heb. xiii. 2. This is an allusion to an ancient custom of giving the prophets *presents*. 1 Sam. ix. 7, 8.

*A just man.]* He that without being commissioned to teach, believes in *Jesus Christ*, and observes his commandments. This just person hath been described, *ch. vii. 24, 25.* Here, as also Matt. xiii. 17. the righteous person is joined with, and subordinate to a prophet. These are the believers, and the disciples of the prophets.

V. 42. *To one of these, &c.] Jesus Christ* so styles those persons that were recommendable neither for their learning nor dignity; plain and well-meaning men, who, though they were illiterate, were of a teachable disposition, and entertained a great love for truth. Matt. xi. 5, 25. xviii. 6. Mark ix. 42. Luke xvii. 2.

*As to one of my disciples.]* This is not to be understood of the twelve Apostles; for *Jesus Christ*

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as to one of my disciples, I assure you, he shall by no means lose his reward.

*Christ* observing here a gradation, descends from a prophet to a just man, and from a just man to a disciple. It is therefore in general any one that believes in *Christ*, Matt. xviii. 6. v. 1. Here we see that what renders *good works* valuable in the sight of God, and procures them a recompence from him, is their being done out of regard for him, and our Saviour *Jesus Christ*.



## CHAP. XI.

*John the Baptist sends to inquire whether JESUS be the Messiah. The answer, 1—6. Encomium of John, 7—11. Kingdom of heaven taken by force, 12—15. John's austerities, and Christ's indulgence without fruit, 16—19. The impenitent cities upbraided, 20—24. The gospel hid from the wise; revealed to children. Christ's yoke, 25—30.*

1 **A**FTER JESUS had done giving instructions to his twelve disciples, he departed from thence in order to go and teach, and preach in their cities. 2 In the mean while

V. 2. Matt. xiv. 3. Luke vii. 18, 19.

V. 1. *In their cities.*] That is in the cities of the *Jews*. The pronoun is often put without having a noun going before, to which it relates. For instance of this, see Luke iv. 15. v. 17. or else, by the *cities* here mentioned, we must understand those cities of *Galilee*, of which the disciples were, Acts ii. 7.

V. 2. *John the Baptist having*] This shews that *John the Baptist* had been put in prison a little while after *Jesus Christ* had entered on his publick ministry, and before he had wrought any

considerable number of miracles. See Matt. iv. 12.

*In prison.*] Where he had been put by *Herod Antipas*. See Matt. xiv. 3.

*The actions*] Or, *The miracles*; for the Gr. word (*ἔργα*) is often used in this sense. Luke xxiv. 19. John v. 32. vii. 3, 21. Hebr. iii. 9, &c.

*Sent two of his disciples to ask him, &c.*] Gr. *Having sent two of his disciples, said unto him, that is, he ordered them to say unto him.* See Matt. ix. 18.

while *John the Baptist* having heard in prison the actions of *Jesus Christ*, sent two of his disciples to ask him this question; 3 Are you he that was to come, or are we to expect another? *Jesus* made answer, Go and tell *John* both what you hear and what you see. 5 The blind receive their sight, the lame walk, the leprous are healed, the deaf hear, the dead are raised, the poor have the gospel preached to them. 6 And happy is he to whom I shall not be an occasion of falling.

7 When they were gone, *Jesus* said to the people speaking of *John*, what was it you went to see in the wilderness?

a

V. 3. Gen. xlix. 10. Isai. xxxv. 4. Dan. ix. 24. John vi. 14. V. 5. Isai. xxix. 18. xxxv. 5. xlii. 7. lxi. 1. Psal. cxlvi. 8. Matt. x. 8. John ii. 23. iii. 2. v. 36. x. 25, 38. xiv. 11. Luke iv. 18. Jam. ii. 5. V. 6. Matt. xiii. 57. xxi. 44. xxiv. 10. xxvi. 31. Isai. viii. 14, 15. Comp. Rom. ix. 32, 33. and 1 Pet. ii. 8. Luke ii. 34. John vi. 60, 66. 1 Cor. i. 23. ii. 14. V. 7. Luke vii. 24. Mat. iii. 5.

V. 3. *Are you he.*] Though *John the Baptist* had borne witness to *Jesus Christ*, John i. 15. yet it is evident from this question, and from what *Jesus Christ* says, ver. 6, and 11. that the long imprisonment of the *Baptist*, proved no small temptation to him, and that he began to doubt whether *Jesus* was the *Messiah*, since he did not deliver him.

*That was to come.*] Thus they were wont to describe the promised *Messiah*, whom the *Jesus* were then in expectation of: It is a compendious way of speaking; put for *the king that was to come*. See Psal. cxviii. 26. Isai. lxii. 11. Zech. ix. 9. comp. Mark xi. 10. Hebr. vi. 5.

V. 4, 5. *Go and tell, &c. The blind, &c.*] These miracles were exactly the characters of the *Messiah*. Isai. xxxv. 5, &c. lxi. 1. Matt. viii. 17. St. *Matthew* hath omitted here one circumstance, which serves very much to illustrate this relation; namely, That *Jesus Christ* worked several miracles in the presence of *John's* disciples, Luke vii. 24.

*The leprous are healed.*] See the note on ch. ix. 8.

*The poor have the gospel, &c.*] These words are added here from Isai. lxi. 1. to give the disciples of *John* to understand that the kingdom of heaven was to have nothing of outward pomp and grandeur. The *poor* here are the little ones mentioned ch. x. 42.

V. 6. *Happy is he to whom, &c.*] Gr. *Whosoever shall not be scandalized in me.* We have rendered in our translation the meaning of the word *σκανδαλίζω*. See Matt. v. 29. This is an indirect reflection on *John the Baptist*, who, being prepossessed, as all the *Jesus*, and even the disciples of *Jesus Christ* were at that time, with wrong notions of Christ's kingdom, could not think that if he was the *Messiah*, he would leave his fore-runner lying in *Herod's* prison. This relates in general to the humble and mean appearance of *Jesus Christ*, his obscure birth, his sufferings and death. Comp. Matt. xiii. 57. xxvi. 31. Mark vi. 3.

V. 7. *A word.*] Earthly powers are sometimes compared in scripture to reeds, upon account of their uncertainty and instability. See Isai. xxxvi. 6. Ezek. xxix. 6.

Y 2

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a reed shaken with the wind? 8 What was it then you went to see? a person richly apparelled? but those that are clothed in that manner are in kings' palaces. 9 What then was it that you went to see? was it a prophet; yes, I assure you, and more than a prophet: 10 For it is of him that it is written; I send before you my messenger, who shall pre-

V. 9. Matt. xiv. 5. xxi. 26. Luke i. 76. V. 10. Matt. iii. 3. Mark i. 2. Luke vii. 27. Isai. xl. 3. Malachi iii. 1.

The meaning of this passage is, that they were not to expect either in *John the Baptist*, or the kingdom of the *Messiah*, whose fore-runner he was, any thing like those short-lived and transitory grandeurs, on which no reliance can be had. His design herein is to undeceive them from the wrong and sensual notions the disciples of *John the Baptist*, and perhaps *John* himself, had framed of the kingdom of the *Messiah*.

V. 8. *Richly apparelled.*] Gr. *In soft clothes, i. e.* made with fine and soft stuff, such as purple, fine linen, or silk. Accordingly St. Luke hath expressed *Jesus Christ's* meaning by *sumptuous clothes*. Luke vii. 25. Our Saviour's design in these words, is to make his hearers reflect on the austerity of *John the Baptist*, and consequently on the nature of the kingdom of heaven, whose fore-runner was so far remote from the luxury and effeminacy of great men. See Matt. iii. 4. from whence it follows, that this kingdom was not an earthly kingdom.

V. 9. *Then*] Gr. *But*.

*More than a prophet.*] See the note on ver. 10.

V. 10. *I send.*] Gr. *Behold I send, i. e.* I am going to send. The word *behold*, which is frequently used by the *Hebrews* in their discourses and relations, and is generally no more than an expletive, serves here only to denote that this event was at hand.

*Before you.*] Gr. *Before your face*. This is an *Hebraism*. There is in the *Hebrew*, *before me*, or, *before my face*. This difference makes no alteration in the sense. *Jesus Christ* hath explained here *Malachy's* prophecy, iii. 1. in quoting it, because God is come into the world only in the person of his son. Comp. Matt. x. 40. John xiv. 9, 10, 11.

*My messenger.*] Gr. *My angel*. The word *ἄγγελος* signifies only a messenger, or ambassador. This name is sometimes given to the prophets, as to *Moses*, Numb. xx. 16. Hag. i. 13. Sometimes to the high-priest, Mal. ii. 7. To the bishops of the churches under the *New Testament*, Revel. ii. 1. To all those that are sent from God. Judges ii. 1. 2 Chron. xxxvi. 15, 16. And to the *Son of God* himself, who is styled the *angel of the covenant*, Mal. iii. 1. What gave *John the Baptist* the pre-eminence above the rest of the prophets, was, that he was the messenger or fore-runner of *Jesus Christ*; that he saw with his own eyes that *salvation* which the others had only foretold, and that he immediately prepared the way before him.

*Who shall prepare, &c.*] Gr. *That shall prepare the way before you*. This is an allusion to what is practised by kings, who send persons before them, to prepare what is necessary in places they are to go through. St. *John* prepared the way to *Jesus Christ*, by testifying he was the *Messiah*, and by

prepare the way for you. 11 Affuredly I tell you, that a greater than John the Baptift has not yet appeared among thofe that are born of women: nevertheless, the meanest in the kingdom of heaven is greater than he. 12 Ever fince the time of John the Baptift, to this hour, the kingdom of heaven is, *as it were*, invaded by violence, and none but the violent forcibly feize it. 13 For all the prophets

V. 11. Matt. iii. 11. xiii. 17. Luke i. 15. iii. 16. John i. 15, 27, 30. Rom. xvi. 25. Eph. i. 9. Colof. i. 26, 27. 2 Tim. i. 10. 1 Pet. i. 20. V. 12. Luke i. 16, 17, 76. vii. 29. xvi. 16. Matt. iii. 2, 5. V. 13. Luke xvi. 16. Mal. iv. 4, 5. Comp with Luke i. 17.

by difpofing finners, to repentance. See Matt. iii. 3. and Luke i. 76, 77.

V. 11. *Thofe that are born of women.*] This is a Hebrew circumlocution ufed instead of the word *men*. See Job xiv. 1. xx. 14. xxv. 14, &c. It is to be noted, that this paffage is to be understood only of the times that preceded the coming of *John the Baptift* and the *Meffiah*, as is evident from the following words.

*The meanest in the kingdom, &c.*] The meaning of this is, that the *least* of the faithful, fince the exaltation of our bleffed Redeemer, hath a more perfect knowledge of *Jesus Chrift*, of his redemption and kingdom, than *John the Baptift* had, feeing he was put to death before the full manifestation of the gospel. See the Note on ver. 27. and Matt. iii. 2. v. 20. The fenfe of this expreffion, *the least in the kingdom of heaven*, is not the fame as above, v. 19. It must alfo be observed, that these words contain an indirect reflection on the doubts which *John the Baptift* had fhewed immediately before concerning him, and discovers the caufe of them, namely, becaufe he entertained wrong notions about the nature of his kingdom.

V. 12. *Ever fince the time, &c.*] This hath a connection with

these words of the foregoing verfe, *there hath been none greater than John the Baptift*. The reason of this is, that fince he began to preach, the kingdom of heaven hath been revealed to mankind, and, as it were, fet before all thofe that would conquer it. Comp. Luke xvi. 16. In this confifted the greatness of *John the Baptift*.

*None but the violent forcibly feize it.*] By the *violent* here *Jesus Chrift* means the publicans and centurions; all thofe that followed fuch employments as might difpofe them to violence and extortion, and who being wrought upon by the exhortations of *John the Baptift* had embraced the gospel. They *took it away*, in a manner, from the *Pharifes* and doctors of the law, to whom it feemed of right to belong. The meaning then of these words is, that the *gospel* is publifhed fince the preaching of *John the Baptift*, and that they who are moft ready to embrace it, are chiefly thofe that feemed moft unworthy of it, fuch as publicans, foldiers, and prostitutes. Comp. Luke vii. 29, 30. Matt. xxi. 31, 32, 43. and viii. 11, 12. See alfo the note on ver. 19. of this chapter.

V. 13. *For all the prophets, &c.*] i. e. The law and the prophets have been your guides till the coming of *John*; but now God

phets and the law prophesied until John. 14 And moreover, if you will believe me, he is the Elias who was to come. 15 He that hath ears to hear, let him hear. 16 But to what shall I compare *the men of* this generation? they are just like children sitting in publick places, and crying to their companions, 17 We have played on the flute to you, and you have not danced; we have sung mournful airs to you, and you have not lamented. 18 For John came neither eating nor drinking, and they said, he is possessed with a devil. 19 The son of man is come eating and

V. 14. Matt. xvii. 12, 13. Mal. iv. 5. Luke i. 17. John i. 21. Comp. Matt. xvii. 10. V. 15. Matt. xiii. 9. Rev. ii. 7. V. 16. Luke vii. 29, 30, 31, &c. V. 18. Matt. iii. 4. Luke i. 15. vii. 33. John x. 20. V. 19. Matt. x. 11.

hath sent me to you as another director, and *John* is that *Elias* who was to go before me, and declare my coming to the world. Comp. John i. 17. Hebr. i. 1.

V. 14. *The Elias.*] It was a general tradition among the *Jews*, that *Elias* was to come in person in the time of the *Messiah*. See Matt. xvi. 14. John i. 21. This expectation they grounded on Malachi iv. 5. which they applied to *Elias*; whereas it ought to be understood of *the spirit and power of Elias*, which conspicuously appeared in *John the Baptist*. See the note on Luke i. 17. and Matt. iii. 4.

V. 15. *He that hath ears, &c.*] This is a smart and pithy reflection, wherewith *Jesus Christ* sometimes concludes his discourses, to make his hearers sensible of the importance of what he delivers, and to engage them to dive into the sense of it. Matt. xiii. 9. St. *John* uses it in the *revelations*.

V. 16. *Of this generation.*] The men of this age.

*They are like children.*] That generation was not, properly speaking, like children *that* call, but those *to* whom they call; *i. e.* the character and behaviour of

this generation is like that of those men to whom children make the like reproaches.

V. 17. *We have played on the flute, &c.*] The meaning of this comparison is, that neither the severity of *John the Baptist*, nor the austerity of his life; neither the meekness of *Jesus Christ*, nor his condescension, in adapting himself to the weakness of men, could prevail upon the *Jews*; but served only to harden them; Which is chiefly to be understood of the *scribes* and *Pharisees*, Luke vii. 30. comp. Prov. xxix. 9. This comparison is a kind of proverb.

V. 18. *Neither eating nor drinking.*] This expression is restrained by St. Luke vii. 33. to not eating *bread*, and not drinking *wine*, but it may also denote frequent fastings; for the disciples of *John* said to *Jesus Christ*, that his disciples *eat and drank*, that is, did not *fast*, Luke v. 33.

*He is possessed with a devil.*] *i. e.* He is mad or foolish. See John vii. 20.

V. 19. *Eating and drinking.*] *i. e.* Living like the rest of men without abstaining from wine, and the common sort of food, and without affecting any extraordinary



and drinking, and they say, he is a glutton, and a drinker, a companion of publicans and sinners. But wisdom has been justified by her children.

20 Then Jesus began to upbraid the cities, wherein he had wrought most of his miracles, because they had not repented. 21 Woe unto thee, Chorazin; woe unto thee, Bethsaida; for if the miracles which were done in you, had been done in Tyre and Sidon, they would long since have repented in sackcloth and ashes. 22 Therefore I declare to you, that in the day of judgement Tyre and Sidon shall be treated with less severity than you. 23 And thou Capernaum,

V. 20. Luke x. 13. Isai. xxiii. 1. Ezek. iii. 6, 7. xxviii. 7. V. 23. Lam. iv. 6. Luke x. 15. Isai. xiv. 13. Jer. li. 53. Ezek. xxvi. 20. xxxii. 18, 23. Gen. xi. 4. Deut. i. 28.

traordinary fastings. See John ii. 2.

*A drinker.*] The Greek word (*οἰνοπόρος*) signifies a wine-drinker.

*But wisdom, &c.*] These words seem to be a Jewish proverb. *Wisdom* here implies the method which God followed in bringing the Jews to Christianity; the austerity of *John the Baptist*, and the meekness of *Jesus Christ*. It is what St. Luke calls *the counsel of God*. See Matt vii. 30.

*But wisdom hath been justified.*] i. e. Hath been owned and acknowledged by those that love and respect it. *The children of wisdom* are the wise, the disciples of wisdom; as the *children of peace* are the *peace-makers*, Luke x. 16. They are the *babes* mentioned in the 25<sup>th</sup> verse of this chapter.

V. 21. *Woe unto thee, &c.*] These words do not contain an imprecation against those cities, but only a denunciation of the judgments which they were bringing down upon themselves by their impenitence.

*Chorazin—Bethsaida.*] Cities of Galilee standing by the lake of *Gennesareth*, *Bethsaida* on the eastern, and *Chorazin* on the

western side.

*Tyre—Sidon.*] Cities of *Phœnicia* lying on the sea-shore; they were formerly rich, but very full of debauchery. The inhabitants were heathens. See Isai. xxiii. 1, &c.

*In sackcloth and ashes.*] *Sackcloth* was a kind of cloth made with hair, or some other coarse stuff. The prophets used to put on sackcloth when they preached repentance and the people was then wont to lie on ashes, and to strew some on their heads, Job ii. 8. Matt. iii. 4.

V. 23. *Exalted to heaven.*] Thus doth *Jesus Christ* describe the favours which God had bestowed on that city; which consisted in our Saviour's chusing it for the place of his residence, in his preaching the gospel therein, and confirming it by the most remarkable miracles. See Mat. iv. 13. viii. 5. ix. 1. Most of the miracles related in these two chapters were done at *Capernaum*. Compare Dan. iv. 22.

*Brought down to hell.*] This is a scripture phrase, used to denote an utter destruction, a total overthrow. See Isai. xiv. 13, 15. lvii. 9. This prophecy

pernaum, *now* exalted to heaven, shalt be brought down to hell; for if the miracles, wrought in thee, had been wrought in Sodom, it might have stood to this day. 24 And therefore I tell you, that in the day of judgment Sodom shall be treated with less severity than you.

25 At the same time, Jesus continuing to speak on, I  
praise

V. 24. Matt. x. 15. Luke x. 12. V. 25. Luke x. 21. Matt. xiii. 11. Isai. xxix. 14. xxxii. 4. xlv. 18. lxi. 1. Psal. xxv. 9. Eccclus. iii. 19. 1 Cor. i. 26. 2 Cor. iii. 14. iv. 3.

hath been so exactly fulfilled in the destruction of *Capernaum*, that, according to the relation of travellers, there are not now above eight cottages where it stood. The word *hell* doth not signify here the place of the damned, and indeed it hardly ever hath that signification in scripture; but it means only the *sepulchre*, or the condition and place of the *dead*. Here it signifies the *sepulchre*, which is called *the lowest parts of the earth*, Eph. iv. 9. which passage may serve to illustrate *Jesus Christ's* words here.

V. 24. *Sodom*] Gr. *The land of the inhabitants of Sodom*, as before, Matt. 10. 15.

*Than you.*] Gr. *than thou*, but we have put in our translation *you*, because the same word goes before, and that besides some manuscripts read so.

V. 25. *Continuing to speak on.*] The Greek word *ἀποκριθὲν*, which commonly signifies *to answer*, means here only to *continue to speak*, as the words *at the same time* do insinuate. It is a *Hebrew* way of speaking, as several learned commentators have observed.

*I praise thee.*] Gr. *I confess unto thee*. This is a *Hebrew* expression, which signifies, *I bless, praise, or give thee thanks*. There are numberless instances of this in the psalms.

*For having concealed, etc.*] God

did not conceal the doctrine and miracles of *Jesus Christ* from the *wise and prudent in Galilee*, since our blessed Saviour wrought more miracles, and preached longer there than any where else. They *hid* then the truth from themselves blinded, as they were, with prejudice and the false notions they entertained concerning the person and kingdom of the *Messiah*, and with the sway their passions had on their minds. God *hides the gospel* in the same sense as *Jesus Christ* says that *he came to send a sword on earth*, Matt. x. 34. This was by no means the intention of *Jesus Christ*, but only owing to the perverseness of men, of which the gospel hath been made an occasion. Compare John ix. 39. Matt. xiii 11, 12, 13, 14, 15.

*From the wise.*] i. e. the learned. The words *wise* and *wisdom* denote only *the learned and learning*. It is a *Hebrew* and *Greek* expression. See the three first chapters of the first epistle to the *Corinthians*. *The prudent* are the cunning and politick men of this world. But *Jesus Christ* doth by this word denote those that are puffed up with their own knowledge, 1 Cor. viii. 1, 3. *That are wise in their own eyes*.

*To children.*] To the little ones, to the modest and humble, in opposition to the learned, noble, and cunning men of this world. See 1 Cor. i. 16. Comp. Luke

praise thee, says he, O Father, Lord of heaven and earth, for having concealed these things from the wise and prudent, and for having revealed them to children. 26 Thus it is, O Father, because such was thy will. 27 My Father has shewn me all things, and no one knows the Son but the Father, nor does any one know the Father but the Son, or he to whom the Son is pleased to reveal him.

28 Come to me, all you that labour and are over-burdened, and I will relieve you. 29 Take upon you my yoke, and learn of me, because I am mild and of a humble heart,

V. 26. 1 Cor. i. 21. V. 27. Matt. xxviii. 18. Luke x. 22. John i. 18. iii. 35. v. 27. vi. 46. x. 15. xiii. 3. xvii. 2. 1 Cor. xv. 24, 25, 27. 4 Eidr. ii. 34. Wisdom viii. 4. V. 28. John vii. 37, 38. V. 29. Zech. ix. 9. Phil. ii. 7, 8. Jer. vi. 16. xxxi. 25. Eccclus. vi. 25, 28.

Luke i. 48. Matt. x. 42. xi. 5. 1 Cor. ii. 7, 8, 9. Psal. xxv. 14. Eccles. xxiii. 17, 18. These *babes* could notwithstanding, reason very well, as appears from John ix. 30, 33.

V. 27. *Hast shewn.*] The Greek word *παρέδωκεν* admits of this signification. It is a *Hebrew* way of speaking. See 1 Cor. xi. 2, 23. xv. 38. This interpretation is confirmed by the following words, *no man knoweth, etc.* and by the parallel places, John viii. 28. xii. 49. xv. 15. The meaning then of this passage is; the Father hath given me the knowledge of all things, hath revealed unto me all his secrets. See John iii. 11, 13. i. 18. This passage may also be thus rendered, *all things have been delivered unto me by my Father.*

*No one knows the Son, etc.*] All this is to be understood of the gospel, either with regard to the Father's design of saving the world by the death of his Son, and by faith; or calling in the *Gentiles* without bringing them in subjection to the law of *Moses*; or with regard to the person of the Son of God, which was then unknown to the world, as was

also the nature of his kingdom. This is what *Jesus Christ* calls, *to know the Father and the Son*, and his meaning is, that no one could of himself arrive at this knowledge, that none but the Father and the Son could reveal it, and that it is only by the Son that the Father reveals it. Compare Matt. xvi. 17. John vi. 44.

V. 28. *That labour and are over-burdened, etc.*] With your sins and miseries, Psal. xxxii. 4. xxxviii. 5. with the ceremonies of the law, Gal. v. 1. Acts xv. 10. and with the traditions of the Pharisees, Matt. xxiii. 4.

V. 29 *Learn of me.*] Or, *Become my disciples for I am meek.* Which makes also very good sense.

*Mild, and of an humble heart.*] Or, *I am of a lowly spirit.* That is, the temper of my doctrine is meek and merciful. This character of *Jesus Christ* is opposed to cruelty, to the pride and haughtiness of the *Pharisees*, who daily rendered the yoke of the law more intolerable by their traditions, and who despised the humble and the meek. See Matt. xii. 19, 20. xxiii. 4, 7.

heart, and you shall find peace in your souls. 30 For my yoke is easy, and my burden light.

V. 30. 1 John v. 3. Acts xv. 10. Gal. v. 1. Wisdom viii. 16. Prov. iii. 17.

V. 30. *My yoke is easy.*] Easy ceremonies of the law, and the to bear; in opposition to the traditions of the *Pharisees*.



## C H A P. XII.

*The plucking the ears of corn, and withered hand cured on the sabbath-day, 1—14. Patience and gentleness of Christ, 15—21. Devil cast out. Calumny refuted, 22—30. Unpardonable blasphemy. Account to be given of idle words, 31—37. Jews condemned by the Ninevites and queen of Sheba, 38—42. Parable of the unclean spirit, 43—45. True relation of our Lord, 46—50.*

1 **A**T that time, as JESUS was walking through the corn fields on the sabbath day, his disciples being hungry, began to pluck the ears of corn, and to eat them. 2. The Pharisees observing *this*, said to him; See, your disciples are doing what it is not lawful to do on the sabbath day. 3 JESUS answered them; Have ye not read what David did, when he was hungry, he and those that were

V. 2. Mark ii. 23. Luke vi. 1. Deut xxiii. 25.

V. 1. *At that time.*] See Luke vi. 1. where the Evangelist points out the sabbath, and day whereon this happened. It was after the feast of the passover.

*Through the corn fields.*] Through paths that were in the corn; that is in *barley*, which was then ripe in *Judea*.

V. 2. *Your disciples are doing what it is not lawful, &c.*] The *Jews* were allowed by the law, when they came into the standing corn of their neighbours, to pluck some ears, and eat them, Deut. xxiii. 25. But as they were by the same law forbid

reaping on the sabbath day, the *Pharisees* accounted this action of the disciples to be a kind of reaping; they looked also upon the rubbing of the ears of corn in their hands as a breach of the law, because they were not allowed by it to dress their victuals on the sabbath day. See the *Introduction*, p. 158. and note.

V. 3. *Those that were with him.*] We read 1 Sam. xxi. 1. that there was none but *David* that went to the high-priest, for he had left his companions some way off, 1 Sam. xxi. 2, 3.

were with him? 4 How he entered into the house of God, and eat the shew-bread, which it was not lawful for him, or for those that were with him, to eat, but for the priests alone. 5 Or have ye not read in the law, that on the sabbath days the priests break the sabbath in the temple; and for all that are guiltless? 6 Now I declare to you, that *one* greater than the temple is here. 7 And if you had understood the meaning of *this saying*, I will have mercy and not sacrifice, ye would not have condemned the innocent. 8 For the Son of Man is Lord, even of the sabbath.

9 Then Jesus being departed from thence, went into their synagogue. 10 And a man with a withered hand, being

V. 4. 1 Sam. xxi. 6. Exod. xxv. 30. xxix. 33. Lev. viii. 32. xxiv. 6, 9. V. 5. Num. xxviii. 9. V. 6. Mal. iii. 1. V. 7. Hosea vi. 4. Mat. ix. 13. Micah. vi. 6. Eccles. xxxv. 1. 1 Sam. xv. 22. Ecclesiast. v. 1. Isai. i. 11. V. 9. Mark iii. 1. Luke vi. 6. V. 10. Luke xiii. 14. xiv. 3. John ix. 16.

V. 4. *Into the house of God.*] Not in the temple, for it was not yet built; but in the court of the tabernacle, which was at that time pitched at *Nob*, one of the priests' cities in the tribe of Benjamin.

*The shew-bread.*] Or, *loaves that had been offered to God.* There were twelve offered every sabbath day, which were set in the sanctuary, on the golden table, Lev. xxiv. 6. The loaves *David* did eat, were some of those that had been taken away the day before to put others in their room. [See *Introduction*, p. 53, 54.]

V. 5. *The priests break the sabbath.*] Because they lighted thereon the fire, slew the sacrifices, &c. whereby they would have profaned the sabbath, had not those things been enjoined by God. Accordingly the *Jesus* were wont to say, that there is no sabbath in the temple. See Numb. xxviii. 9.

V. 6. *One greater than the temple, &c.*] i. e. The business I am engaged in, and which my

disciples are now entering upon, is more important and necessary than any thing that is done in the temple; and indeed the curing of diseases, and the instructing of mankind, which was the employment of Christ and his Apostles, were works more excellent than the observance of the ceremonial law. Some copies read, *He that is here is greater than the temple.* And if so, then these words must relate to *Jesus Christ*.

V. 7. *I will have mercy.*] These words are a confirmation of what is said in the foregoing verse. Works of mercy are more acceptable to God than all the sacrifices. See Mat. ix. 13.

V. 8. *For the Son of man is Lord.*] This is what serves to justify the disciples. They attended upon the *Son of Man* in his ministry, as the priests served God in the temple; besides, the Son of Man had the power of dispensing them from the observance of the ceremonial law of the sabbath. See the *Introduction*, p. 155.

being there, *the Pharisees*, that they might *have somewhat whereof to accuse* JESUS, asked him, whether it was lawful to heal *the man* on the sabbath day? 11 He replied; Is there any one of you, who having a sheep, if it happen to fall into a ditch on the sabbath day, would not immediately lay hold of it, and draw it out? 12 And of how much greater worth is a man than a sheep? It is lawful therefore to do good on the sabbath day. 13 Then says he to the man; Stretch out your hand; he stretched it out, and it became as sound as the other.

14 Upon this, the Pharisees being gone out of the synagogue, consulted together against him, how they might put him to death. 15 But JESUS knowing *their design*, withdrew from thence, and being followed by a great multitude, he healed all that were sick among them. 16 And he charged them not to discover him; 17 That this saying of the prophet Isaiah might be fulfilled. 18 See my servant whom I have chosen, my beloved, in whom  
my

V. 13. 1 Kings xiii. 6. V. 14. Mark iii. 6. Luke vi. 11. John x. 39. xi. 53. V. 18. Isai. xlii. 1. Mat. iii. 17. xvii. 5.

V. 10. *Being there.*] Gr. *Be-bold.*

*The Pharisees.*] We have added this word here from *ver. 14.* and Luke vi. 6.

*On the sabbath-day.*] This did not happen on the same sabbath, as is mentioned, *ver. 2.* See the note on Luke vi. 6.

V. 11. *If it happened to fall, &c.*] The *Jewish* saying is mentioned by some writers; *It is unlawful to do any servile work on the sabbath-day, unless it is on purpose to save a soul*, which comprehends also brutes. From what is said here, and Luke xiii. 15. xiv. 5. it appears, that this was then a common saying.

V. 15. *All that were sick among them.*] Gr. *He healed them all.* We have given the sense in our translation.

V. 16. *He charged them.*] The Gr. word *ἐπιμύνην*, is commonly translated, *he charged them with threatenings*, but it is

unnecessary to add these last words. See the note on Mat. viii. 26.

*Not to discover him.*] We have in our note on Mat. viii. 4. assigned the reasons why *Jesus Christ* was unwilling that his miracles should be published every where, and why he withdrew when the *Pharisees* conspired against him.

V. 17. *Might be fulfilled, &c.*] This prophecy of *Isaiah*, which contains a true representation of the meekness and patience of our blessed Saviour, is not cited here according to the *Hebrew* original, the Evangelist having contracted it. Neither is it quoted according to the version of the *Septuagint*, who have but indifferently paraphrased this passage of *Isaiah*.

V. 18. *Whom I have chosen.* Or, *Whom I have protected, and defended.* Which very well agrees with the *Hebrew*.

my soul is well pleased; I will put my spirit in him, and he shall preach righteousness to the Gentiles. 19 He shall not be contentious and clamorous, neither shall his voice be heard in the streets. 20 A bruised reed shall he not break, and the smoking flax shall he not quench, till he shall have rendered righteousness victorious. 21 And in his name shall the Gentiles put their trust.

22 Then was brought to him a possessed person, blind and dumb, and he healed him; so that the man which had been blind and dumb, recovered both his speech and sight. 23 At which all the people were so astonished, that they said; Is not this man the Son of David? 24 But the Pharisees, who heard that, said; He casts not out devils but by the help of Beelzebub, the prince of the devils.

25 JESUS knowing their thoughts, said to them; Every king-

V. 20. Ezek. xxxiv. 16. Isa. lxi. 1. Job xxxvi. 7. Lament. v. 20. Amos viii. 7. V. 22 Luke xi. 14. V. 23. Mat. ix. 33. John iii. 2 vii. 31. V. 24. Mat. ix. 34. Mark iii. 22. Luke xi. 15. V. 25, 26. Mat. ix. 4. John ii. 25. Rev. ii. 23. Mark iii. 24. Luke xi. 15, 16.

*My soul is well pleased.*] This is a Hebrew expression, the import of which is, *I am delighted*. See Isa. i. 14.

*Righteousness.*] Gr. *Judgment*. This is another hebraism, which signifies the laws and commandments of God, what is just and righteous. See Mat. xxiii. 23. Luke xi. 42. There are abundance of instances of this meaning of the word, in Psa. cxix.

V. 19. *He shall not be contentious.*] This is one of the characters of Jesus Christ, Acts viii. 32. which was imitated by his disciples, 1 Pet. iii. 15, 16. 1 Cor. xi. 16. xiv. 33. and is opposed to that of his adversaries, Rom. ii. 8. comp. 1 Tim. vi. 4.

*And clamorous.*] The original word denotes the ravings of a fretful and impatient person. See Acts xx. 22, 23. comp. Eph. iv. 31. Isa. liii. 7.

V. 20. *A bruised reed shall he not break.*] This expression is used to denote our Saviour's

gentleness towards those whose repentance and salvation he did not despair of. It implies also his forbearance towards such enemies as he could easily have destroyed. Comp. Job xiii. 25.

*Till he shall have rendered righteousness victorious.*] Greek *Till he hath sent forth judgment unto victory*. This is, *Jesus Christ's* forbearance towards the *Jews*, will last till the gospel hath been preached to them, and till he hath vindicated them from the calumnies of their adversaries. This is what is thus expressed by *Isaiah*, *Till he hath established judgment or justice upon earth*.

V. 21. *And in his name, &c.*] *i. e.* In him. St. Matthew hath followed here the *Seventy*, which he did not in the first part of his quotation, because they mistook the prophet's meaning.

V. 23. *The Son of David.*] *i. e.* The *Messiah*. See Mat. i. 1.

V. 24. *Beelzebub.*] See the note on *ch. x. 25*.

kingdom divided against itself, shall become desolate, and every city or house divided against itself, cannot subsist. 26 Now if satan casts out satan, he is divided against himself, how then should his kingdom stand? 27 And if it is by Beelzebub that I cast out devils, by whom do your children cast them out? For which reason they *themselves* shall be your judges. 28 But if I cast out devils by the spirit of God; it follows from thence, that the kingdom of God is come to you. 29 Or how can one enter into a strong man's house, and carry off his goods by force, unless one first bind the strong man? Then one shall be able to pillage his house.

30 He that is not with me is against me, and he that with

V. 28. Luke xi. 20. Dan. ii. 44. vii. 14. comp. Luke i. 33. Heb. xii. 28. V. 29. Isa. xlix. 24, 25. John xvi. 11. V. 30. Luke xi. 23.

V. 27. *Your children.*] i. e. Your disciples, or, your countrymen in general. There were among the  *Jews*  several that took upon them to exorcise. Some made use for that purpose, of herbs, perfumes, and superstitious ceremonies. Others conjured the devils by the God of  *Abraham, Isaac, and Jacob,*  and some even by the name of  *Jesus,*  that they would come out. See Mark ix. 38. Luke ix. 49. Acts xix. 13.

V. 28. *If I cast out devils, etc. The kingdom of God*] That is, you may thereby discover that I am the  *Messiah,*  or that king who was promised to the  *Jews.*  The miracles of  *Jesus Christ,*  and the manner in which he performed them, were manifest demonstrations of his having been sent from God (see John iii. 2,  *etc.* ) and consequently that what he said of himself was true. But the casting out of devils in particular, was a miracle that proved  *Christ*  to be the  *Messiah,*  since he came into the world on purpose to destroy the works of the

devil. See 1 John iii. 8. John xii. 31. Heb. ii. 14.

V. 29. *Or how, etc.*] In this comparison, by the  *strong man*  is meant the devil, and  *Jesus Christ*  is the person that  *binds*  that strong man, and  *spoils his goods,*  by casting him out of those whom he tormented and possessed. Comp. Isa. xlix. 24, 25, 26.

V. 30. *He that is not with me, etc.*] This is a proverb founded upon this, that when two powers are at irreconcilable enmity against each other, he that forbears joining with one side, is reputed to be against it; and such is the war between  *Jesus Christ*  and the devil, Gen. iii. 15. The inference our Saviour would draw from hence is, that one, who far from standing neuter in this war, opposes and casts out devils, cannot well be said to be on their side, or act by their power and authority.  *Jesus Christ*  may seem also to have an eye to some of the  *Pharisees,*  who though they could not forbear acknowledging the holiness of



with me heaps not up, squanders away. 31 I declare to you, that men shall be forgiven all *other* sins and blasphemies, but as for the blasphemy against the Holy Ghost, it shall never be forgiven them. 32 And if any one speaks against the Son of Man, it shall be forgiven him; but if any one speaks against the Holy Ghost, it shall not be forgiven

V. 31. Mark iii. 28. Luke xii. 10. 1 John v. 16. Heb. vi. 4. x. 26. 1 Sam. ii. 25. V. 32. Mat. xiii. 55. John vii. 12, 52. Matth. xi. 19.

of his doctrine, were notwithstanding kept by fear, interest, or vain glory, from making an open profession of it. See John xii. 42, 43. There is in St. *Luke* a passage that seems contrary to this. See Luke ix. 50.

V. 31. *All other sins and blasphemies.*] i. e. All other sin, that is not attended with the same degree of malice. St. *Luke* restrains these blasphemies to those that are spoken against the Son of Man. Luke xii. 10.

*Shall be forgiven.*] Upon their hearty and unfeigned repentance.

*The blasphemy against the Holy Ghost.*] By the blasphemy against the Holy Ghost, is to be understood that intolerable affront, which was by the *Pharisees* offered to the Holy Ghost, in ascribing the miracles that were wrought by his influence to the power of the devil. *Jesus Christ* says, ver. 28. of this chapter, that he cast out devils by the Spirit of God. (For a fuller explanation of what the blasphemy against the Holy Ghost was, see *Hales's* tracts; and Dr. *Whitby's* Append. 4. to St. *Matthew*.)

*It shall not be forgiven him.*] For this, several reasons may be assigned. As true and unquestionable miracles are the last means of conviction that God can make use of for the conversion of mankind, those that obstinately resist this kind of proof, have nothing further left where- by they might be convinced and

brought to repentance, and consequently can never be forgiven. We may judge from the manner of Christ's expression here, that the blasphemy against the Holy Ghost, is so horrible a crime, that God hath excepted it from the covenant of grace, and resolved never to forgive it. Under the law there were several sins, for which no expiation or satisfaction could be made. This is the only one that cannot be forgiven under the gospel. Comp. Numb. xv. 22, 30, 31. Heb. vi. 4. and x. 26.

V. 32. *Speaks against the Son of Man.*] See the note on Mat. viii. 20. By speaking against the Son of Man, is here meant speaking against *Jesus Christ*, as considered in that state of humiliation which is in the *New Testament* described by the Son of Man, and which was so apt to give offence to persons possessed with false notions of the *Messiah*, Mat. xi. 6. The Son of Man is opposed to *Jesus Christ*, as acting by a divine power; and the blasphemies spoken against him are opposed to those malicious revilings that were uttered against his ministry, though it was undeniably proved and confirmed by present and unquestionable miracles. See Mark iii. 30. *To speak against the Son of Man*, is the same as to blaspheme, Mark iii. 28. Luke xii. 10. comp. Luke xxii. 65. xxiii. 34. Mat. xxvii. 39. Mark xv. 29. 1 Tim. i. 13.

forgiven him, either in this world, or the world to come.

33 Either say the tree is good, and its fruit good: or else say, the tree is corrupt, and its fruit corrupt; for a tree is known by its fruit. 34 Offspring of vipers, how is it possible for you, wicked as you are, to say good things, since it is from the abundance of the heart that the mouth speaks? 35 The good man, out of the good treasure of his heart, produces good things; and the wicked man, out of the evil treasure of his heart, produces evil things. 36 But I declare to you, that men shall be accountable in the day of judgment for every vain word they shall have uttered. 37 For by your words you shall be justified, and by your words you shall be condemned.

38 Then some of the scribes and Pharisees said to him; Master, we would fain see you work some miracle.

39 To

V. 33. Mat. iii. 8. vii. 16, 17, 18. Luke vi. 43, 44. V. 34. Mat. iii. 7. xxiii. 33. Luke vi. 45. V. 36. Exod. xx. 7. Levit. xix. 12. Ephes. v. 4, 6. V. 38. Mat. xvi. 1. Mark viii. 11. Luke xi. 16, 29. 1 Cor. i. 22.

*Either in this world, or the world to come.] i. e.* Neither in this life, nor in the life to come. In the *Jewish* style, *the age to come* is the age of the resurrection. This is confirmed by Luke xx. 34, 35. The meaning of this passage then is, That blasphemy shall *never be forgiven*; for thus it is explained by St. Mark, ch. iii. 29. but shall be punished both in this life and the life to come. See a like expression, 2 Maccab. vi. 26.

V. 33. *Either say.] Gr. Make.* That is, since to cast out devils is *a good fruit*, ye must needs acknowledge, that the *tree* which bear that fruit, is *good*. Or else, if you deny the latter, you must then say, that to cast out devils is *a bad fruit*, which is absurd; for the fruit partakes of the nature of the tree. See Mat. vii. 16, 17.

V. 34. *Since it is from the abundance, &c.] i. e.* There is no occasion to wonder at the malice you express in your judgments and discourses. Such as

the heart of man is; such are his words. Comp. Mat. vi. 22, 23.

V. 36. *Vain word.] The Seventy*, whole style the Apostles generally make use of, render the *Hebrew* word *shaker*, which signifies *falsehood, revelings, calumny*, by *vain* or *unprofitable*. Comp. the *Hebrew* with the *Seventy* in these passages, Exod. v. 9. xx. 14. Deut. v. 17. Hos. xii. 1. Micah i. 14. Habak. ii. 3. and see Eph. v. 6. where the word *vain* is joined with *deceit* and *imposture*: now it is manifest from ver. 31, 32. that *Jesus Christ* doth not speak here of *idle* or *impertinent*, but of *false, reviling* and *blasphemous* words. For this reason some manuscripts read, *every wicked word*; and thus St. *Crisostom* understood it.

V. 38. *Some miracles.] Gr. We would see a sign from you.* Miracles are in the *Hebrew* style termed *signs*, because they are proofs and manifest tokens of a divine mission. See Exod. ix. 8, 9, &c.

39 To which JESUS made answer; This wicked and adulterous generation of men require a miracle, but no other miracle shall be given them, but that of the prophet Jonas. 40 For as Jonas was three days and three nights in the belly of a large fish, so shall the Son of man be three days and three nights in the bosom of the earth. 41 The Ninevites shall rise up in the day of judgment against this generation,

V. 39. Mat. xvi. 4. Mark viii. 12, 38. John iv. 48. V. 40. Jonas ii. 1. V. 41. Luke. xi. 32. Jonas iii. 5. Ezek. xvi. 51, 52.

9, &c. The miraculous works of Christ, such as healing the sick, &c. were indeed signs, but the Jews required some of another nature, so that the sign meant here, is some uncommon appearance in the heavens, Luke xi. 16. like those that were caused by Joshua, ch. x. 13. by Samuel, 1 Sam. vii. 10. and by Elijah, 1 Kings xviii. 32.

V. 39. Wicked and adulterous generation.] i. e. A degenerate and base generation, which hath departed from the holiness of its ancestors. This passage is an allusion to Isaiah lvii. 3, 4. comp. John viii. 34—44. Psal. cxliv. 7, 8. It is the generation of vipers, mentioned in the 34th verse. Perhaps Jesus Christ alludes here to the debauchery, and unlawful divorces then so common among the Jews, which proved the occasion of numberless divorces among that people.

A miracle.] Gr. A sign. As in the foregoing verse.

That of the prophet Jonas.] i. e. That which happened in the person of Jonas.

V. 40. Of a large fish.] Thus we read in Jonas, ch. ii. 1. and the Gr. word *ἰχθυόσ*, which is used here in the original, signifies no more than a large fish, and not properly a whale. It hath even been observed, that a whale's gullet is so narrow, that she cannot swallow a man; therefore the learned have supposed that the fish that swallowed

Jonas was one of that kind, which is by the Greeks called *lamia*, because his mouth and throat are very large.

Three days and three nights.] The Hebrews were wont to say the day and the night, to denote a whole natural day, consisting of 24 hours. See Gen. vii. 4, 12. Exod. xxiv. 8. xxxiv. 18, &c. It is then as if Jesus had said, The Son of man shall be three days in the heart of the earth. It is true, that Jesus Christ did not remain three whole days in the sepulchre, but the whole is put for a part. But it may be observed, that the Jews were used to reckon part of a day, and even one hour for a whole day; when they explained the law that orders children to be circumcised on the eighth day.

In the bosom of the earth.] Gr. In the heart of the earth. It is an Hebraism put for the earth. See what Ezekiel says of the city of Tyre, which was situated on the sea shore, ch. xxvii. 4. and xxviii. 2. What induced Jesus Christ to express himself in this manner, is that he alludes to what Jonas says, ch. ii. 2.

V. 41. Shall rise up.] Gr. Shall stand. Which is an allusion to a custom then in use among the Jews and Romans: namely, That the witnesses stood up, when they accused the criminals, and bare witness against them, Mark xiv. 17.

generation, and shall condemn it, because they repented at the preaching of Jonas, and a greater than Jonas is here. 42 The queen of the south shall rise up in the day of judgment against this generation, and shall condemn it, because she came from the farthestmost bounds of the earth, to hear the wisdom of Solomon; and a greater than Solomon is here.

43 When an unclean spirit is gone out of a man, he walks through dry places, in quest of some repose, but finding none, 44 He says, I will return to my house, from whence I came out; and at his return, finding it empty, swept and neat; 45 He goes and takes with him seven other spirits, more wicked than himself; they enter in, they dwell there; and the last state of that man is worse than the first. In the same manner it shall happen to this wicked generation.

46 As Jesus was yet discoursing to the people, his mother and his brothers stood without, and wanted to speak

V. 42. 1 Kings x. 1. 2 Chron. ix. 1. Luke xi. 31. V. 45. 2 Pet. ii. 20, 21. Heb. vi. 4. x. 26. V. 46. Mark iii. 31. Luke. viii. 19.

*Shall condemn it.] i. e. Shall cause it to be condemned, as Heb. xi. 7. and ver. 28. of this chapter.*

*A greater than Jonas is here.] Gr. And behold, &c. Thus in the next verse, And behold more than Solomon.*

V. 42. *The queen of the south.]* That is of *Sbeba*, or *Saba*, in *Arabia Felix*, on the south of *Judea*.

*From the farthestmost bounds, &c.]* The kingdom of *Saba* extended as far as the ocean, and was the extremity of the earth on that side.

*The wisdom of Solomon.]* That is, the learning of *Solomon*. The *Greeks* were wont to give the name of *wisdom* to the knowledge of divine and human things, of nature and religion. This was the *wisdom* which the *Egyptians* boasted of, Acts vii. 22. and the *Grecian* philosophers professed.

V. 43. *When an unclean spirit, etc.]* This is a comparison that is explained in the 45th verse. See the note on Mat. x. 1.

*Through dry places.] i. e. In deserts, wherein, as the Jews fancied, the devils were wont to reside. See Isai. xiii. 21. according to the Seventy.*

V. 45. *Seven other spirits.] i. e. Many, John iv. 1. 1 Sam. ii. 5.*

*It shall happen.]* The *Jews* had often been severely punished by God, they as often repented, and God forgave them. But at last they provoked him to destroy them, by obstinately rejecting the gospel, and crucifying *Jesus Christ*. Then it was, that instead of one devil where-with they had been till that time tormented, they were for ever tormented by an infinite number of evil spirits. Comp. Heb. vi. 4, 5, 6. 2 Pet. ii. 20, 21, 22.

V. 46. *His brothers. See Matt. xiii. 55.*

ſpeak with him. 47 Upon which, one ſaid to him, Your mother and brothers are without, and deſire to ſpeak with you. 48 But Jeſus replied to him that ſpoke to him; Who is my mother, and who are my brothers? 49 And pointing with his hand towards his diſciples, Behold, ſays he, my mother and my brothers.

50 For whoever ſhall do the will of my father, who is in heaven, the ſame is my brother, and ſiſter, and mother.

V. 50. *Whoever ſhall do the will, etc.*] This is an excellent ſaying, whereby our Saviour declares that the moſt righteous perſon is the neareſt and deareſt to him in the world. He takes upon him the beautiful charact-

er which is given to *Levi*, Deut. xxxiii. 9. What conſtitutes the children of God, is what makes the kindred and brethren of the Son of God, comp. Luke xi. 27, 28. and Mat. v. 9, 45.



### C H A P. XIII.

*Parable of the ſower, 1—9. Why Chriſt ſpoke in parables, 10—15. Explication of that of the ſower. Advantage of the diſciples, 16—23. Parable of the tares, 24—30. Of the muſtard ſeed. Of the leaven, 31—35. That of the tares explained, 36—43. The hidden treaſure. The pearl of great price. The net, 44—50. The ſcribe well qualified, 51, 52. Chriſt deſpiſed in his own country, 53—58.*

1 **T**H E ſame day JESUS being gone out of the houſe, ſat by the ſea-ſide. 2 And there came about him ſo great a multitude of people that he *was forced* to go into a bark, where he ſeated himſelf, whiſt all the people ſtood on the ſhore.

3 Then

V. 1. Mark iv. 1. Luke viii. 4.

V. 1. *The ſame day.*] This is the plain and literal meaning of the original, and it may be underſtood of the day when the mother and relations of *Jeſus Chriſt* came to him. It muſt notwithstanding be obſerved, that this expreſſion is not always to be taken literally, but may only ſignify *at that time*, or one of thoſe days, as St. Luke

words it, v. 17.

V. 2. *He was forced to go into a bark.*] To prevent being thronged by the people, and that he might be the better heard.

*Stood.*] The Greek word *ἵστημι*, which properly ſignifies *ſtood up*, ſignifies here only *ſtood*, or *was*. See the note on ch. vi. 5.

## A NEW VERSION OF

3 Then he told them many things in parables, and discoursed to them *thus* : 4 A sower went out to sow ; and as he was sowing, part of the seed falling upon the beaten path, the birds came and eat it up. 5 Another part fell upon rocky ground, where it had not much earth, so that it quickly sprung up, because the soil had no depth. 6 This was the reason that upon the sun's appearing it was scorched, and as it had no root, withered away. 7 Another part fell among thorns, and the thorns grew up and killed it. 8 But *lastly*, another part falling on good ground, bare fruit, one grain yielding an hundred, another sixty, another thirty. 9 He that hath ears to hear, let him hear.

10 Upon this the disciples came up to him and said, Why do you *thus* speak to them in parables ? 11 He replied, It is because to you *indeed* it is given to know the mysteries of the kingdom of heaven, but to them it is not given

V. 8. Gen. xxvi. 12. V. 9. Mat. xi. 15. Luke viii. 8. Mark iv. 9. Deut. xxix. 4. V. 11. Mat. xi. 25. xvi. 17. 1 Cor. ii. 10. 1 John ii. 27.

V. 3. *Parables.*] The Greek word *παράβολα*, or parable, signifies a *comparison*. Here it is taken for the figurative and ænigmatical manner in which *Jesus Christ* delivered his instructions to the people, lest he should be understood by some, (see ver. 13, 14.) and might excite the curiosity and attention of others. Thus *Ezekiel's* riddle is a *parable*, Ezek. xvii. 2. See likewise Ezek. xx. 49. according to the *Septuagint*. It is in our versions, ch. xxi. 5. The LXX. have given the same name to some common proverbial sayings, 2 Chron. vii. 20. Psal. lxi. 11.

V. 4. *A sower.*] Gr. *Behold a sower went forth to sow*. The word *behold* hath no particular emphasis, but is only a form the *Hebrews* have of beginning their narrations.

V. 6. *This was the reason.*] This is the meaning of the Greek particle *οτι* in this place.

*Upon the sun's appearing.*] Gr. *Being up*.

V. 8. *One grain yielding, etc.*] Which is the most plentiful crop. See Gen. xvi. 12.

V. 9. *He that hath ears, etc.*] See Mat. xi. 15.

V. 10. *Upon this.*] There is in the Greek only *καὶ* and. *And the disciples, etc.* But it appears from St. Mark, that the disciples did not ask *Jesus Christ* this question till after the multitudes were gone away. See Mark iv. 10.

V. 11. *The mysteries.*] The word *mystery* signifies in general whatever is hidden and unknown. The heathens were wont to give that name to their religious and secret ceremonies. But *Jesus Christ* uses it here to denote some particulars that were to happen relating to the gospel, the preaching of it, and the success it was to meet with in the world ; which were at that time unknown, and consequently *mysteries*, till they were revealed. And this is the true notion of a *mystery*, in the scripture

given. 12 For to him that *already* has shall be given, and more shall he receive; but for him that has not, from him shall be taken even what he has. 13 Upon this account it is that I speak to them in parables; for seeing, they see not; and hearing, they hear not, nor understand. 14 Thus in them is fulfilled *that* prophecy of Isaiah, Ye shall hear indeed, but ye shall not understand; ye shall see indeed, but ye shall not perceive. 15 For the heart of this people is grown fat; they are dull of hearing with their ears, and their

V. 12. Mat. xxv. 29. Mark iv. 25. Luke viii. 18. xix. 26. John xv. 5. Rev. xxii. 11. V. 14, 15. Isa. vi. 9. Mark iv. 12. Luke viii. 10. John xii. 40. Acts xxviii. 26. Rom. xi. 8. 2 Cor. iii. 14, 15.

ture sense of the word. See ver. 35. of this chapter, and compare 1 Cor. ii. 9.

V. 12. *Shall be given.*] This is a sentence often made use of by *Jesus Christ*, and which looks like a paradox. *He that hath*, is he that improves those advantages which God hath given him, and continually receives more till he hath attained to a full measure of them. And *he that hath not*, is he that doth not improve the like advantages, and makes fo ill a use of them, that they stand him in no more stead than if he had them not. This sentence is explained by the parable of the talents. See Mat. xxv. 14, &c.

*Shall be taken what he hath.*] i. e. the talents that have been intrusted to him. This is *what he hath*. And *he hath nothing*, because he doth not make a good use of them.

V. 13. *Upon this account it is.*] This is the reason why *Jesus Christ* covers his doctrine under parables. See Mat. xi. 25. and vii. 6.

*Seeing, they see not.*] i. e. they are resolved neither to hear, nor understand, as is plain from ver. 15. This expression, which is not peculiar to the sacred writers, denotes here a want of minding and attending to what is done or said. Men *see it*,

*without seeing it*, because they do not care to understand, and accordingly slight what is proposed to them. But it is to be observed, that what is said in this and the following verses, is to be understood only of the greater number, not of all.

V. 14. *In them is fulfilled, etc.*] i. e. This prophecy hath been a second time fulfilled in the *Jesus* that lived in the time of our Saviour, as it had been before in those *Jesus*, who were contemporary with *Isaiah*. St. *Matthew* hath, in this quotation out of the prophet, followed the *Seventy*; which is sufficient to let us into the reason of the difference there is between the original in this place and the *Hebrew*.

*Ye shall hear indeed.*] Gr. *Hearing, you shall hear, and seeing, you shall see*. This is a *Hebrew phrase*, which signifies only, *You shall hear, you shall see*. There are numberless instances of this in the Old Testament, as Jer. iv. 20. Zech. vi. 15. St. *Luke* did not think fit to retain this *Hebraism*, ch. viii. 10.

V. 15. *Grown fat.*] i. e. stupid, dull, and properly afflicted with such a stupidity as is caused by prosperity. See Deut. xxxii. 12—15. *The heart* is twice put in this verse for *the mind or understanding*. It is a *Hebrew expression*.

their eyes have they shut, lest they should see with their eyes, and hear with their ears, and understand with their hearts, and should be converted, and I should heal them. 16 But *as for you*, happy are your eyes, because they see; and your ears, because they hear. 17 For I assure you, that many prophets and holy men were desirous to see those things which you see, and saw them not; and to hear the things which you hear, and heard them not.

18 You therefore may hear *the explication* of the parable of the sower. 19 When a man hears the word of the kingdom of God, and relishes it not, the wicked one comes and takes away what had been sown in his heart. This is he who received the seed in a beaten path. 20 As for him that received the seed on rocky ground, he is a man who hears the word, and at first gladly receives it; 21 But who having not root in him, believes only for a time, for

as

V. 16. Mat. xvi. 17. Luke x. 23. V. 17. Heb. xi. 13. 1 Pet. i. 10, 11. V. 18. Mark iv. 14. Luke viii. 11. V. 20. Isa. lviii. 2. Ezek. xxxiii. 31, 32. John v. 25.

*I should heal, etc.]* St. Mark hath expressed this without a figure. *And that their sins should be forgiven them.* See Mark iv. 12.

V. 17. *Many prophets and holy men.]* This is what sets the disciples above all prophets, and rendered them *greatest in the kingdom of heaven.* See Mat. xi. 11. compare Psal. cxix. 174. Luke ii. 25, 29, 30. John viii. 56. 1 Pet. i. 10, 11, 12, &c.

V. 19. *When a man hears.]* Gr. *Any one hearing.*

*The sower of the kingdom of God.]* That is, the gospel. See Mat. iii. 2.

*Relishes it not.]* Gr. *Understandeth it not*, i. e. doth not understand the truth, excellency, and value of it, doth not make due reflections on the instructions he receives, and slight and undervalues them. See the force of the original Greek word, Rom. iii. 11. and i. 21, 31. The Seventy have made use of it, Isaiah vii. 9. to express a Hebrew word that signifies to believe.

*The wicked one comes.]* That is

the devil, who is generally supposed to be the first cause and origin of evil. See Mark iv. 15. This is a Hebrew expression which is not to be literally understood, for the devil doth not enter into a man's heart, to take the word away from thence; it vanishes of itself for want of knowledge, faith, and value for truth, and as Jesus Christ says, because *they do not understand it.* The devil is said to do what is caused by the passions, and an inordinate love for this world, who are looked upon as his instruments.

*He who received the seed.]* Gr. *He that is sown*, i. e. the field that hath been sowed; but in explaining this parable Jesus Christ mixes proper and figurative expressions together. See the note on Luke viii. 12. There is the same expression (*he that is sown*) ver. 20, 22, 23.

V. 21. *Who having no root in him.]* It is properly the word that hath no root in itself. Compare Col. ii. 5. Eph. iii. 18. By the



as soon as any affliction or persecution happens on account of the word, he presently falls off. 22 He that receives the seed among thorns, is a man that hears the word, but in whom the cares of this life, and deceitfulness of riches choke it, and render it fruitless. 23 Lastly, those who received the seed on good ground, are they who hear the word, and relish it, in whom it bears fruit, and yields in some an hundred fold, in others sixty, and in others thirty.

24 JESUS proposed to them another parable in these terms; The kingdom of heaven is like a man, who had sown good seed in his field. 25 But whilst his servants slept, his enemy came and sowed tares among the wheat, and went away. 26 When therefore the blade was come up, and bare its fruit, the tares were seen also to appear. 27 Then the servants came to their master, and said to him; Sir, did you not sow good seed in your field? Whence then are these tares? 28 He said to them, Some enemy has done this. Shall we therefore, said the servants to him, go and weed them out? 29 No, answered he, for fear whilst you are weeding out the tares, you pluck up likewise the corn. 30 Let them grow together till harvest, and I will say to the reapers in the time of harvest; Gather first the tares, and bind them in bundles, to burn them, but carry the wheat into my barn.

31 JESUS proposed to them this parable also: The kingdom

V. 22. 1 Tim. iv. 10. V. 27. Mat. x. 25. xiii. 37. V. 30. Mat. iii. 12. V. 31. Mark iv. 30. Luke xiii. 18. Isa. ii. 2, 3. Micah iv. 1.

the root here is meant a firm and well grounded faith, accompanied with good words. See Mat. vii. 26, 27.

*Believes only for a time.*] Gr. *Is for a time.* We have added the word *believes* from Luke viii. 13.

*He falls off.*] Gr. *He is scandalized*, i. e. he apostatizes and renounces the gospel. For the true meaning of this word see the note on Mat. xi. 6. v. 29. Compare Luke viii. 13. where it is *they fall away*.

V. 22. *The cares of this life.*] Compare Luke xxi. 34. and 2 Tim. ii. 4.

*Deceitfulness of riches.*] i. e.

riches—that are deceitful. *Jesus Christ* doth not here condemn riches, but an immoderate love of them, which hindered men from embracing the gospel, and from continuing in the profession of it. See Mat. vi. 33. 1 Tim. vi. 9, 10.

V. 24. *The kingdom of heaven is like, &c.*] That is, the same thing happens in the preaching of the gospel, as would happen to a man that sows good corn, &c. There is in the Greek, *good seed*.

V. 29. *Weeding out.*] Gr. *Gathering, reaping.*

V. 31. *This parable also.*] Gr. *Another parable, saying,* The design

dom of heaven is like a grain of mustard seed, which a man takes and sows in his field. 32 This grain is indeed the least of all seeds, but when it is grown is the largest of all pulses, and becomes *as* a tree, so that the birds of the air may come and make their nests in the branches thereof.

33 Again, he spake this parable to them: The kingdom of heaven is like leaven which a woman takes and covers up in three measures of meal, till the whole is leavened.

34 JESUS spake all these things to the people in parables, and without a parable he said not *any thing* to them; 35 That this saying of the prophet might be fulfilled; I will open my mouth *to speak* in parables, I will divulge things which have been concealed ever since the foundation of the world.

36 Then JESUS, having dismissed the people, went to his house, and his disciples being come to him said; Explain to us the parable of the tares *sown* in the field. 37 He answered them, He that sows the good seed is the Son of

V. 33. Luke xiii. 20. V. 34. Mark iv. 33, 34. V. 35. Psal. lxxviii. 2. Rom. xvi. 25. 1 Cor. ii. 7. Col. i. 26. Eph. iii. 9.

sign of this parable, and of the following one, was to teach the people, that there would be but a small number of *Jews* that should embrace the gospel, but that they would be so many instruments in the hand of providence in converting an incredible multitude of *gentiles*.

V. 32. *Is the least of all seeds.*] This is an exaggeration frequently used in common discourse; for there are some sorts of seeds smaller. This is then to be understood as if *Christ* had said, *which is one of the smallest seeds.* *Jesus Christ* hath in this comparison of the kingdom of heaven with mustard seed, made use of a phrase familiar to the *Jews*, who were wont thus to describe a very small thing. See Mat. xvii. 20.

*Is the largest of all pulses.*] *Mustard seed*, which in these parts of the world produces but

a small plant, doth in the *eastern* countries yield so lofty and branched a stalk that people may shelter under its branches.

*Make their nests.*] Or *perch*, and *shade themselves*.

V. 33. *Three measures of meal.*] *Jesus Christ* hath mentioned here *three* measures of meal in particular, because this seems to be the quantity that used to be kneaded at once. See Gen. xviii. 6.

V. 34. *Without a parable he said not, &c.*] That is, at that time, or else to the people that heard him then.

V. 35. *That this saying of the prophet, &c.*] See Psal. lxxviii. 2. This is not a prophecy of the manner in which *Jesus Christ* was to teach; but only an application the Evangelist makes of the words of the psalmist to the mysterious manner in which our blessed Saviour taught.

of man; 38 The field is the world; the good seed are the children of the kingdom; the tares are the children of the wicked one; 39 The enemy who sowed them is the devil; the harvest is the end of the world, and the reapers are the angels. 40 As therefore the tares are gathered and burned in the fire, just so it shall happen at the end of the world. 41 The Son of man shall send his angels, who shall root out of his kingdom all occasions of falling, and those that practise iniquity; 42 And shall cast them into the burning furnace, where shall be weeping and gnashing of teeth. 43 As for the righteous, they shall then shine like the sun in the kingdom of my Father. He that hath ears to hear, let him hear.

44 Again, it is with the kingdom of heaven as with a trea-

V. 38. Gen. iii. 15. Mat. xxiv. 14. xxviii. 19. Mark xvi. 15. Luke xxiv. 47. John viii. 44. Acts xiii. 8. 1 John iii. 8. Rom. x. 18. xi. 11, 12. Col. i. 6. V. 39. Rev. xiv. 15. Joel iii. 13. V. 40. 4 Esdr. iv. 31. V. 41. Mat. xviii. 7. 1 Cor. xi. 19. Rom. xvi. 17. 2 Pet. ii. 12. V. 42. Mat. iii. 12. viii. 12. Rev. xix. 20. xx. 10. V. 43. Wisdom iii. 7. Dan. xii. 3. 4 Esdr. vii. 55. 1 Cor. xv. 41. V. 44. Prov. ii. 4. iii. 13.

V. 38. *The children of the kingdom.*] This is an Hebraism, signifying the heirs of the kingdom. See Mat. viii. 12. where the unbelieving Jews are named *the children of the kingdom*, in opposition to the *gentiles*, because that being born within the covenant the kingdom was theirs, if they had not rejected it by their unbelief. Here *the children of the kingdom* are, *first*, the believing Jews; and, *secondly*, the converted *gentiles*, that were substituted in the room of the unbelieving Jews.

*The children of the wicked one.*] i. e. Of the devil, that imitate him in his wickedness, and are the instruments of his mischievous purposes, John viii. 41, 44.

V. 39. *The end of the world.*] Gr. *of the age*. This is a Hebrew expression frequently used in the *New Testament*. See Heb. i. 2. And thus also ver. 40.

*The angels.*] This is an allusion to Joel iii. 13. See likewise

Rev. xiv. 15.

V. 41. *That shall root out.*] There is only in the *Greek*, that shall gather or pluck out of his kingdom.

*All occasions of falling.*] i. e. All those that are an occasion of falling, and who, like tares, hindered the good corn from growing; the children of the wicked, ver. 38.

V. 42. *Into the burning furnace.*] In *Gehenna*. Mat. v. 22.

*Where shall be sweeping.*] See Mat. viii. 12.

V. 44. *Again, it is, &c.*] The meaning of this is, that the same thing happens in the kingdom of heaven, as when a man, &c. The design of this comparison, and of the following one is to shew, That the advantages of the kingdom of heaven are of so great a value, that he that can obtain them, ought to sacrifice every thing in the world to purchase them. Comp. Mat. xix. 27, 28, 29.

treasure hid in a field; a man finds this treasure, and hides it *again*; then goeth with joy and sells all that he has and purchases that field.

45 Moreover, the kingdom of heaven is like a merchant, who is in quest of fine pearls, 46 And having met with one of great value, goes and sells all that he has and buys it.

47 The kingdom of heaven is also like a net, which is cast into the sea, and incloses all sorts of *fish*. 48 When it is full, the *fishermen* draw it to the shore, and sitting down, put the good together in vessels, and cast away the bad. 49 Thus shall it be at the end of the world. The angels shall come, and after they have separated the wicked from the just, 50 They shall cast the wicked into the burning furnace. Where there shall be weeping and gnashing of teeth.

51 Then said JESUS to his disciples, do ye understand all these things? They replied, yea, Lord. 52 Then he said to them, It is thus that every doctor, well instructed for the kingdom of heaven, is like the master of a family, who

V. 46. Prov. viii. 10, 11. V. 49. Mat. xxv. 32. V. 52. Matt. xxiii. 34. 3 Efdr. viii. 3.

V. 47. *Like a net.*] Compare Mat. xxii. 9, 10. The meaning of this parable is much the same as of that of the tares and the field. Both *good* and *bad* embrace the gospel; and remain confounded together, till *Jesus Christ* comes with his angels to separate them the one from the other.

V. 49. *Of the world.*] Gr. *of the age*, as above, ver. 39.

V. 50. *They shall cast.*] See ver. 42. of this chapter.

V. 51. *Do you understand.*] See above, ver. 19.

V. 52. *Every doctor.*] Gr. *Every scribe*. But we have not in our translation retained this word, which properly denotes the doctors of the law, because Christ here speaks of the teachers of the gospel. See Mat. xxiii. 34. where *Jesus Christ* makes use of this word in the same sense. This is particularly

to be understood of our Saviour himself, who sometimes makes use of dark and obscure sayings, and sometimes explains them; who at one time quotes *Moses* and the prophets, and at another cites sayings that were vulgarly used among the *Jews*.

*Is like the master of a family.*] *Jesus Christ* compares a faithful and industrious preacher of the gospel, to a good householder, who hath gathered together the fruits of several years, and distributes them to his family. He hath given the pattern and example of such a teacher, in his discourse contained in this chapter. It hath been already observed, that the word *treasure* signifies any collection of things whatsoever, and the places where such collections are kept. *Granaries* are called *treasuries*, *synagogues*, in the *Seventy*, Joel i. 27. see Mat. ii. 11.

who produces out of his treasury things old and new.

53 When he had finished these parables he departed from that place; 54 And being come into his own country, he taught *the people* in their synagogue, so that they said, all filled with astonishment, whence has this man this wisdom, and the power of working of these miracles? 55 Is not this the carpenter's son? Is not his mother called Mary, and his brothers, James, Joses, Simon, and Judas? 56 His sisters, are they not all here among us? Whence then can he have all these things? 57 And they took offence at him. But Jesus said to them, It is only in his own country, and in his own family, that a prophet is not ho-

V. 54. Mark vi. 1. Luke iv. 16. V. 55. John vi. 42. Mat. xii. 46. Isa. xlix. 7. V. 57. Mat. xi. 6. Mark vi. 3, 4. Luke iv. 24. John iv. 44. Isa. liii. 3.

V. 53. *He departed from that place.*] He crossed the lake to go to Gadara, Mark iv. 35.

V. 54. *This wisdom.*] i. e. that learning. They were amazed to find in *Jesus Christ* such extraordinary learning, without having ever been taught by their doctors. See Mat. xii. 44.

*The power of working these miracles.*] Gr. and these virtues, which is a word that denotes both miracles, and the power of performing them.

V. 55. *The carpenter's son*] The Greek word (*τεκτων*) signifies one that works either in wood, iron, or stone; but it is a received tradition in the church, that *Joseph* was a carpenter.

*His brothers.*] By comparing Mat. xxvii. 56. Mark xv. 40. John xix. 25. with this passage, it appears that the four persons mentioned here were the sons of *Mary*, sister to the Virgin *Mary*, and the wife of *Cleophas* or *Alpheus*, for it is the same name. See Mat. x. 3.

*James.*] That is *James* the Lesser, who is by St. Paul called our Lord's brother, Gal. i. 19.

*Joses.*] Or *Joseph*, for it is the same name; this is the only son

of *Mary* the wife of *Alpheus*, that never was an Apostle.

*Simon.*] He that is named the zealot or Canaanite, thereby to distinguish him from *Simon Peter*. See Mat. x. 4.

*Jude.*] The author of the epistle that goes under that name, wherein he styles himself the brother of *James*. See Mat. x. 3.

V. 57. *They took offence at him.*] Gr. *they were scandalized in him.* This is not to be understood of scandal in the common acceptance of that word in our language. The *Nazarenes* not being able to reconcile the miracles and wisdom of *Jesus Christ* with the meanness of his birth, were full of doubts and uncertainties, they could not tell what to say or think of him, suspecting, perhaps, that he was a forcerer. The word *unbelief*, that is used in the next verse, serves to explain all this, and even we learn from Luke iv. 22. that notwithstanding their unbelief they could not forbear praising and admiring him.

*It is only in his own country.*] i. e. That is what most usually happens. And this is a proverbial

honoured. 58 And he did but few miracles there by reason of their unbelief.

bial saying. See the note on Mark vi. 4. compare Luke iv. 24.

V. 58. *By reason of their unbelief.*] *Jesus Christ* displayed his power only towards those that

believed in him; hence this saying of his, *thy faith hath healed thee*, Luke viii. 48. xviii. 42. compare Acts xiv. 9. See the note on Mark vi. 5.



## CHAP. XIV.

*Herod hears of Christ and his miracles, 1, 2. An account of the death of John the Baptist, 3—12. Jesus Christ feeds five thousand men, with five loaves and two fishes, 13—21. He walks on the water, and causes Peter to do so too, 22—31. Several sick persons cured by touching the hem of his garment, 32—36.*

**I** AT that time Herod the Tetrarch hearing of the fame of JESUS, 2 Said to his servants; this is John the Baptist, he is risen again from the dead, and hence it is that he works miracles. 3 For Herod having apprehended

V. 1. Mark vi. 14. Luke ix. 7. V. 3. Matt. xi. 2. Mark vi. 17. Luke iii. 19, 20.

V. 1. *Herod.*] viz. *Herod Antipas*, one of the sons of Herod the Great.

*Tetrarch.*] That is, prince or governor of the fourth part of a kingdom or country. Herod left by will, Galilee and Perea to his son *Herod Antipas*. Joseph. Antiq. l. xvii. c. 10.

V. 2. *He is risen again.*] It is manifest from this passage, and Luke ix. 7. that the resurrection of the dead was then an article of faith among the Jews.

*He works miracles.*] Gr. *Pow-*

*ers*, or *virtues operate in him*. See the note on Matt. vii. 22.

V. 3. *For Herod.*] Here is a digression from this verse to the 13<sup>th</sup>.

*Having apprehended.*] See the note on Mat. xxvii. 26.

*Herodias.*] Which was the daughter of *Aristobulus*, who was put to death by his own father. Joseph. Antiq. l. xviii. c. 7.

*Philip.*] Tetrarch of *Trachonitis*, *Gaulonitis*, *Batanea*, and *Peneas*. Joseph. *ibid*.

hended John, had bound him, and put *him* in prison, on account of Herodias, his brother Philip's wife: 4 Because John had said to *Herod*; It is not lawful for you to have her. 5 He would therefore very fain have put him to death, but he was afraid of the people, because John was looked upon as a prophet. 6 But whilst Herod's birth-day was solemnizing, *it happened that* the daughter of Herodias danced before the whole company, and pleased Herod; 7 So that he promised with an oath, to give her whatever she should desire. 8 Upon which she, instructed beforehand by her mother, said; Give me here in a dish, the head of John the Baptist. 9 The king was troubled *at this*, but on account of his oath, and of those that sat at table with him, he ordered that it should be given her; 10 And accordingly sent and beheaded John *the Baptist* in the prison. 11 His head was brought in a dish, and given to the daughter, who carried it to her mother. 12 After which, his disciples came and took up his body, and having buried it, went and acquainted JESUS *with what had happened*.

13 As soon as JESUS heard *this*, he privately retired from thence

V. 4. Lev. xviii. 6. xx. 21. V. 5. Matt. xxi. 26. Luke xx. 6. V. 9. See *ver.* 5. V. 13. Mark vi. 32. Luke ix. 10. John vi. 2.

V. 4. *It is not lawful, &c.*] By the law, a man was forbid marrying his brother's wife, unless the latter died childless, Lev. xviii. 16. xx. 21. Deut. xxv. 5. Now *Philip* was still alive, and had even a daughter by his wife, which served to aggravate the crime.

V. 5. *He was afraid of the people.*] St. Mark adds, *ch.* vi. 20. that he had respect for *John*, because he was just and holy; both these particulars agree very well.

V. 6. *Danced.*] Which was an ancient custom among the eastern monarchs. See Gen. xl. 20. *Before the whole company.*] In the presence of the princes, captains, and chief men of the nation, Mark vi. 21.

V. 7. *Whatever she would desire.*] St. Marks adds, *even to the half of his kingdom*, Mark vi. 23. See the same offers made, Esth. v. 3.

V. 9. *The king.*] Thus he is called, Mark vi. 14. The Tetrarchs frequently took upon them the name of kings, as is manifest from the instance of *Dejotarus*, Tetrarch of *Galatia*, to whom the Roman senate gave the name of king.

V. 10. *In the prison.*] Which was contrary to the law of *Moses*, for by it it was enjoined, that malefactors should be publickly executed.

V. 13. *As soon as Jesus heard, &c.*] Here ends the digression or parenthesis that begins at the 3<sup>d</sup> verse. The meaning of this then is; when *Jesus* heard of the opinion *Herod* had of him, &c.

*Into a desert.*] *In the desert of Betisaida*, Luke ix. 10. *On the other side the sea*, John vi. 1. and consequently in the tetrarchy of *Philip*, who was a meek and peaceable prince.

## A NEW VERSION OF

thence by water into a desert; but the people having been informed of it, came out of the cities on foot in order to follow him. 14 And Jesus beholding at his landing, a great multitude, took pity on them, and healed those among them that were sick.

15 As it grew late, his disciples came to him, and said; This place is desert, and the hour of *dining* is already passed, send away the people, that they may go and buy themselves provisions in the *neighbouring* villages. 16 But Jesus said to them; there is no occasion for their going away; do you provide for them yourselves. 17 We have here, answered they, but five loaves and two fishes. 18 Bring them hither to me, said he to them. 19 Then having commanded the people to sit down on the grass, he took the five loaves and two fishes, and lifting up his eyes to heaven, he blessed God, and after he had broken the loaves, he distributed them to the disciples, and the disciples to the multitude. 20 They all eat and were satisfied, and there was taken up twelve baskets full of the fragments which remained. 21 Now those that did eat were about five thousand men, besides women and children.

22 Presently after, Jesus obliged his disciples to go on board a bark, and pass over to the other side before him, whilst he should dismiss the people. 23 When therefore he

V. 14, 15. Mark vi. 35, &c. Luke ix. 12, &c. John vi. 5. V. 16. 2 Kings iv. 43. V. 19. Matt. xv. 36. xxvi. 26. V. 23. Mark vi. 46. John vi. 16.

V. 14. *Took pity on them.*] Mark gives the reason of it; because they were as sheep without a shepherd, Mark vi. 34.

V. 15. *It grew late.*] When it was near sun set, Luke ix. 12.

V. 19. *He blessed God.*] In the next chapter. *ver.* 36. there is, *he gave thanks*, which comes to the same in the style of the New Testament. The grace the Jews were wont to say before meals, was a thanksgiving, being conceived in these terms, *Blessed be thou, O Lord, who hast given us, &c.* See Mark vi. 41. viii. 6, 7. and Matt. xxvi. 27. 1 Cor. xiv. 16.

V. 20. *Twelve baskets full.*] As many baskets as there were

disciples. Each of the disciples carried a basket with him, as the Jews were wont to do, when they travelled.

V. 22. *To the other side.*] In Galilee, where undoubtedly the disciples were very unwilling to go, after they knew that John the Baptist had been put to death by Herod.

V. 23. *The evening being come.*] The same expression (*ὀψίας γινόμενης*) is also found in the 15th verse. The Jews reckoned two evenings, the first was about our three or four of the clock in the afternoon, and the second after sun-set; It is the latter of these that is meant here. See *Introduct.*



he had sent the multitude away, he privately retired to a mountain to pray, and the evening being come, he was alone in that place. 24 In the mean time the bark was now in the midst of the sea, tossed with the waves, because the wind was contrary. 25 But in the fourth watch of the night, JESUS came to them, walking upon the sea. 26 The disciples seeing him walking upon the water, were frightened. It is, said they, an apparition, and they cried out for fear. 27 But at the same instant JESUS called to them, and said, Take courage, it is I, be not afraid. 28 Peter answered him, Lord, if it be you, command that I come to you *walking upon the water*. 29 JESUS then said to him, Come. And Peter being come out of the bark, walked upon the water towards JESUS. 30 But perceiving that the wind blew strong, he was afraid, and as he began to sink, he cried out, Lord, save me. 31 Immediately JESUS reaching out his hand, took hold of him, and said; O distrustful man, why did you doubt! 22 And when they were entered into the bark, the wind was still. 33 Then those that were in the bark came, and falling down at his feet, said, most assuredly you are the Son of God.

34 Then having crossed the water, they entered into the country of Gennesaret, 35 Where the people of that place knowing him again, sent into all the country round about, and brought to him all that were sick, 36 desiring that they might but touch the hem of his garment, and as many as touched him were perfectly healed.

V. 25. Job ix. 8. V. 33. Matt. xvi. 16. xxvi. 63. Joha i. 49. Psa. ii. 7. V. 56. Matt. ix. 21.

V. 25. *At the fourth watch.*] Which was from three of the clock in the morning till six. The Romans had brought in Judea the custom of dividing the night into four watches.

*Walking upon the sea.*] This character is ascribed to God, in Job ix. 8. See the *Septuagint*.

V. 26. *An apparition.*] It was a common opinion among the Jews, that spirits appeared sometimes under a human shape. What frights the disciples here, is, that it was a received notion among them, that evil spirits ap-

peared more frequently in the night than in the daytime.

V. 33. *The son of God.*] i. e. The Messiah, in the language of the Jews, who applied to the Messiah these words of Psa. ii. *Thou art my Son, etc.* See the note on Mat. iv. 3.

V. 34. *Gennesaret.*] It was the name of a country and lake; the same as is called *Cinnereth*, Numb. xxxiv. 11. *Capernaum*, where Jesus Christ was then going, was in that country. See John vi. 17.

V. 36. *The hem of his garment.*] See Matt. ix. 20.

CHAP.

CHAP. XV.

*Vanity of human traditions, 1—9. The true notion of cleanliness stated, 10—20. Christ retires towards Tyre and Sidon. Faith of a Canaanitish woman. Her daughter healed, 21—28. Christ goes up into a mountain by the sea of Galilee. He cures there a great number of sick, and feeds four thousand with seven loaves and a few small fishes, 29—39.*

**I** THEN certain scribes and Pharisees, from Jerusalem, addressed themselves to JESUS, and said to him; 2 Why do your disciples transgress the tradition of the elders; for they wash not their hands before meals? 3 But he answered them; and you, why do you transgress the law of God, to follow your tradition? 4 For God gave this commandment: honour thy father and mother; and again, he that curses father or mother, let him be punished with death. 5 But you say, when any one shall have said

to

V. 1. Mark vii. 1. V. 4. Exod. xx. 12. Deut. v. 16. xxi. 18. xxvii. 16. Ep. vi. 2. Exod. xxi. 17. Lev. xix. 3. xx. 9. Prov. xx. 20. xxiii. 22. xxx. 17. Eccles. iii. 8, 12.

V. 1. *Then.*] i. e. About that time.

V. 2. *Of the elders.*] Here, by the elders is meant the chief doctors among the Jews. In some of the Jewish writings are these blasphemous maxims to be found; *the words of the scribes are more lovely than the words of the law; the words of the ancients are more weighty than those of the prophets.*

*They wash not, &c.*] See the note on Mark vii. 2, 3, 4.

*Before meals.*] Gr. *When they eat bread.* This is a Hebrew phrase, the meaning of which is, *when they take their meals.* See 1 Sam. xx. 23. Mark iii. 20. John xviii. 13.

V. 4. *Honour.*] It is necessary to observe, that to honour, pro-

perly signifies both here, and in the following verse, *to relieve and assist.* See Gen. xxxi. 1. Numb. xxii. 17. where the words *glory and honour* are used to denote *riches, goods.* See likewise 1 Tim. v. 17.

*Curses.*] or vilifies, i. e. *revileth,* rails at, Deut. xxvii. 16. Prov. xx. 20.

V. 5. *A consecrated gift.*] See the note on Mark vii. 11. where there is, *let it be corban.* See Mat. xxvii. 6. (The meaning of this passage then is, *let it be no less unlawful to give it to you, than if it was a thing consecrated to God.*)

*Let him not any more honour.*] He is thereby dispensed from relieving, &c. according to the foregoing remark, and Mark vii. 12. It would have been shocking,

to his father or mother, all the relief which you might receive from me, is a *consecrated* gift, let him not any more honour his father or his mother. 6 Thus you have annulled the commandment of God by your tradition. 7 Hypocrites, well may Isaiah be said to prophesy of you in these words, 8 This people draw near to me with their mouth, and honour me with *their* lips, but their heart is far from me. 9 In vain do they serve me whilst they teach doctrines, which are but injunctions of men.

10 Then having called to him the people, he said to them, hearken, and understand this: 11 What enters into the mouth, is not that which defiles the man, but it is what comes out of the mouth, that defiles him. 12 Upon which, his disciples came and said to him, did not you observe, that when the Pharisees heard this discourse, they took offence at it? 13 But he answered, every plant which was not planted by my heavenly Father, shall be rooted up. 14 Let them alone, they are blind men leading blind men; now if one blind man is guide to another, they will both fall into the ditch. 15 Then Peter replied, explain that saying to us. 16 And Jesus said to them; and you, are you still without understanding? 17 Do you not yet conceive, how whatever enters in at the mouth descends into

V. 6. Prov. i. 25. V. 8. Isai. xxix. 13. Mark vii. 6. Col. ii. 22. V. 10. Mark vii. 14. V. 11. Acts x. 14, 15. Rom. xiv. 14. 1 Cor. viii. 4. x. 25. 1 Tim. iv. 4. Tit. i. 15. V. 13. John xv. 2. 1 Cor. iii. 12. V. 14. Matt. xxiii. 16. Luke vi. 39. Isai. iii. 3, 6, 8. ix, 16. xlii. 19. Jer. v. 31. V. 15. Mark vii. 17. V. 16. Matt. xvi. 9. Mark vii. 18.

ing, if the Jewish doctors had directly forbid children assisting their parents. They had on the contrary laid down some maxims, wherein this duty was expressly recommended. But they had another way of rendering the commandment of God of none effect, under pretence of this vow, or oath; pretending that children were so strictly bound thereby, that, as soon as they had made it, it was unlawful for them to assist either father or mother.

V. 9. *Doctrines which are but, &c.*] or the *Doctrines and traditions of men.*

V. 13. *Every plant.*] That is,

every doctrine. What Jesus Christ had said in the foregoing verses being levelled at the traditions of the Pharisees, the latter had been offended at it. From whence Christ takes an occasion of saying, that those traditions being of human institution, no greater regard is to be had to them than to the indignation of the Pharisees.

V. 14. *They are blind men.*] See Matt. xxiii. 16. and Luke vi. 39.

V. 15. *That saying.*] Gr. *Parable.* But this word frequently signifies a sentence, or maxim. And it relates to the maxim contained in the 11th verse.

into the belly, and is cast into the jakes? 18 But what comes out of the mouth, proceeds from the heart, and it is that which defiles a man. 19 For from the heart proceed wicked thoughts, murders, adulteries, fornications, theft, false-witness, calumnies. 20 These are the things which defile a man; but to eat with unwashed hands, that defiles him not.

21 JESUS being gone from thence, retired towards Tyre and Sidon. 22 And a Canaanitish woman, who was come from those parts, cried after him, saying, Lord, Son of David, have pity upon me; my daughter is miserably afflicted with a devil. 23 But as he made her no answer, his disciples came and desired him to send her away; for, said they, she cries after us: 24 I am not sent, replied he, but to the lost sheep of the house of Israel. 25 In the mean time she came forward, and casting herself at his feet, said to him, Lord, help me: 26 He answered her, It is not fit to take the children's bread, and give it to the dogs. 27 She replied, it is true, Lord; but however, the dogs eat the crumbs which fall from their master's table.

28 Then

V. 18. Jam. iii. 6. V. 19. Gen. vi. 5. viii. 21. Mark vii. 21, 23. Mark vii. 24. V. 24. Mat. ix. 36. x. 5, 6. Luke i. 54, 55. John i. 11. Acts iii. 25, 26. xiii. 46. Rom. xv. 8. Isai. liii. 6. comp. with 1 Pet. ii. 25. Jer. l. 6, 17. Ezek. xxxiv. 5, 6, 28. Zech. xi. 17. V. 26. Matt. vii. 6.

V. 19. *Calumnies.*] The Gr. word βλασφηημίας signifies also *blasphemies*; we have rendered it by *reviling* or *calumny*, because Christ here speaks of offences committed by one man against another, as Mark vii. 22. Eph. iv. 31. Colos. iii. 8.

V. 22. *A Canaanitish.*] St. Mark vii. 26. says that this woman was a *Syro-Phœnician*, because that northern part of the land of *Canaan*, was called *Syro-Phœnicia*.

*Son of David.*] Though this woman was a heathen; yet as she lived in the neighbourhood of the *Jews*, and had communication with them, she had undoubtedly, by that means, learnt that the *Messiah* was to be the son of *David*.

*Afflicted with a devil.*] The Gr. word (δαίμονιζέται) that is used here in the original, may signify, is afflicted with a grievous disease. See the note on Matt. iv. 24.

V. 23. *To send her away.*] Grant her her request.

V. 24. *I am not sent.*] As the Gospel was to be published to the *Jews*, before it was to the *Gentiles*, *Jesus Christ* never preached out of *Judea*. This is the reason why St. Paul styles him the minister of the circumcision, Rom. xv. 8. See Acts xiii. 46.

*But to the lost sheep.*] Or, *Thou to the sheep of the house of Israel that are lost*, that perish, or are in danger of being lost, for want of shepherds, Matt. ix. 36.

28 Then Jesus answered, O woman, great is your faith, be it done unto you according to your desire; and from that very moment her daughter was healed.

19 Jesus having quitted that place; went near the sea of Galilee, and going up a mountain, he sat down there.

30 At the same time there came to him a great multitude of people, bringing with them the lame, the blind, the dumb, the maimed, and many other *sick persons*, whom they laid at Jesus's feet, and he healed them; 31 So that all the people were astonished to see the dumb to speak, the maimed to be made whole, the lame to walk, the blind to receive their sight. And they glorified the God of Israel.

32 Then Jesus called his disciples and said to them; I pity these people, they have been with me now three days; and have nothing to eat; I am unwilling therefore to send them away fasting, lest their strength should fail them on the road. 33 But his disciples said to them, whence should we get in a desert; so many loaves as would suffice so great a multitude? 34 And Jesus said to them, how many loaves have you? seven, said they to him, and a few small fishes. 35 Then he commanded all the people to sit down in rows on the ground. 36 After which, having taken the seven loaves and the fishes, he broke them in bits, having first given thanks, and distributed *them* to the disciples; and the disciples to the multitude. 37 They all eat and were satisfied, and there were taken up seven baskets full of the fragments which remained. 38 Now those that did eat were in number four thousand men, besides women and children. 39 Then Jesus having dismissed the people took boat, and went into the country of Magdala.

V. 29. Mark vii. 31. V. 30. *Isai.* xxxv. 5. V. 31. Mark viii. 1. V. 37. 2 Kings iv. 43.

V. 28. *Your faith.*] *Faith* here is that reliance which arises from a full persuasion of the power and goodness of God.

*Was heard.*] From this word we may infer that it was a disease.

V. 30. *The maimed.*] Or, *crippled*.

V. 31. *They glorified, &c.*] Acknowledging that in this event was fulfilled the prophecy of

*Isaiah, ch. xxxv. 5.*

V. 36. *Given thanks.*] The words  *blessing* and *giving thanks*, have the same meaning among the *Hebrews*. See the note on *xiv. 19.*

V. 39. *Magdala.*] Or *Magadan*. St. Mark viii. 10. says, that *Jesus* came from the parts of *Dalmanutha*. And indeed, *Magdala* and *Dalmanutha* were near one another.

## C H A P. XVI.

*The Pharisees and Sadducees ask a sign from Jesus. He refers them to the sign of Jonas, 1—4. Leaven of their doctrine. The disciples reproved for their want of faith, and shortness of understanding, 5—12. St. Peter's confession. Jesus's answer to him, 13—15. Jesus foretels his death and resurrection. Peter's reflection upon it. He is censured. Self-denial; the approaching glory of the Son of man, 20—28.*

**1** **T**HEN the Pharisees and Sadducees came to him, and in order to tempt him, desired him to shew them some miracle from heaven. **2** But he answered them, in the evening, you say, the weather will be fair, for the sky is red; **3** And in the morning, the weather will be bad to day, for the sky is red and overcast. Hypocrites, you know how to judge of the appearances in the sky, and yet cannot judge of the signs of the times. **4** *This wicked and adulterous generation require a miracle, but no other miracle shall be given them but that of Jonas; and leaving them, he went away.*

**5** Now in crossing over to the other side, his disciples found, that they had forgot to take bread *with them.* **6** And  
JESUS

V. 1. Matt. xii. 38. xix. 3. xxii. 18. Mark viii. 11. Luke xi. 16. xii. 54. John iv. 48. 1 Cor. i. 22. V. 4. Matt. xii. 39. Jonas ii. 1. V. 5. Mark viii. 14. Luke xii. i.

V. 1. *Pharisees and Sadducees.*] See the note on Matt. iii. 7.

*Some miracle from heaven.*] Such as might be a fire from heaven, 1 Kings xviii. 38. or storms in the air, 1 Sam. vii. 10. As if the miracles that *Jesus Christ* did, had not been sufficient proofs of his divine mission.

V. 3. *Hypocrites.*] He calls them *hypocrites*, because they required further proofs of his being the Messiah, after he had abundantly demonstrated that he was.

*Of the times.*] That is, of the time of the coming of the Messiah,

or, as an ancient translator hath very well rendered it, *of this time.*

V. 4. *This wicked, &c.*] This is meant of the *Pharisees* and *Sadducees*, and not of the whole *Jewish* nation. See Matt. xii. 39, 40.

*Adulterous.*] i. e. Unbelieving or degenerate, that hath departed from the faith and holiness of its ancestors. See Matt. xii. 39.

*Of Jonas.*] See the note on Matt. xii. 39.

V. 6. *Have a care of the leaven.*] It appears from Mark viii. 14, 22. that Jesus spoke these things to his

JESUS said to them, have a care of the leaven of the Pharisees and of the Sadducees. 7 Whereupon they said to one another; this is because we have brought no bread *with us*. 8 The which JESUS having observed, said to them; O distrustful men, why debate you among yourselves upon your not having brought bread? 9 Are you still without understanding? and have you forgot the five loaves, of the five thousand men; and how many baskets *full of fragments* you took up: 10 And the seven loaves of the four thousand, and how many baskets *full of fragments* you took up? 11 Do you not perceive, that it was not of bread I was speaking, *when I told you* to have a care of the leaven of the Pharisees, and of the Sadducees? 12 They understood then that it was not of the leaven of the bread, that he had bid them take care, but of the doctrine of the Pharisees and of the Sadducees.

13 As JESUS was going towards Cæsarea Philippi, he asked his disciples, whom do people say that I am, I the Son of Man? 14 They answered him, some, John the Baptist; others, Elias; others, Jeremias, or some one of the prophets. 15 And you, said he to them, whom do you say that I am? 16 Simon Péter replied; you are the Christ,

V. 9. Matt. xiv. 17, 20. John vi. 9, 12. V. 10. Matt. xv. 34. V. 13. Mark viii. 27. Luke ix. 18. Psal. viii. 4, 5. comp. Hebr. ii. 6. Dan. vii. 13, 14. V. 14. Matt. xiv. 2. Luke ix. 8. V. 16. John ii. 42. vi. 69. xi. 27. Acts viii. 37. ix. 20. 1 John iv. 15. v. 5. Psal. ii. 7. comp. Hebr. i. 5. Matt. xxvi. 63.

his disciples, as they were going to *Bethsaida*. The discourse related Luke xii. 1. is different from this. See the note on Mark viii. 15.

V. 9. *Baskets full.*] That remained after the multitudes were satisfied.

V. 12. *Of the doctrine.*] Pernicious doctrines and precepts, like leaven, are apt to corrupt the minds and affections of men.

V. 13. *As Jesus was going.*] St. Mark says, *ch. viii. 27.* that Christ had this conference with his disciples when he was on the way to *Cæsarea*.

*Cæsarea Philippi.*] This city was so called, because it was rebuilt by *Philip* the Tetrarch, in

honour of *Tiberius Cæsar*. It is by the addition of the word *Philippi*, distinguished from another *Cæsarea*, mentioned Acts x. 1.

*I the Son of Man.*] Or, *do they say that I am the Son of Man?* by supplying *do they say*; See an instance of the like addition, Matt. xviii. 21. where the words, *shall I forgive him?* must be added. See the note on Matt. viii. 20. By *the Son of Man* is meant the Messiah. Matt. viii. 20. xii. 40. xiii. 41. Mark ii. 10. Luke xvii. 26. John xii. 34.

V. 14. *John the Baptist.*] See Matt. xiv. 2.

*Jeremiah.*] They mention *Jeremiah* rather than any other pro-

Christ, the Son of the living God. 17 And Jesus said to him; happy are you, Simôn, son of Jona; for flesh and blood revealed not *that* to you, but my Father, who is in heaven. 18 And moreover, I say unto you, that you are Peter, and upon this rock will I build my church, and the gates of hell shall not prevail against it. 19 I will give you the keys of the kingdom of heaven, and whatever you shall bind on earth, shall be bound in heaven, and whatever you shall loose on earth, shall be loosed in heaven.

20 At

V. 17. Matt xi. 27. xxiv. 22. John i. 14. Rom. iii. 20. viii. 3. 1 Cor. i. 29. ii. 10. Gal. i. 16. 1 John iv. 13. v. 5. Psal. lvi. 5. Ecclus. xiv. 19. V. 18. Luke xxii. 31, 32. John i. 42. Eph. ii. 20. Rev. xxi. 14, 19. Job xxxviii. 17. Isai. xxxviii. 10. Psal. ix. 14. cviii. 18. Wisd. xvi. 13. V. 19. Mat. xviii. 18. John xx. 23. Mark xvi. 15. Rom. i. 16.

prophet, because the ancient *Jews* used to set *Jeremiah* at the head of the prophets.

V. 17. *Jona*.] Some authors supposed that *John* and *Jona* are but one and the same name.

*Flesh and blood*. This is a hebraism, which denotes all mankind. The meaning of this then is, that hath not been made known to you by any man. See Gal. i. 6. Eph. vi. 12. Heb. ii. 14.

V. 18. *Peter*.] In Syriack, *Cephas*, which signifies *a stone*, John i. 43. *Jesus Christ* gave this name, or ascribed this quality to *Simon*, as God had before given *Abram* the name of *Abraham*, *Jacob*, that of *Israel*; and as Christ himself, surnamed *James* and *John Boanerges*. *Simon* then was called *Peter*, either because having been the Apostle of the *Jews*, to whom the gospel was at first preached, he was to be considered as one of the chief corner-stones, or first foundations whereon the Christian church was built; or else, because he remained firm, unshaken, and immoveable in the profession of the Christian religion, even unto death. This is purely personal.

*The gates of hell*.] This expression is always used both in

sacred and profane authors to denote *death*. See Job xxxviii. 17. Isai. xxxviii. 10. Wisd. xvi. 13. Rev. i. 18. i. e. Death shall never be able to destroy my church.

V. 19. *The keys of the kingdom*. &c.] By *the kingdom of heaven*, is not meant *heaven* itself, but *the kingdom of the Messiah*. And as *St. Peter* was to be the Apostle of the *Jews*, to whom the first publication of the gospel was to be made, and that he was the first that preached to the *Gentiles*, Acts x. and xi. *Jesus Christ* therefore had great reason to say that he would give him the *keys of that kingdom*. This again is purely personal.

*Whatever you shall bind*.] This maxim seems not to relate so much to persons as to things; the meaning of it, according to the language of the *Jews*, is, "whatsoever you allow shall be allowed of, and whatever you forbid shall be forbidden: Your determinations shall be ratified in heaven." This may relate as much to the rest of the Apostles as to *St. Peter*, since they had received the gift of infallibility as well as he. The same promise hath another meaning, Matt. xviii. 9.



20 At the same time he charged his disciples, to tell no one that JESUS was the Messiah. 21 And he began from thence forward to discover to them, that he must go to Jerusalem, and there suffer many things from the elders, chief-priests, and scribes, be put to death, and rise again on the third day. 22 Upon which, Peter taking him aside, attempted to restrain him in these words; Lord, God forbid, this shall not happen to you. 23 But JESUS turning about, said to Peter; away from me, Satan, you are an obstacle to me, because, instead of minding the things of God, you are intent only on the things of men.

24 Then said JESUS to his disciples; if any one is willing to come after me, let him deny himself, take up his cross and follow me: 25 Because, whoever will save his life, shall lose it; and whoever will lose his life for my sake, shall find it. 26 Now what profit would it be to a man to gain the

V. 20. Mat. xvii. 9. Mark viii. 30. Luke ix. 21. V. 21. Matt. xx. 17. Mark viii. 31. Luke ix. 22. V. 22. 2 Sam. xxiii. 17. 1 Chron. xi. 19. 1 Macc. ii. 21. V. 23. Rom. viii. 7. V. 24. Mat. x. 38. Mark viii. 34. Luke ix. 23. xiv. 27. xvii. 33. V. 25. Mat. x. 39. Mark viii. 35. John xii. 25. V. 26. Mark viii. 36. Luke ix. 25. xii. 20. Job ii. 4.

V. 20. *To tell no one that Jesus was the Messiah.*] It was expedient that this truth should not be published to the world at an unreasonable time, for fear of drawing persecutions upon Christ, and stopping the progress of the gospel. See Matt. xvii. 9.

V. 21. *Chief priests*] There was at that time frequently more than one high-priest, as is manifest from several passages in the gospel, and from the history of Josephus.

V. 22. *Taking him aside.*] Or, embracing him.

*God forbid.*] There is literally in the Greek, *God be merciful to you*, which amounts to this expression, *God forbid*.

V. 23. *Satan.*] Or, *adversary* which is the proper signification of the word *Satan*. See 2 Sam. xix. 22. where the word *Satan* signifies an adversary, one that lays snares, as the *Seventy* have rendered it.

*An obstacle.*] Gr. *Scandal*. We have in our translation given the true meaning of the word *σκάνδαλον*, as the *Syriack* translator had done before. Peter being unacquainted with the end and design of Christ's death, endeavoured to put an obstacle to it by his advice.

*The things of men.*] St. Peter had still the same gross and carnal ideas of the Messiah's kingdom as the rest of the Jewish nation. See Rom. viii. 5—8.

V. 24. *Take up his cross.*] See the note on Matt. x. 38.

V. 26. *His life.*] Gr. *His soul*, according to the style of the Hebrews, who by the *soul* frequently understand the *life*, or even the whole person. Here the *life* is taken in the first place, for the present life; and in the second, for life everlasting. See the note on Matt. x. 39.

V. 28. *Shall not die.*] Gr. *shall not taste of death*. It is an hebraism.

the whole world, if he lose his life? or by what exchange could he repair the loss of his life? 27 For the Son of Man is to come in the glory of his Father with his angels, and then he shall reward every one according to his works. 28 I tell you, assuredly; There are some here present, who shall not die till they have seen the Son of Man come in his kingdom.

V. 27. Mat. xxv. 31. xxvi. 46. Mark viii. 36. Luke ix. 26. comp. John xvii. 5. Zech. xiv. 5. Jude ver. 14. Psal. lxii. 13. Dan. vii. 10. Eccles. xvi. 12, 13, 14. Job xxxiv. 11. Prov. xxiv. 12. Jerem. xvii. 10. xxxii. 19. Rom. ii. 6. 1 Cor. iii. 8. 2 Cor. v. 10. 1 Pet. i. 17. Rev. ii. 23. xxii. 12. V. 28. Mark ix. 1. Luke ix. 27. xxii. 18. Mat. xxvi. 64. Heb. ii. 9.

*In his kingdom.] Jesus Christ* judgment he inflicted upon the *Jewish* nation about forty years after his death, ought to be looked upon as consequences and effects of the exercise of this glorious kingdom. Now St. *John* out-lived this last event.



## CHAP. XVII.

*Transfiguration, 1—9. John the Baptist is the Elias which was to come, 10—13. Lunatick cured; efficacy of faith and piety, 14—20. Christ foretels his sufferings, and pays tribute, 21—26.*

1 **S**IX days after JESUS took with him Peter, James, and John his brother, and carried them privately up into a high mountain. 2 There he was transfigured in their presence; his face shone like the sun, and his clothes

V. 1. Mark ix. 2. Luke ix. 28. V. 2. Mat. xxviii. 3. John i. 14. 2 Pet. i. 17. Exod. xxxiv. 29, 35.

V. 1. *Six days.]* Six whole days. See Luke ix. 28. where we read *about eight days*, that is, reckoning the day before and the day after the *six* mentioned here.

*Peter, James and John.]* These were the three disciples whom *Jesus Christ* admitted to the most private transactions of his life. V. 2. *He was transfigured.]* Our blessed Saviour seems to have had these two things in view in his transfiguration; 1<sup>st</sup>. To give his disciples some intimations of his resurrection and future

clothes became as glistering as the light. 3 And on a sudden they saw Moses and Elias, talking with him. 4 Then Peter said to Jesus; Lord, it is good for us to continue here, let us make, if you please, three tents, one for you, one for Moses, and one for Elias. 5 And as he was yet speaking, they were surrounded with a bright cloud, from whence issued at the same time a voice, saying, This is my beloved Son in whom I am well pleased; hear him. 6 At this voice the disciples fell down upon their faces to the ground, and were exceedingly terrified. 7 But Jesus came and touching them, said, rise, be not afraid. 8 Then lifting up their eyes, they saw none but Jesus alone.

9 As they were coming down from the mountain Jesus gave them this charge, Tell no man, said he, what you have seen, till the Son of Man is risen from the dead. 10 But his disciples asked him; Why then do the Scribes say, that Elias must first come? 11 Jesus answered them, It is

V. 5. Matt. iii. 17. Mark i. 11. John i. 34. Isa. xlii. 1. Eph. i. 21. Phil. ii. 9. Coloss. i. 13. 2 Pet. i. 17. Deut. xviii. 15. comp. Acts iii. 22. V. 7. Dan. viii. 18. ix. 21. x. 10, 18. V. 9. Mat. xvi. 20. Mark viii. 30. V. 10. Mat. xi. 14. Mark ix. 11. Mal. iv. 5.

future glory after he had spoken of his sufferings. *2dly.* To teach them how much the most renowned prophets under the law were inferior to him, and that since he was the prophet promised, Deut. xviii. 17. all the rest ought, as if it were, to disappear before him.

*Glistering.]* Gr. *White.*

*As the light.]* Or, *as snow,* Mark ix. 2. as the vulgate, and some ancient manuscripts read here.

V. 3. *Talking with him.]* St. Luke tells us, that they spake of the death which Christ was to accomplish at Jerusalem, Luke ix. 31.

V. 5. *Beloved.]* The Gr. word ἀγαπῶ signifies also *only.* See Gen. xxii. 2. and compare the Hebrew with the Seventy. Concerning this expression, see the

note on Mat. iii. 17.

V. 9. *Tell no man.]* As the Scribes, Pharisees, and chief men of the Jewish nation stood then affected, this new miracle would have served only to exasperate them the more against Jesus Christ without doing any good.

V. 10. *Why then.]* Why would you have us not say that we have seen Elias, since that it being the opinion of our Rabbies, that he is to be the forerunner of the Messiah, this might be a most likely means of persuading the Jews that you are the Messiah.

*That Elias must come.]* The Jews were persuaded that Elias was to come before the Messiah. This persuasion was grounded upon a misunderstood passage of Malachi iv. 5, 6.

*First.]* Before the Messiah.

is true, Elias was first to come and restore all things. 12 Accordingly I declare to you, that Elias is already come; but they knew him not, and have dealt with him as they thought fit. In like manner will they make the Son of Man suffer also. 13 Then the disciples perceived that it was John the Baptist he had been speaking of to them.

14 After this, when they had joined the multitude, there came to him a man, who falling on his knees, said to him; 15 Lord, take pity upon my son, who is lunatick, and miserably afflicted, for he often falls, one while into the fire, and another while into the water. 16 I brought him to your disciples, but they were not able to cure him. 17 Upon which Jesus said, O faithless and perverse generation, how long shall I be with you? How long shall I bear with you? Bring him hither to me. 18 And Jesus having rebuked the devil, he came out of the child who was healed at that very instant. 19 Then the disciples addressing themselves privately to Jesus, asked him the reason why they had not been able to cast out that devil? 20 It was because of your unbelief, answered

V. 12. Mat. iii. 7, &c. xiv. 3. xvi. 21. xxi. 25. V. 14. Mark ix. 17. Luke ix. 38. V. 20. Mat. xxi. 21. Mark xi. 23. Luke xvii. 6. 1 Cor. xiii. 2.

V. 11. *Restore all things.*] *Jesus Christ* grants the supposition of his disciples, that a prophet was to come and restore all things; but he applies to *John the Baptist* what the *Jews* were wont to understand of *Elias* himself, and instead of restoring them to their former grandeur as they imagined he would do, our blessed Saviour gives them to understand that the restoration *John* was to cause in the world was to be only spiritual, like that mentioned, Luke i. 17.

*Have treated him as they thought fit.*] *John the Baptist* was all along exposed to the calumnies of the *Jews*, and at last fell a sacrifice to the passion of *Herod*, and the foolish humour of *Herodias*. See Mat. xi. 17. and xiv. 3, 10.

V. 15. *My son.*] *St. Luke* says that he was an only son, Luke ix. 38.

*Lunatick.*] See chap. iv. 24.

V. 17. *O generation.*] This reproach seems to be directed to all those that were then present, and to each of them in particular, according as they deserved it; to the disciples who are blamed for their unbelief, ver. 20. to the father who seemed to doubt, Mark ix. 21, 22, 23. but especially to the *Jewish* nation which is represented exactly under that character, Deut. xxxii. 5, 20.

V. 19. *That devil.*] There is only in the *Greek*, cast him out, but it is evident from ver. 21. that the word *devil* is to be understood, which also is only a figurative expression denoting a disease.

swered JESUS; for be assured, that if you had faith *but as great* as is a grain of mustard-seed, you shall be able to say to this mountain; Be removed from hence thither, and it should be removed, and nothing should be impossible for you. 21 But however, such sort of devils are not cast out but by prayer and fasting.

22 Afterwards as they were in Galilee, JESUS said to them; The Son of Man is going to be delivered into the hands of men; 23 They shall put him to death, but on the third day he shall rise again: and the disciples were extremely troubled.

24 When they were come to Capernaum, those that collected the two drachmas, applied to Peter and said, Doth your master pay the two drachmas? 25 He answered, yes. And when he was entered into the house, JESUS prevented him and said, What think you, Simon? Of whom do the kings of the earth take tribute or custom? Of their own children, or of strangers? 26 Of strangers, says Peter; JESUS replied, The children then are exempted.

V. 22. Mat. xvi. 21. xx. 18. Mark viii. 31. ix. 31. x. 33. Luke ix. 22, 44. xviii. 31. xxiv. 26. John x. 18. xix. 11. Acts xi. 13. V. 24. Exod. xxx. 13.

V. 20. *As great as is a grain, &c.*] This was a common comparison among the Jews, which they made use of when they would express a very small thing. See the note on Mat. xiii. 31.

*Say to this mountain.*] When the Jews had a mind to extol any of their doctors, they said of him that he plucked up mountains by the roots: these expressions of Jesus Christ must not be taken literally.

V. 21. *Such sort of devils.*] It appears from Mat. xii. 45. that there are devils worse than others, as there are men of different characters. By this passage may also be understood inveterate diseases, that can hardly be cured without a miracle. See Mark ix. 20.

V. 22. *As they were in Galilee.*] See Mark ix. 29.

V. 24. *Capernaum.*] Which Jesus Christ had chosen for the

place of his residence, Mat. iv. 13. and ix. 1. comp. with Mark xi. 1. This is the reason why they stayed till he was come to Capernaum to ask him for the tribute.

*The two drachmas.*] Gr. *Didrachm*. That is two drachms, or half a shekel, which might be worth about 14d. of our money. This was the tribute which every Jew paid yearly for the use and service of the temple, Exod. xxx. 13, 16. There are still some pieces of this coin to be seen in the cabinets of the curious, with this inscription, DIDRACHMA.

V. 25. *Custom.*] Gr. *the census*, the original Gr. word (*κηνσον*) was used among the Romans to denote the valuation of each man's goods. Here it is taken for the tax that was laid upon persons and land.

*Of strangers.*] Or, *of others*, because

ed. 27 But however, not to give them any offence, go to the sea, cast in a hook, and the first fish which comes up take and open his mouth ; you shall find there a stater ; that take, and give it them for me and you.

because the word *stranger* may give them no occasion for blame-  
be ambiguous. ing us.

V. 27. *Not to give them any offence.*] i. e. That they may have no pretence for rejecting my doctrine, or that we may *A stater.*] That is, four drachmas, or a *shekel*, which might be worth about half a crown of our money.



## CHAP. XVIII.

*Children emblems of humility, 1—5. To avoid whatever may be occasion of falling or giving offence, 6—11. The lost sheep. Brotherly reproof, 12—17. Power to bind and loose given the Apostles. Union in prayer and its efficacy, 18—20. Hard-heartedness of creditors condemned. To be ready to forgive, 21—35.*

1 **A**T that time the disciples came to Jesus and asked him, who was the greatest in the kingdom of heaven. 2 Whereupon Jesus having called to him a little child, set him in the midst of them, and said ; 3 I declare to you, if you be not converted, and become like little children, you shall not enter into the kingdom of heaven. 4 He therefore that becomes humble as *is* this child, shall be the greatest in the kingdom of heaven. 5 And who-  
ever

V. 1. Matt. xx. 21. Mark ix. 33. Luke ix. 46. V. 3. Mat. xix. 14. Mark x. 14. Luke xviii. 16. 1 Cor. xiv. 20. 1 Pet. xi. 1, 2. V. 4. Mat. xx. 26. xxiii. 11. Luke ix. 48. Psal. cxxxi. 1, 2. V. 5. Mat. x. 42, 43.

V. 1. *The kingdom of heaven.*] i. e. In the kingdom of the Messiah ; from hence it appears, that the disciples still entertained the same carnal ideas of this kingdom, as the rest of the Jews did.

V. 4. *Becomes humble.*] Or, *shall become little* : i. e. free from ambition, for a child is not capable of humility, properly so called, nor indeed of any virtue. See Psal. cxxxi. 2.

ever receives a little child, such as this, in my name, receives me.

6 But if any one shall be an occasion of falling to one of these little ones, who believes in me, it were better for him, that a millstone had been hung about his neck, and that he had been thrown into the bottom of the sea. 7 Woe to the world by reason of offences! for there is a necessity that offences should happen: however, woe to that person by whom the offence comes! 8 But if your hand or your foot are to you an occasion of falling, cut them off and cast them from you; for it is better for you to enter into life, lame or maimed, than with two hands or two feet to be cast into everlasting fire. 9 So likewise, if your eye be to you an occasion of falling, pull it out, and cast it from you: for it is better for you to enter into life with one eye, than having both eyes to be cast into the fire of gehenna. 10 Have a care how you despise any of these little ones, for I say to you, that in heaven their angels do continually

V. 6. Mark ix. 42. Luke xvii. 1. V. 7. Luke xvii. 1. 1 Cor. xi. 19. V. 8. Mat. v. 30. Mark ix. 43. Deut. xiii. 6. V. 10. Psal. xxxiv. 8. 2 Kings vi. 16, 17. Gen. xxii. 1, 2. Heb. i. 14. Luke i. 19. Dan. vii. 16. viii. 16. Rev. viii. 2.

V. 5. *A child, such as this.*] i. e. A man as free from ambition as is this child.

*In my name.*] That is, because he is a Christian.

V. 6. *Shall be an occasion of falling.*] Piety is sometimes treated in the world, with so much scorn and contempt, that the best of men are sometimes ashamed of making pretensions to it; this is what *Jesus Christ* calls *here, to scandalize, to be an occasion of falling*; that is, to discourage men from the profession of the gospel, by using them ill. See ver 10. of this chapter.

*A millstone.*] That is a very large stone. This kind of punishment was used in Syria.

V. 7. *Offences.*] By *offence* or *scandal* is generally meant whatever is capable of turning men away from piety and the profession of the gospel, such as con-

tempt, injuries, persecutions, and also ill examples.

*A necessity.*] That is, such a thing is unavoidable, Luke xvii. 1. considering the perverseness of men.

V. 8, 9. *Your hand—your foot—your eye—*] These verses are not to be taken literally: the meaning of them is, that it is better to part with whatever is most dear and precious to us in the world, whenever it becomes an obstacle to our salvation, than to incur, the eternal displeasure of God, by keeping it.

*Everlasting fire.*] Concerning the word *gehenna*. See Mat. v. 22.

V. 10. *These little ones.*] That are in the same dispositions as the children mentioned in the foregoing verses.

*Their angels.*] Since all angels in general are ministering spirits to

## A NEW VERSION OF

continually behold the face of my heavenly Father. 11 Moreover the Son of Man is come to save what was lost.

12 If a man had a hundred sheep, and one of them chance to stray, do you think that he would not leave the ninety nine to go into the mountains and look after that which is strayed? 13 And if he should happen to find it, assuredly I tell you, that it would give him more joy than do the ninety nine which went not astray. 14 In like manner, your Father, who is in heaven, is not willing that any of these little ones should be lost.

15 If your brother has done you an injury, go and make him sensible of it between you and him; if he hearken to you, you have gained your brother. 16 But if he hearkens not to you, take with you one or two persons more, that every thing may be confirmed by the word of two or three witnesses. 17 And if he refuse to hearken to them, tell it the church: and if he will not hearken even to the church, let him be to you as an heathen and a publican.

V. 11. Mat. x. 6. xv. 24. Luke ix. 56. xix. 10. John iii. 17. xii. 47. 1 Cor. viii. 11. V. 12. Luke xv. 4. Jer. l. 6. V. 15. Luke xvii. 3. Lev. xix. 17. Eccles. xix. 13. Jam. v. 19. 1 Cor. ix. 19. 1 Pet. iii. 1. V. 16. Numb. xxxv. 30. Deut. xvii. 6. xix. 15. 1 Kings xxi. 10. John viii. 17. 2 Cor. xiii. 1. Heb. x. 28. V. 17. Rom. xvi. 17. 2 Thes. iii. 6, 14. 2 John ver. 10. 1 Cor. v. 5, 9. 2 Cor. xi. 6. 1 Tim. v. 20.

to the righteous, Heb. i. 14. if any one of them is styled the angel of such a particular person, it cannot from thence be inferred that there are any appointed to watch over some persons more than others, as the *Jews* imagined.

*Do continually behold.*] That is, are always in the presence of God, ready to execute his orders for the good of the faithful. Concerning this expression, see 1 Kings xvii. 1. and Luke i. 19.

V. 11. *Moreover the Son of Man, &c.*] i. e. Such as you see them, how contemptible soever in the eyes of the world, are notwithstanding the objects of God's love; and it was to save such persons the Messiah came.

V. 15. *If your brother—*] i. e. Let not any injury that you may

have received from your brother, be used as a pretence for your neglecting to promote his salvation. There is a precept nearly like this, Lev. xix. 17.

V. 16. *Every thing.*] This is an application of Deut. xix. 15. But because these words are to be understood of the mediation between two contesting persons, and not of the depositions of witnesses, the meaning of them therefore is, *that the whole matter may be decided by the interposition of two or three persons.*

V. 17. *The church.*] i. e. To the whole body of the church: the *Jews* were wont to denounce in their synagogues, those that obstinately rejected private admonitions.

*A heathen and a publican.*] These two sorts of persons were by



lian. 18 Affuredly I tell you, that whatever you shall have bound on earth, shall be bound in heaven; and whatever you shall have loosed on earth, shall be loosed in heaven.

19 I tell you moreover, that when two of you shall live on earth in unity, whatever they shall ask shall be granted them by my Father who is in heaven. 20 For where two or three are met together in my name, there am I in the midst of them.

21 Then Peter came to him and said, Lord, when my brother shall have injured me, how often shall I forgive him? Shall I forgive him till seven times? 22 JESUS answered him: I say not to you till seven times only, but till seventy times seven.

23 So that the kingdom of heaven is like a king who had a mind to call his servants to an account. 24 When he had begun to take account, there was one brought to him that owed him ten thousand talents. 25 And as he had not wherewithal to pay, his master ordered that he should be sold, he, his wife, his children, and all that he had, that the debt might be payed. 26 But the servant prostrate before him, said to him, Lord, allow me time, and I will pay you all. 27 Then his Lord, moved with compassion,

V. 18. John xx. 23. Mat. xvi. 19. V. 19. John ix. 31. Jam. v. 16. 1 John iii. 22. v. 14. V. 21. Luke xvii. 3, 4. V. 22. Gen. iv. 24. V. 23. 2 Kings iv. 1.

by the Jews put in the same rank, thinking themselves defiled by conversing with either of them.

V. 18. *Whatever you shall have bound.*] i. e. The condemnation you shall pass upon so incorrigible a person shall be ratified in heaven. *Jesus Christ* applies to the subject here in hand the maxim he had laid down before, chap. xvi. 19.

V. 19. *Whatever they shall ask.*] These words are not to be literally understood. The meaning of them is, that union is so acceptable to God, especially if made with a design of mutually exciting men to virtue, and reforming one another, that in such a case there is no favour

but what God is ready to grant.

V. 20. *In my name.*] i. e. As they are Christians, when they meet to discharge the duties of the christian religion.

*In the midst of them.*] As mediator to obtain from God whatever they shall ask in my name.

V. 23. *The kingdom of heaven is like—*] i. e. The same thing shall happen under the kingdom of the Messiah as when a king, &c.

V. 24. *Ten thousand talents.*] The talent was worth about six hundred crowns. *Ten thousand talents* are here put for an immense sum.

V. 25. *He should be sold.*] This is an allusion to a custom that prevailed among the Jews, and

compassion, let him go, and forgave him the debt. 28 But this same servant was no sooner gone out, but meeting one of his fellow-servants who owed him a hundred denarius's, he seized him, and holding him by the throat, said to him; Pay me what thou owest me. 29 Upon which his fellow-servant casting himself at his feet, con-jured him, saying, Give me time, and I will pay you all. 30 But instead of being willing *to do so*, he went and threw him into prison, till he should pay the debt. 31 His other fellow-servants seeing this were very much concerned at it, and went and acquainted their lord with what had happened. 32 Then the lord caused him to be called, and said to him, Thou wicked servant, I forgave you your debt, because you intreated me. 33 Ought not you there-fore to have had compassion on your fellow-servant, as I had pity on you? 34 So that his lord in great anger de-livered him to the officers of justice, till he should pay all that was due to him. 35 In like manner my heavenly Father shall deal with you, if from his heart every one of you forgive not his brother his offences.

V. 35. Matt vi. 14. Mark xi. 26. Jam. ii. 13. Prov. xxi. 13.

also to their law. See Exod. about *seven pence halfpenny*.

xxii. 3. Lev. xxv. 47. 2 Kings  
iv. 1.

V. 28. *A hundred denarius's.*  
*i. e.* A very small sum in com-  
parison of that mentioned before.  
The Roman *denarius* was of the  
same value as the *drachma*, *i. e.*

V. 34. *Officers of justice.*] The  
original Gr. word (*βασιλῆαι*)  
doth not only signify execution-  
ers, or persons that put criminal-  
s to the torture, but also  
goalers, that had the charge of  
the prisoners, and examined them.



## C H A P. XIX.

*Marriage indissoluble. Divorce permitted the Jews, only be-  
cause of the hardness of their hearts, 1—12. Christ  
blesses the young children by laying his hands upon them,  
13—15. The rich young man refuses to quit his possessions  
to follow Christ. Salvation of the rich difficult, 16—26.  
Reward of those who abandon all for Christ's sake,  
27—30.*

I WHEN

1 **W**HEN JESUS had ended these discourses, he departed out of Galilee, and went towards the borders of Judea along the river Jordan. 2 A great multitude of people followed him there also, and he healed their sick.

3 Then there came to him certain Pharisees, who, to ensnare him, asked him, whether it was lawful for a man to put away his wife for any cause whatever? 4 He answered them, Have you not read, that in the beginning the Creator made man and woman? 5 For this reason, says the scripture, shall a man leave his father and his mother and cleave to his wife, and they two shall be but one flesh. 6 So that they are no longer two, but one flesh. Therefore what God has joined let not man separate. 7 Why then, said they to him, did Moses order to give a libel of divorce, and to put away his wife? 8 He replied to them; It was because of the hardness of your heart that Moses permitted you to divorce your wives; but in the beginning it was not so. 9 And I declare to you, that whoever puts away his wife, except on account of adultery, and marries another, commits adultery, and whoever marries

V. 1. Mark x. 1. John iii. 22. x. 40. V. 3. Eccles. xxi. 26. V. 4. Gen. i. 27. v. 2. Mal. ii. 15. V. 5. Gen. ii. 24. Eph. v. 31. 1 Cor. vi. 16. vii. 11. 3 Esdr. iv. 20. Psal. xlv. 10. V. 7. Deut. xxiv. 1. Matt. v. 31. V. 9. Matt. v. 32. Mark x. 11. Luke xiv. 18. 1 Cor. vii. 11. Jer. iii. 8.

V. 1. *Towards the borders of Judea.*] That is, in that part of Judea which bordered upon Jordan, in the place where John had baptized, John x. 40.

*Along*] Or, *beyond*.

V. 3. *Whether it was lawful.*] The Jews were then divided in their opinions concerning divorce. Some that followed Rabbi Sammai, asserted that it was unlawful for a man to put away his wife except she was guilty of adultery; but the followers of Rabbi Hillel, which were indeed the greater number, maintained that a man might divorce his wife for any cause whatsoever.

V. 5. *Says the scripture.*] Gr. and says. But the word scripture must be inserted here, as

also Heb. i. 7. Ephes. v. 14.

*One flesh.*] This is a Hebraism, which signifies one and the same person.

V. 7. *Did Moses order.*] It must be observed that Moses doth not expressly command husbands to divorce their wives, Deut. xxiv. 1, 2. but only not to put them away, before they have given them a bill of divorcement.

*Order.*] Or, *permit*, as it is Mark x. 4.

V. 8. *The hardness of your hearts.*] i. e. Upon the account of the perverse and incorrigible temper of your ancestors, Deut. x. 16. comp. with the Seventy.

V. 9. *Adultery.*] The Greek word *πορνεία* properly signifies fornication, but the same word

marries her that is put away, commits adultery *likewise*.  
 10 Upon which his disciples said to him, If the case between a man and his wife be such, it is not expedient to marry. 11 He answered them, All are not capable of this, but those to whom it was given. 12 For as there are eunuchs who were born such, and others who were made eunuchs by men, so are there also some who have made themselves eunuchs for the kingdom of heaven's sake. He that is capable of this let him do it.

13 Then were brought to him young children, that he might lay his hands upon them, and pray *for them*; but as the disciples were keeping them back, 14 Jesus said to them, Let the children come to me and hinder them not, for it is to such *as are like them* that the kingdom of heaven belongs. 15 And when he had laid his hands upon them, he went from thence.

16 At the same time one came to him and said, Good master,

V. 10. Prov. xxi. 19. Eccles. xxvi. 10, &c. V. 11. 1 Cor. vii. 2, 7, 9, 17. V. 12. 1 Cor. vii. 7, 32, 34. ix. 5, 15. Isa. lvi. 3, 4, 5. Wild. iii. 14. V. 13. Gen. xlvii. 14, 15. V. 14. Mat. xviii. 3. Mark x. 14. Luke xviii. 15. 1 Cor. xiv. 20. V. 16. Mark x. 17. Luke xviii. 18. Dan. vii. 18.

is often taken for *adultery*.

V. 10. *Cafe.*] Gr. *if such is the cause or business*, (*αἰτία*) which is a law term.

V. 11. *All are not capable of this.*] This is commonly rendered, *All men do not comprehend this word*. But there was no difficulty in what Jesus Christ had said. Besides, the Greek *ἐννοεῖν* signifies not only a word but also a thing in the style of the New Testament. And the word *ὑπονοεῖν*, which is rendered *do comprehend*, signifies also *are capable of*, and denotes the force of the mind as well as the understanding. The Syriack version hath translated it thus.

V. 12. *Who have made themselves eunuchs.*] That have resolved to abstain from marrying, that they may the better apply themselves to the service of God, 1 Cor. vii. 34.

*He that is capable of this let*

*him do it.*] This is commonly translated, *He that is able to comprehend this, let him comprehend it*. But we have shewed in our note on the foregoing verse, that this is not the sense of this passage. The meaning of Jesus Christ is, that all men have not continence to abstain from matrimony, and to remain unmarried.

V. 13. *Might lay his hands.*] As the Jews were wont to do, when they implored God's blessing on any person. See Gen. xlviii. 14, 15.

*Keeping them back.*] Those that brought the children, Mark x. 13.

V. 14. *To such as are like them.*] See Mat. xviii. 2, 3, 4. and Mark x. 15.

V. 16. *One.*] A young man, as is manifest from ver. 20. and that was in some considerable post, Luke xviii. 18.

master, What good thing can I do in order to obtain eternal life? 17 JESUS answered him, Why do you call me good? There is none good but God alone. But if you will enter into life, keep the commandments. 18 Which, replied he; These, says JESUS to him, Thou shalt not kill: thou shalt not commit adultery: thou shalt not steal: thou shalt not bear false witness: 19 Honour thy father and thy mother: and *this other*, thou shalt love thy neighbour as thy self. 20 The young man said to him, All these things have I kept from my youth, what more do I want? 21 JESUS said to him, if you have a mind to be perfect, go, sell what you have, and give it to the poor, and you shall have treasure in heaven; then come and follow me. 22 But when the young man heard this, he went away very sorrowful, for he had large possessions. 23 And JESUS said to his disciples, Assuredly I tell you, that a rich man shall not without great difficulty enter into the kingdom of heaven. 24 I tell you again; It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. 25 The disciples hearing this, were extremely surprized, and said; Who then can be saved? 26 And JESUS looking upon them

V. 17. Jam. i. 17. V. 18. Exod. xx. 13. Deut. v. 17. V. 19. Mat. xv. 4. xxii. 39. Lev. xix. 18. Rom. xiii. 9. Gal. v. 14. Eph. vi. 2. Jam. ii. 8. V. 21. Mat. vi. 20. Luke xii. 33. Acts ii. 44. iv. 32, 34. V. 23. Mark x. 24. 1 Tim. vi. 9, 10. 1 Cor. i. 26. Jam. ii. 5. V. 26. Jer. xxxii. 17. Zech. viii. 6. Luke i. 37. Job x. 13. xlii. 2.

V. 17. *But God alone.*] *Jesus Christ* gives thereby to understand, that he deserves the name of *good master* (which this man gives him) upon no other account, but because he was sent by him who is the *only good* being. Some manuscripts read, *Why do you enquire of me concerning what is good? There is but one good, that is God.*

V. 21. *Sell what you have.*] This is not a general precept, but belongs to this man in particular, and the necessity of observing it depends on the circumstances men find themselves in. But there is no Christian

but what ought always to be ready to do it, when God calls him thereto.

V. 24. *A camel.*] The *Jews* had such a saying as this; when they would express a thing that was impossible, or extremely difficult, they said that an elephant could more easily pass through the eye of a needle, than such or such a thing should happen.

V. 25. *Who then can be saved?*] The reason of their asking this question, is, that the world consists either of persons that are rich, or very desirous of becoming so.

them said ; With men this is impossible, but with God all things are possible.

27 Then Peter replying, said to him : But we who have left all, and followed you, what *reward* shall we have ?

28 JESUS answered, I assure you, that in the regeneration, when the Son of man shall be seated on the throne of his glory, you who have followed me shall sit on twelve thrones judging the twelve tribes of Israel. 29 And whoever shall have forsaken, either houses, or brothers, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, he shall receive an hundred times as much, and *moreover* inherit eternal life. 30 Now many that are first shall be last, and the last shall be first.

V. 27. Mat. v. 3. Mark x. 28. Luke xviii. 28. Deut. xxxiii. 9. V. 28. Acts iii. 21. 2 Pet. iii. 13. Revel. xxi. 1. Luke xxii. 29, 30. Isa. lxi. 16. lxi. 22. Wisd. iii. 8. 2 Cor. v. 17. V. 29. Mark x. 29, 30. Luke xviii. 29, 30. V. 30. Mat. xx. 16. Mark x. 31. Luke xiii. 30. comp. Mat. viii. 11, 12. xxi. 32, 33. Luke vii. 29, 30.

V. 26. *With men this is impossible.*] i. e. humanly speaking it is extremely difficult for men to have riches, and not make an ill use of them ; but with God's assistance men may make a good use of riches, and forsake them whenever they are called to it in order to follow *Jesus Christ*.

V. 27. *Left all.*] The little we had, and which to us was as much considerable as great riches are to others.

V. 28. *In the regeneration.*] These words may be understood either of the *resurrection*, or of that great *change* which was to be caused in the world by the preaching of the gospel, and especially by the sending down of the Holy Ghost after our Lord's ascension. This is the time which St. Paul styles the *renewing of all things*, 2 Cor. v. 17. Properly speaking it is the kingdom of the *Messiah*.

*Shall be seated.*] In profane authors the words *to sit down* are used to denote authority and command, when they are applied to kings and judges. See Exod.

xviii. 15. Psal. ix. 5. xxix. 10. xlvi. 9. cx. 1. Mat. xxii. 44. xxvi. 64. Acts ii. 34, 35.

*You shall sit on twelve thrones.*] The meaning of this is, that the Apostles were to be supreme judges in the church of what relates to faith and manners, Luke xxii. 29, 30. John xx. 21. or else, that at the resurrection they shall be as the *assistants* of the supreme judge of all things.

V. 29. *For my names' sake.*] Mark x. 29. *For my sake and the gospel's.* Luke xviii. 29. *For the kingdom of God's sake, an hundred fold.* St. Mark ch. x. 30. and St. Luke xviii. 30. add *in this age*. Which must not be literally understood, but according to a compensation of which piety is to judge, and not covetousness, 1 Tim. vi. 6.

V. 30. *Now many.*] This is a proverbial expression which *Jesus Christ* often makes use of, in order to check the presumption which some of his Apostles, and St. Peter in particular, were guilty of. See Mat. xx. 16. Mark x. 31, Luke xiii. 30.

## C H A P. XX.

*The parable of the labourers, who, though hired at different hours of the same day, receive the same wages, 1—16. Christ foretels his death and sufferings to his disciples, 17—19. The ambition of Zebedee's sons rebuked, 20—29. Two blind men restored to their sight near Jericho, 30—35.*

1 **F**OR the kingdom of heaven is like a master of a house, who went out early in the morning to hire labourers for his vineyard: 2 And having agreed with them for a denarius a day, he sent them into his vineyard. 3 Afterwards going out about the third hour, he saw others standing idle in the market place. 4 And he said to them, Go you also into my vineyard, I will give you what is reasonable, and they went thither. 5 He went out likewise at the sixth hour, and at the ninth, and did the same. 6 Lastly, he went out about the eleventh hour, and having found others who were idle, he said to them, Why stand you here all the day, doing nothing? 7 Because no body has hired us, answered they. Upon which he said to them; Go you likewise into my vineyard, and what is reasonable I will give you. 8 When the evening was come, the master of the vineyard said to his steward, call the

## V. 1. Mat. xxi. 33. Isa. v. 1.

V. 1. *The kingdom of heaven is like, &c.] i. e.* The same thing happens under the kingdom of the Messiah, as if an householder, &c. The design of this parable is to vindicate the equity of God's revealing his gospel to the gentiles as well as Jews.

*For his vineyard.]* The Hebrews were wont to call indifferently *field* or *vineyard* every thing belonging to the country. Compare the Hebrew with the *Seventy* in the following passages, Levit. xix. 19. Prov.

xxxi. 16. Hosea ii. 15. Lament. ii. 16.

V. 2. *For a denarius.]* Which was about seven pence halfpenny of our money.

V. 3. *About the third hour.] i. e.* About our nine of the clock in the morning.

V. 5. *About the sixth hour.]* About noon.

V. 6. *About the eleventh hour.]* At five of the clock in the afternoon, when there was but one hour of the day remaining.

the labourers, and pay them their hire, beginning from the last to the first. 9 Those therefore that *were not hired* till the eleventh hour came, and received each a denarius. 10 The first came *in their turn*, imagining they should have more, but neither received they but each one *his* denarius. 11 And in receiving it, they murmured against the master of the house: 12 These last have not laboured, said they, but an hour, and you have made them equal to us, who have borne the fatigue and heat of the day. 13 But he replied to one of them; Friend, I do you no wrong; did not you agree with me for a denarius *a day*? 14 Take what belongs to you, and be gone; I will give to this last as much as to you. 15 May not I do what I please with my own? and is your eye evil because I am good? 16 Thus the last shall be first, and the first *shall be* last, for many are called, but few chosen.

17 Now as he was on the way to go to Jerusalem, he took his twelve disciples aside, and said to them; 18 We are now going up to Jerusalem, where the Son of man shall be delivered into the hands of the chief priests and scribes, who will condemn him to death, 19 And give him over to the gentiles, to be exposed to their scoffs, to be scourged and crucified, but on the third day I will rise again.

20 At

V. 16. Mat. xix. 30. xxii. 14. Mark x. 31. Luke xiii. 30. comp. Mat. viii. 11. xxi. 21. Luke vii. 29. xii. 32. 2 Efd. viii. 1, 3. ix. 15, 21. x. 57. V. 17. Mat. xvi. 21. Mark x. 32. Luke xviii. 31. V. 18. Mat. xxi. 38. xxvii. 3. Mark xiv. 64. V. 19. John xviii. 32. Acts iv. 27.

V. 15. *Is your eye evil.*] *i. e.* Are you jealous at my being bountiful? Do you repine at my liberality? *An evil eye* is used in scripture to denote envy and covetousness, two vices that are nearly related, Deut. xv. 9. Prov. xxii. 9. and xxiii. 6. Eccles. xiv. 10. See the note on Mat. vi. 22.

V. 16. *The first shall be last.*] *i. e.* Shall be equally dealt with, the householder making no difference between them.

*Many are called, but few chosen.*] These are common and proverbial sayings, which must not be literally taken; the mean-

ing of them is much the same as of what *Jesus Christ* says, Mat. vii. 14. *The gate that leadeth to life is straight, and there be but few that go in through it.* See the like expressions, 4 Efd. viii. 1, 3. ix. 15. x. 57.

V. 18. *The Son of man shall be delivered.*] As this was the last year of our Saviour's life upon earth, he takes care to acquaint his disciples before hand, with his future sufferings and death.

V. 19. *To the gentiles.*] To *Pilate*, a Roman judge, and to his soldiers, John xvii. 32.



20 At the same time the wife of Zebedee came to him with her sons, and cast herself at his feet, to entreat him for something. 21 And he says to her, what is your request? Order, says she, that those, my two sons, may be seated in your kingdom, the one on your right hand, and the other on your left. 22 Jesus replied, You know not what you ask: Can you drink of the cup which I am to drink, and be baptized with the baptism which I am to be baptized with? They said to him, We can. 23 It is true, answered Jesus, that you shall drink of my cup, and be baptized with the baptism which I am to be baptized with, but to be seated at my right hand, or at my left, is not in my

V. 20. Mat. iv. 21. Mark x. 35. V. 21. Mat. xvi. 27, 28. 1 Kings ii. 19. xxii. 19. Psal. xlv. 9. Heb. xii. 2. V. 22. Mat. xxvi. 39, 42. John xviii. 11. Mark xvi. 36. Luke xii. 50. xxii. 42. V. 23. Mat. xxv. 34. Acts xii. 2. Rom. viii. 17. 1 Cor. ii. 9. 2 Cor. i. 7. Heb. xi. 16. Rev. i. 9.

V. 20. *The wife of Zebedee.*] Gr. *The mother of Zebedee's sons.* Her name was *Salome*. See Mark xv. 40. and Mat. xxvii. 56.

V. 21. *My two sons.*] *James* the elder, and *John* the Evangelist, Mark x. 35.

*One at your right hand, and, &c.*] From hence it appears, that the Apostles themselves were still possessed with the same wrong notions of the Messiah's kingdom, as the generality of the *Jewish* nation, namely, that it would be a *temporal* kingdom; which it is proper to observe, because it clears several passages in the gospels. For instances, that the first Christians and the Apostles themselves were possessed with such false notions, see John vi. 15. Luke xxii. 25, 26. and xxiv. 21. Acts i. 6.

V. 22. *You know not.*] These words are directly spoken to the two disciples, who desired their mother to beg this favour of *Jesus Christ*, that they might meet with the better success, Mark x. 35, 36, 37.

*The cup—the baptism—*]

These two expressions are to be understood of Christ's sufferings and death. The like metaphors were common among the *Jews*. Concerning the metaphor of the *cup*. See Psal. xi. 6. and lxxv. 9. and that of *baptism* or *dipping*. See Psal. xlii. 8. lxix. 3.

V. 23. *It is true, you shall drink.*] St. *James* the Elder, was beheaded by order of *Herod Agrippa*, Acts xii. 2. and St. *John* underwent several persecutions, being in particular banished into the island *Pathmos*, Rev. i. 9. and put into a caldron of boiling oil, as we learn from *Tertul. Præscript. cap. 35.* and St. *Jerome* in his note on this place.

*But to those.*] Thus doth the *Syriack* version read, there is no occasion of adding any word by way of supplement. The particle *but*, which is in the original, signifies sometimes in the *New Testament*, *unless*. For an instance of this, see Mark ix. 8. comp. with Mat. xvii. 8.

my power to give, but to those for whom it is appointed by my Father. 24 The *other* ten having heard this, conceived indignation against the two brothers. 25 And Jesus having called them to him said; You know, the princes of the nations have dominion over them; and the great exercise authority upon them. 26 Among you it shall not be so; on the contrary, whoever desires to be great among you, he must be *as* your servant. 27 And he that desires to be first among you, must be as your slave: 28 Just as the Son of man is not come to be served, but to serve, and to give his life for the ransom of many.

29 As they were coming out of Jericho, a great multitude of people followed him; 30 And two blind men, who were sitting in the road, having heard that he was passing by, began to cry, Lord, Son of David, have pity upon

V. 24. Mark x. 41. Luke xxii. 24. V. 25. Mark x. 42. Luke xxii. 25. V. 28. Mat. xxvi. 28. John xi. 51. xiii. 4, 5. Phil. ii. 7. Luke xxii. 27. 1 Tim. ii. 6. Tit. ii. 14. Heb. ix. 28. 1 Pet. i. 19. Isa. liii. 10, 11. Dan. ix. 24. V. 22. Mark x. 46. Luke xviii. 35. V. 30. Mat. ix. 27. xii. 23. John vii. 31.

*Appointed.] Gr. prepared. Jesus Christ* applies to the glories of heaven what his disciples were so stupid as to understand of the glories of the earth.

V. 25. *The princes of the nations.]* i. e. of the *gentiles*. For God had prescribed the children of Israel, a just and equitable form of government. See Deut. xvii. 14. to the end of the chapter.

*Having dominion over them.]* The original Gr. word (*κατακυριεύουσιν*) signifies sometimes to *use an immoderate and arbitrary power*. It imports the abuse of the royal authority, described 1 Sam. viii. 11, 12, 13. which God sometimes is pleased to permit for the punishment of men's iniquities.

V. 26, 27. *Servant—Slave—]* The words *servant* and *slave*, are not here to be taken literally. The meaning of them is, that he that presides over others,

ought to consider his station not so much as a noble and high post, as a charge and office that indispensably obliges him to be always ready to defend and assist his subjects. This may be an allusion to what is said Deut. xvii. 20. *That the heart of the king of Israel ought not to be lifted up above his brethren*. And generally indeed, true greatness consists in a man's humbling himself, and condescending to the meanest and lowest offices; if it is to do any good or service to his fellow creatures.

V. 28. *Many.]* See the note on Mat. xxvi. 28.

V. 30. *Two blind men.]* St. Mark x. 46. and St. Luke xviii. 35. mention but *one* blind man, undoubtedly because there was one of more note than the other, and whose name was better known. He was called *Bartimæus*, and in all likelihood he was most concerned in this action.

upon us. 31 The people spoke roughly to them, to make them hold their peace; but they cried out the louder, Lord, Son of David, have pity upon us. 32 Then JESUS standing still called them, and said, what would you have me do for you? 33 They said to him, Lord, *cause* our eyes to be opened. 34 JESUS then moved with compassion, touched their eyes, and they received their sight that very instant, and followed him.



## C H A P. XXI.

JESUS makes his entry into Jerusalem riding upon an ass, 1—11. Goes into the temple. Drives out the buyers and sellers. Performs some miracles there. Replies to the chief priests and scribes, 12—16. Curses the fig tree as he was going from Bethany to Jerusalem, and takes from thence an occasion of shewing the efficacy of faith, 17—22. Silences the chief priests, that required of him proofs of his divine mission, 23—27. He represents the incredulity of the Jewish nation by two parables, in which the chief priests and scribes perceived that he spake of them.

1 **A**S they drew nigh to Jerusalem, and were come to Bethphage, near the Mount of Olives, JESUS sent two disciples, 2 And said to them, go to the village which is

V. 1. Mark xi. 1. Luke xix. 29.

V. 1. *Bethphage.*] A village at the bottom of the mount of olives. See Mark xi. 1. and Luke xi. 1. The word *Bethphage* signifies a house of figs or dates.

*The mount of Olives.*] Which stood over against Jerusalem on the east, at the distance of a sabbath-day's journey from it, that is about 2000 cubits, or be-

tween five and six stadia (*i. e.* one of our miles) Acts i. 12. Joseph. Antiq. xx. 6.

V. 2. *Village.*] It is very probable that this village was *Bethphage* itself, which was not so far from Jerusalem, as Bethany, from whence Christ was coming. See John xii. 1—12.

is over against you, forthwith you shall find an ass tied with her sole by her, untie them and bring them to me. 3 And if any one say any thing to you, tell him, that the Lord has occasion for them, and he will send them immediately. 4 Now all this was done that this saying of the prophet might be accomplished: 5 Tell ye the daughter of Sion, behold your king coming to you full of meekness, and riding upon an ass, upon a colt the sole of an ass. 6 The disciples then went, and having done as Jesus had ordered them, 7 They brought the ass with her sole, spread their clothes upon them, and set him thereon. 8 Immediately a great multitude spread their clothes in the road, whilst others cut boughs of trees and strewed the way with them. 9 And the people before, as well as behind, went crying, Hosanna to the son of David, blessed is he that cometh in the name of the Lord, Hosanna in the highest places. 10 As he entered into Jerusalem, all the city was in commotion, and every one inquired, who is this? 11 And

V. 5. Isai. lxii. 11. Zech. ix. 9. John xii. 15. V. 8. John xii. 13. Levit. xxiii. 40. 2 Kings ix. 13. V. 9. Psal. cxviii. 24, 25. Mat. xxiii. 39.

V. 5. *Say ye to the daughter of Sion.*] The first words of this passage are taken from Isai. lxii. 11. and the rest from Zech. ix. 9. The ancient *Jewish* doctors were wont to apply these prophecies to the *Messiah*. The *daughter of Sion*, is Jerusalem, 2 Kings xix. 21.

*Upon an ass.*] The word *Hamor* used in the original *Hebrew*, signifies both a *he* and a *she ass*, but all ancient and modern translators have rendered it a *he ass*, See Zech. ix. 9.

*Upon the sole.*] The particle *and* which is found both in the *Hebrew* and the *Greek*, is frequently added only by way of explanation, and not to connect two different things.

V. 7. *Thereon.*] On the ass's colt. St. Mark, St. Luke and St. John, say, that *Jesus Christ* sat on the colt; and some ancient *Greek* copies of St. *Matthew's* gospel read, *upon him*.

V. 8. *Spread their clothes.*] As was commonly practised among the eastern nations at the coming of their kings. See 2 Kings ix. 13.

*Boughs.*] As a sign of rejoicing; and the same was also done at the feast of tabernacles, and on other publick rejoicings. See Levit. xxiii. 40. 1 Macc. xiii. 51. (See the *Introduct.* p. 149.)

V. 9. *Hosanna.*] These words are taken from Psal. cxviii. 25. and signify *save, I beseech thee*. This is an acclamation that was used at the feast of tabernacles; and it was done not only in commemoration of the deliverance of the *Jews* out of *Egypt*, but also to demonstrate their joyful expectation of the *Messiah's* coming; and thereby they did acknowledge *Jesus* to be the *Messiah*.

*Hosanna in the highest places.*] i. e. Let this acclamation be heard in the highest heavens, as well

11 And the multitude replied, this is JESUS the prophet of Nazareth in Galilee.

12 Then JESUS being entered into the temple of God, turned out all those who were selling and buying there, overthrew the tables of the money changers, and the stalls of those that sold doves. 13 And said to them; It is written, my house shall be called the house of prayer, and ye have made it a den of thieves.

14 At the same time came to him in the temple many blind men and cripples, and he healed them. 15 But the chief priests and scribes seeing the wonders that he wrought, and the children crying in the temple, Hosanna to the Son of David, said to him in great indignation; 16 Do you hear what they say? yes, replied he to them, have ye never read *this saying*, out of the mouth of babes and sucking children

V. 11. Mat. ii. 23. xvi. 14. Luke vii. 16. xxiv. 19. John vi. 14. vii. 40, 52. ix. 17. V. 12. Mark ix. 15. Luke xix. 45. John ii. 13, &c. Deut. xiv. 25. V. 13. Isai. lvi. 7. lx. 7. Jer. vii. 11. 1 Macc. vii. 37. V. 16. Psal. viii. 3.

well as on the earth, Luke xix. 38.

V. 11. *The multitude.*] That came along with him.

V. 12. *Who were selling.*] In that part of the temple which was called *the court of the Gentiles*.

*The tables of the money changers.*] The money changers were they that exchanged the foreign coin brought by those *Jeaus* that lived in remote countries, for that which was current in *Judea*, that they might therewith purchase sacrifices and oblations, or for other cases enjoined by the law. See Exod. xxx. 13. Levit. v. 15. xxvii. 3. Numb. xxxi. 47. Deut. xiv. 24.

*Doves.*] The law enjoined that pigeons should be offered upon some particular occasions, Lev. i. 14. xii. 16. Luke ii. 28.

V. 13. *Shall be called.*] i. e. *Shall be.* See Isai. lvi. 7. and Jer. vii. 11.

*A den of thieves.*] This may be an allusion to the great number of *thieves* which then infest-

ed *Judea*, and were wont to hide themselves in *dens* in the mountains, as is manifest from several passages in *Josephus*, but there were *robberies* and *murders* committed even in the temple itself, Jer. vii. 6. and *Joseph. de bello Jud. l. iv. c. 5. Antiq. l. xx. c. 6.*

V. 15. *In great indignation.*] The true cause of their indignation was no other than the miraculous works that were wrought by *Jesus Christ*. But they pretend here to be angry that he had given the children an occasion of blaspheming the name of God, and of applying to *Jesus* *Hosannas* which belonged only to the true Messiah.

V. 16. *Thou hast drawn.*] By this application of the words of *David*, Psal. viii. 3. *Jesus Christ* gives the chief of the *Jeaus* to understand that the shoutings of those children did not proceed out of inconsiderateness, that they acknowledged him for the Messiah, and shewed them an example of what they ought to do.

children thou hast drawn the most perfect praise? 17 Then leaving them, he went out of the city as far as Bethany, where he passed the night.

18 On the morrow, as he was returning to the city he grew hungry, 19 And seeing a fig tree in the way, he went up to it, but finding nothing on it but leaves, he said to it, henceforth let no fruit grow on thee for ever, and instantly the fig tree withered away. 20 The disciples having seen this, in great surprise, said how is it that this tree is withered in an instant. 21 And Jesus answered them, I declare to you, that if ye have faith, and doubt not, not only shall ye be able to do *what is done* to this fig tree, but even if ye should say to this mountain, be thou removed, and cast into the sea, it should be done. 22 And what ever ye shall ask in your prayers, if ye do it with faith, ye shall obtain it.

23 After this, when he was come into the temple, the chief priests and elders of the people came to him, as he was teaching, and said to him; by what authority do you these

V. 17. Mark xi. 11. John vi. 15. V. 18. Mark xi. 12. Heb. vi. 8. V. 20. Mark xi. 20. V. 21. Mat. xvii. 20. Luke xvii. 6. Jam. i. 6. V. 22. Mat. vii. 7. xviii. 19. Mark xi. 24. Luke xi. 9. John xiv. 13. xv. 7. xvi. 24. 1 John iii. 22. v. 14. Jam. v. 16. V. 23. Mat. vii. 29. Mark xi. 27. Luke xx. 1.

V. 17. *Bethany.*] Which was about fifteen stadia, or two thousand paces from *Jerusalem*, on the east side of the Mount of Olives, John xi. 18.

V. 19. *Withered away.*] All the miracles of *Jesus Christ* were designed for the good and benefit of mankind. Whenever he performed any that were destructive and pernicious, it was upon inanimate things, as the fig tree here, (or upon irrational creatures, as the swine of the *Gergesenes*) and yet was it not without a charitable design, namely, to teach men to make a due use of God's favours, Hebr. vi. 8. (The design of *Jesus Christ* in drying up this fig tree, was to intimate, to his disciples, that the *Jewish* nation having then but a formal profession of religion, and not bringing forth the fruit

thereof, should suddenly be cursed and rooted out.)

V. 20. *Having seen this.*] The day after, Mark xi. 20.

V. 21. *To this mountain.*] See the note on Matt. xvii. 20.

V. 22. *Whatever ye shall ask.*] See the note on Matt. xviii. 20.

V. 23. *The elders of the people.*] This is a name of dignity rather than age. These *elders* were magistrates, who upon account of their gravity and age were chosen in every city for the administration of civil and ecclesiastical affairs. In the Old Testament by the *elders of the people* is commonly meant the magistrates, or men of greatest note among the people. See Exod. iii. 16. Numb. xxii. 4, 7, 8. Thus they were also named amongst the *Greeks* and *Romans*.

these things, and who gave you this power? 24 JESUS replied to them; I will ask you in my turn one question, and if ye answer me, I will tell you likewise by what authority I do these things. 25 The baptism of John, whence was it, from heaven or from men? but they reasoned thus with themselves; if we should say from heaven, he will reply, why then did ye not believe in him? 26 And if we should say from men, we have reason to fear the people, for all the world looked upon John as a prophet. 27 They answered JESUS therefore, we cannot tell. Neither will I, said he to them, tell you by what authority I do these things.

28 But what think you of this! a man had two sons, and speaking to the first, said to him, son, go and work to day in my vineyard. 29 But he answered, I will not; afterwards repenting himself, he went thither. 30 Then he came to the other, and said to him the same thing. And he answered, I go, sir, but went not. 31 Which of the two obeyed his father's will? the first, answered they. And JESUS said to them, assuredly I tell you, that publicans and harlots shall go before you into the kingdom of God. 32 For John came to you in the way of righteousness, and you believed him not; the publicans, on the contrary, and the harlots believed him, and ye, when ye saw it, repented not, neither believed him.

33 Hear another parable: There was a certain master of

a

V. 24, 25. Mat. xvii. 12. Mark ix. 13. Luke i. 76. vii. 29, 30. V. 26. Mat. xiv. 5. Mark vii. 20. Luke xx. 6. V. 31. Luke vii. 29, 30. Eccles. xix. 21. V. 32. Luke iii. 12, 13. V. 33. Mark xii. 1. Luke xx. 9. 2 Chron. xxxvi. 15. Isai. v. 1. Jer. ii. 21. Psal. lxxx. 9. Song viii. 11, 12. V. 35. Mat. v. 12. xxiii. 34, 37. Neh. ix. 26. Acts vii. 52. 1 Thes. ii. 15. Heb. xi. 36. Jer. xxxvii. 15. 1 Kings xxii. 24. 2 Chron. xxiv. 21. xxxvi. 16.

V. 25. *From heaven.*] i. e. from God; according to the style of the *Jews*, who frequently were wont to give God the name of *heaven*, which is the place of his residence, and where he chiefly manifests his glory.

V. 31. *Publicans and harlots shall go into the kingdom of heaven before you.*] i. e. Persons of such an indifferent character as these are, and from whom no good could any more be expected,

than from him that refused to go and work in the vineyard, shew you nevertheless by their conversion, which is the way to heaven; whereas, according to outward appearance, you ought to have shewed it them.

V. 32. *Of righteousness.*] Of holiness and repentance, which he preached and practised, Mat. iii. 2.

V. 33. *A vineyard.*] See the note on Mat. xx. 1.

a house who planted a vineyard, inclosed it with a hedge, made a wine-press, and built a tower in it, then let it out to husbandmen, and went to travel. 34 Fruit season drawing nigh he sent his servants to the husbandmen to receive the fruits of his vineyard. 35 But the husbandmen laying hold of his servants, beat one, killed another, and stoned another. 36 Again he sent other servants, more in number than the first, and they dealt with them in the same manner. 37 Lastly, he sent his son to them, saying, They will have a regard for my son. 38 But when the husbandmen saw the son, they said to one another, this is the heir, come, let us kill him and seize his inheritance. 39 Accordingly having laid hands upon him, they turned him out of the vineyard and murdered him. 40 When therefore the master of the vineyard comes, what will he do to these husbandmen? 41 They answered him, he will miserably destroy these wicked wretches, and let out his vineyard to other husbandmen, who shall render him the fruits in their season.

42 Upon which Jesus said to them, did ye never read in the scriptures; the stone which the builders rejected, is become the chief stone of the corner; it is the Lord that hath done this, and our eyes behold it with admiration? 43 Therefore I declare to you that the kingdom of God shall

V. 38. Mat. xxvi. 3, 4. xxvii. 1. John xi. 53. V. 39. Heb. xiii. 12. V. 40, 41. Mat. xxiv. 15. Acts xiii. 46. xv. 7. xviii. 6. xxviii. 28. V. 42. Psal. cxviii. 22. Isai. xxviii. 16. Mark xii. 10. Luke xx. 17. Acts iv. 11. Rom. ix. 33. 1 Pet. ii. 7. V. 43. Dan. ii. 44. Psal. xlvii. 9. Mat. iii. 2. iv. 17. x. 7. Heb. xii. 28. John ix. 39. Acts xiii. 46. xxviii. 23, 28. 2 Cor. iii. 14. iv. 3. 4 Esdr. i. 24, 35. ii. 10.

V. 41. *They answered him.*] See the note on Luke xx. 16.

V. 42. *The stone.*] It is to be observed that the *Jews* themselves applied this prophecy, which is taken out of Psal. cxviii. 22. to the Messiah. It is here quoted according to the Version of the *Seventy*.

*The builders.*] St. Peter applies these words to the governors of the people, and the elders of Israel, Acts iv. 8.—11.

V. 43. *The kingdom of God shall be taken from you.*] The Apostles say the same thing as this to the

*Jews*, Acts xiii. 46. And it is indeed what hath been actually fulfilled by the destruction of the *Jews*, and the conversion of the *Gentiles*. This may help us to discover the meaning of this whole parable. The *householder* is God himself. The *husbandmen* are the *Jews*. The *servants* and the *son* misused by them are the prophets, Mat. xxiii. 37. and *Jesus Christ* in particular. The *other husbandmen* are the *Gentiles* converted to the gospel, while the *Jews* are excluded.



shall be taken from you, and given to a nation which shall bring forth the fruits thereof. 44 And he, who shall fall on this stone, shall be bruised, but him on whom it shall fall it shall crush to pieces.

45 When the chief priests and Pharisees had heard these parables, they perceived that it was of them he was speaking. 46 And therefore they sought means to apprehend him. But they were afraid of the people, because they all looked upon him as a prophet.

V. 44. *Isai. viii. 14, 15. Luke xx. 18. 1 Pet. ii. 7. Dan. ii. 44. 4 Esdr. xvi. 11.*

V. 44. *He who shall fall on this stone.]* Here is a transposition. *follow, ver. 42. The meaning of it is, that whoever refuses to believe in Christ shall perish.*



## CHAP. XXII.

*The parable of the wedding, 1—14. The Pharisees and Herodians try to circumvent Jesus by a captious question, asking him whether it was lawful to pay tribute to the emperor? 15—22. The Sadducees propose a difficulty to him, concerning the resurrection, the which he describes to them as an angelical state, 23—33. The Pharisees ask him which is the greatest commandment in the law? Jesus reduces the whole law to the love of God and of our neighbour, 34—40. Jesus demands of the Pharisees why Christ is called the Son of David, since he is his Lord; to which they could not reply, 41—43.*

**I** JESUS continuing to speak in parables, said to them; 2 The kingdom of heaven is like a king, who celebrated

V. 2. *Mat. xxv. 1. 10. Luke xiv. 16. Rev. xix. 7, 9. Prov. ix. 2. Zephani. i. 7. Esther i. 3, 5.*

V. 2. *The kingdom of heaven is like.]* i. e. Under the kingdom of the Messiah much the same thing shall happen as is represented in this parable, wherein *Jesus Christ* foretels the casting off of the *Jews*, upon account of their unbelief, and the calling in of the *Gentiles*.  
*A king.]* That is *God*; *his Son*, is *Jesus Christ*; and *his servants* are the prophets.

celebrated the nuptials of his son. 3 He sent his servants to call those that were invited to the wedding, but they would not come. 4 He sent therefore again other servants, with orders to say to the guests, I have prepared my dinner; my calves and my other fatted beasts are killed, every thing is ready, come to the marriage feast. 5 But they, without having any regard to it, went one to his farm, another to his merchandize. 6 And the rest seized his servants, abused them, and slew them. 7 When the king heard this, he was incensed at it, and having sent his troops, he destroyed those murderers and burnt their city. 8 Then says he to his servants, the nuptial feast is indeed ready, but those, who were invited, were not worthy of it. 9 Go therefore into the high-ways, and as many as you meet, bid to the wedding. 10 Accordingly the servants went out into the high-ways, and got together all they met, both good and bad; so that the wedding-room was full of guests. 11 But the king coming in, to view those that were at table, perceived a man without a wedding-garment. 12 And said to him; friend, how came you here, not having a wedding-garment? and he had nothing to say for him-

V. 5. Hebr. ii. 3. V. 7. Mat. xxiii. 37, 31. Luke xiii. 34, 35. xix. 27, 43. V. 8. Mat. x. 11, 13. Acts xiii. 46. V. 9. Mat. xxi. 43. V. 10. Mat. xiii. 47. V. 11. 2 Cor. v. 3. Ephes. iv. 24. Col. iii. 10, 12. 1 Pet. v. 5. Rev. iii. 4. xvi. 15. xix. 8. 4 Esdr. ii. 38, 39.

V. 3. *Those that were invited.*] Namely, the *Jews* that were invited first. See Acts iii. 25, 26.

V. 4. *Other servants.*] The Apostles.

*My calves.*] Gr. *my bulls*. The Hebrew word *Par*, that signifies an *ox* or a *bull*, is in the *Septuagint* rendered by that of *μῶσχος*, or *calf*. 2 Sam. vi. 13. Psal. l. 9.

V. 6. *And killed them.*] Most of the Apostles suffered martyrdom. Acts iv. 1, 2, 3. Acts v. 17, 18. viii. 59. xii. 2.

V. 7. *His troops.*] The *Roman* armies, which God made use of to display his vengeance on the *Jews*.

*Burnt their city.*] This was

literally fulfilled by the burning of *Jerusalem*; so that this is both a parable and a prophecy, the accomplishment of which was a very great confirmation of the truth of the Christian religion.

V. 9. *Highways.*] Or in the publick streets.

V. 9. and 10.] These verses do give a true representation of the calling in of the *Gentiles*.

V. 11. *Wedding-garment.*] The eastern nations had by them, changes of garments for solemn occasions and feasts. To understand what is meant here by a *wedding-garment*. See Rev. xix. 8. it is the embracing the gospel, and living up to our Christian profession.

himself. 13 Then the king said to his servants, bind him hand and foot, take him hence, and cast him into the darkness which is without. There shall be weeping and gnashing of teeth. 14 For the called are many, but the chosen few.

15 Then the Pharisees retiring, consulted among themselves, how they might insnare him in his discourse. 16 They sent therefore their disciples to him, with the Herodians; and they said to him, master, we know that you are sincere, and that you faithfully teach the way of God, without regarding any man; for with you there is no respect of persons. 17 Tell us therefore your opinion; Is it lawful to pay tribute to Cesar, or not? 18 But Jesus knowing

V. 13. Mat. viii. 12. xiii. 42. xxiv. 51. xxv. 30. 2 Pet. ii. 17. Jude ver. 13. V. 14. Mat. xix. 30. xx. 16. Mark x. 31. Luke xiii. 28, 29, 30. comp. Mat. viii. 11. xxi. 31. Luke vii. 29. xii. 32. 4 Esdr. viii. 3. V. 15. Mark xii. 13, &c. Luke xx. 20, &c. V. 17. Esdr. iv. 13. 3 Esdr. ii. 19. Acts v. 37.

V. 13. *The darkness which is without*] Concerning this expression. See Mat. viii. 12.

V. 14. *Many are called.*] See the note on Mat. xx. 16.

V. 15. *In his discourse.*] Or by their talk, for it may signify both. That is, they put to him captious questions, that they might from his answers get some pretence of condemning him.

V. 16. *Their disciples.*] St. Luke xx. 20. calls them spies, who feigned themselves just men.

*The Herodians.*] They are in the Syriack version termed the *Domesticks* or courtiers of Herod. Origen and St. Jerom have, in my opinion, rightly supposed, that they were men that sided with Herod Antipas, who to ingratiate himself with the emperor was very busy and earnest in raising the taxes. The *Pharisees* join here with the *Herodians*, that they might not want a pretence of accusing Jesus Christ, what answer soever he gave to their question. For had he answered, that tribute ought not to be paid, the *Herodians* would

not have failed to inform against him, that he might be delivered up to the governor, Luke xx. 20. And by answering as he did, that tribute ought to be paid, they would have cried him down with the people, as one that attempted to bring them under a foreign yoke, and as an enemy of their liberty, which the *Pharisees* affected to be extremely jealous of, that they might curry favour with the people.

*Respect of persons.*] Without dreading the displeasure of the great ones, such as might be the *Herodians*.

V. 17. *Is it lawful to pay.*] One Judas Gaulonita, joining with a *Pharisee*, named Sadoc, formed a party of men, who, under pretence of standing up for the publick liberty, taught that the *Jews* ought not to submit to any foreign power, nor to pay tribute. Josephus Antiq. L. xviii. 1.

*Tribute.*] Gr. *The census.* See the note on Mat. xvii. 25.

V. 18. *Would ye insnare me?*] Gr. *Why do you tempt me?*

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knowing their malice, said to them : hypocrites, wherefore would ye insnare me ? 19 Shew me the tribute-money. Having brought him a Denarius, 20 He said to them ; Whose image and inscription is this ? 21 Cæsar's, answered they. Render therefore to Cæsar, said he to them, what belongs to Cæsar, and to God what belongs to God. 22 Upon hearing *this answer*, they were filled with admiration, and leaving him withdrew.

23 The same day, the Sadducees, who deny the resurrection, came to him, and put this case to him : 24 Master, Moses commanded, that if a man die without children, his brother should marry the widow, in order to raise up issue to his brother. 25 Now there were seven brothers among us, whereof the first having married, and dying without children, left his wife to his brother. 26 The same thing happened to the second, then to the third, *so on* to the seventh. 27 Last of all, the woman died also. 28 Whose wife of the seven shall she be, after the resurrection, for they all had her ? 29 But JESUS answered them ; ye are in an error, because ye understand not the scriptures, neither the power of God. 30 For after the resurrection, there shall be no marrying, but one shall be, as are the angels of God in heaven. 31 But as to the resurrection of the dead ; have ye not read what God said to you in these terms : 32 I am the God of Abraham, the  
God

V. 21. Mat. xvii. 25. Rom. xiii. 7. V. 23. Mark xii. 18. Luke xx. 27. Acts xxiii. 8. V. 24. Gen. xxxviii. 8. Deut. xxv. 5. V. 29. John xx. 9. V. 30. 1 Cor. xv. 42, 44, 49, 52. V. 32. Gen. xvii. 7. xxviii. 21. comp. Hebr. xi. 16. Exod. iii. 6, 16. Levit. xxvi. 12. Mark xii. 26. Luke xx. 37. Acts vii. 32.

V. 19. *A denarius.*] See the note on Mat. xvii. 24. and xviii. 28.

V. 21. *Render to Cæsar.*] It is the character of the Christian religion, to inspire men with submission to superiors, in whatever is not contrary to the law of God ; concerning the taxes. See Mat. xvii. 25. and Rom. xiii. 7.

V. 24. *Moses.*] See Deut. xxv. 5. *Moses* did only confirm by this injunction, what had been in use before among the patriarchs. See Gen. xxxviii. 8.

V. 25. *The power of God.*] The power and wisdom of God will cause our future happiness, not to consist, as it doth here, in gross and sensual pleasures.

V. 30. *There shall be no marrying.*] Gr. *They do not marry, nor are given in marriage.*

*As are the angels.*] Immortal and incorruptible as they are, 1 Cor. xv. 42, 43, 44.

V. 32. *I am the God.*] See Exod. iii. 6—16. As the calamities and misfortunes, which *Abraham, Isaac* and *Jacob*, underwent in this life, could not  
wel

God of Isaac, and the God of Jacob. God is not the God of the dead, but of the living. 33 The people having heard this, were in admiration of his doctrine. 34 But the Pharisees understanding that he had put the Sadducees to silence, came together *again*.

35 And one of them, who was a doctor of the law, asked him, in order to try him. 36 Master, which is the greatest commandment in the law. 37 JESUS answered him; you shall love the Lord your God, with all your heart, with all your soul, and with all your mind. 38 This is the first and greatest commandment. 39 And the second, which is like to this, is, you shall love your neighbour as yourself. 40 To these two commandments tend all the law and the prophets.

41 Whilst the Pharisees were *still* assembled, JESUS asked them: 42 What think ye of the Christ; whose Son is he to be? they answered him David's. 41 How then, said he to them, does David *inspired* by the Spirit, call him *his* Lord,

V. 33. Mat. vii. 28. V. 34. Mark xii. 28. Luke x. 25. V. 37. Deut. vi. 5. x. 12. xxx. 6. Luke x. 27. V. 39, 40. Levit. xix. 18. Mat. vii. 12. Mark xii. 31. Luke x. 27. Rom. xiii. 9. Gal. v. 14. 1 Tim. i. 5. Jam. ii. 8. V. 41. Mark xii. 35. Luke xx. 41. V. 43. 2 Sam. xxiii. 2. Acts i. 16. ii. 30.

well be reconciled with the extraordinary favours that are included in this expression, *I will be thy God*, Psal. xxxiii. 12. it thence follows, that when God declared himself to be their God, he consequently bound himself to reward and make them happy after this life, as is observed by the author of the epistle to the *Hebrews*, xi. 16. This argument was then already very conclusive against the *Sadducees*, who denied the immortality of the soul, and the resurrection of the body: but it proves at the same time the resurrection, because the soul of *Abraham*, *Isaac* and *Jacob*, not being *Abraham*, *Isaac* and *Jacob*, themselves; it follows from thence, that God could not properly be styled their God, unless they were to rise again from the dead. There are

in the *Jewish* writings some arguments much like this, used to prove the resurrection.

V. 34. *Together*.] At the same instant, and in the same place, that they might find some other means of ensnaring him.

V. 55. *One of them*.] One of the company there present, and not one of the *Pharisees* that were still gathered together.

*To try him*.] It appears from St. Mark xii. 32, 33, 34. that this man approved of *Jesus Christ's* answer, and that *Christ* was highly pleased with his docility.

V. 39. *Like to this*.] There is so close a connection between the love of God, and of our neighbour, that it may be said, he who loveth not his brother, cannot love God, 1 John iv. 20.

V. 43. *David*.] It is from hence evident, not only that

Lord, saying; 44 The Lord said to my Lord, Sit you on my right hand, till I have made your enemies your footstool. 45 For if David *thus* call him *his* Lord, how is he his son? 46 But there was none that could answer him a word. Accordingly, from thenceforth no man durst venture to ask him any more questions.

V. 44. Psal. cx. 1. Acts ii. 34. 1 Cor. xv. 25. Heb. i. 13. x. 12, 13. V. 46. Mark xii. 44. Luke xiv. 6. xx. 40.

*David* is the author of Psal. cx. which contains this prophecy; but also that the *Pharisees* thought so, since otherwise they would not have failed to call this point in question, had it not been universally acknowledged. It is moreover to be noted, that the ancient *Jewish* doctors were wont to apply this Psalm to the Messiah.

V. 44. *Sit you.*] See the note on Mat. xix. 28.

*On my right hand.*] By the *right hand* here is meant, not only the greatest honour, but also supreme power and autho-

rity. See 1 Cor. xv. 25. where St. Paul expresses Christ's sitting at the right hand of the Father by *reigning*.

*Your footstool.*] See 1 Cor. xv. 24, 25, 26, 27.

V. 45. *How is he his Son.*] *Jesus Christ* gives here the *Pharisees* to understand, that they were extremely mistaken, if they took him only for a temporal king, since his being the Son of God rendered him much superior to the Son of David.

V. 46. *Ask him any more questions.*] Tempt him with en- snaring questions.



## CHAP. XXIII.

*Hypocrisy and pride of the Pharisees and scribes, 1—7. Their affecting the titles of father, and master, contrary to Christian humility, 8—12. Several of their maxims charged with absurdity, 13—31. Censure of their vices and prediction of the just judgment of God upon them and their city, 32—39.*

1 **T**HEN Jesus spoke to the people, and to his disciples, and said to them: 2 The scribes and Pharisees sit in the chair of Moses. 3 Observe therefore whatever

V. 2. Nehem. viii. 4.

V. 2. *In the chair of Moses.*] *i. e.* Succeeds *Moses* in being teachers and expounders of the law of God. This expression denotes the commission which

the doctors of the law (who were generally Pharisees) had, of publicly reading the law of *Moses*, and expounding it to the people, Nehem. viii. 4. Acts xv. 21.

whatever they bid you observe. But imitate not their actions, because they say, and do not. 4 For they bind heavy burdens, and hard to be borne, and lay them upon men's shoulders; but will not move them, *so much as* with one of their fingers. 5 They do all their actions with a view to be observed by men; for they wear their phylacteries larger, and have their fringes longer *than others*, to their garments. 6 They love the uppermost places at feasts, and the highest seats in the synagogues, 7 As well as to be saluted in publick places, and called by people, Rabbi, Rabbi.

8 But be ye not called Rabbi, for ye have but one master, which is Christ, and for you, ye are all brethren. 9 Call no one upon earth, your father, for he, who is in heaven, is alone your father. 10 Neither be ye called master,

V. 4. Luke xi. 46. Acts xv. 10. Gal. vi. 13. Isai x. 1. V. 5. Mat. vi. 1, 2. v. 16. xxiii. 25, 27, 28. Mark xii. 38. Numb. xv. 38. Deut. vi. 8. xxii. 12. V. 6. Mark xii. 39. Luke xi. 43. xx. 46. V. 8. Jam. iii. 1. 1 Cor. iii. 4. V. 9. Mal. i. 6. John vi. 45.

V. 3. *Whatever they say to you.*] Though this proposition be expressed in general terms, it must, notwithstanding, be restrained to those things that are agreeable to the law of God, and true piety. See Mat. xvi. 6. *Jesus Christ* doth not mean that they should obey them in every thing, but only acknowledge their authority.

V. 4. *Move them with the tip of their finger.*] This is a proverbial saying, which is not to be taken in a strict sense. *Jesus Christ* uses it to describe the hypocrisy of the *Pharisees*, who expounded the law in the severest sense, and imposed upon other men the utmost rigour of its precepts, but were themselves extremely corrupted, and did not take the least pains to practise those duties. See ver. 24. of this chapter.

V. 5. *Phylacteries.*] Which were slips of parchment, on which were written some passages out of the law, which the

*Jews* tied to their arms and forehead; grounding this custom on Deut. vi. 4. [See Introd. p. 104.] The *Pharisees* affected to wear broader *Phylacteries*, and longer *fringes* than the rest of the *Jews*.

*Fringes.*] Concerning the institution of wearing fringes. See Num. xv. 38, 39. and Deut. xxii. 12.

V. 7, 8, 9, 10. *Doctor—father—master.*] These were titles which the *Jewish* doctors were wont to assume to themselves. This custom was introduced among them much about the time of *Jesus Christ*, as we learn from the *Rabbies* themselves. From that time each doctor affected to make himself the head of a sect, by teaching some particular doctrine. This *Jesus Christ* enjoins his disciples not to do, because that being bound to follow the maxims and precepts of their common master; namely, *Jesus Christ* himself, they ought to look upon one

ster, for ye have but one master, which is Christ. 11 And he, who is the greatest among you, shall be your servant. 12 For whoever exalts himself, shall be humbled; and whoever humbles himself, shall be exalted.

13 But woe to you, scribes and Pharisees, hypocrites; because ye shut against men the kingdom of heaven. For not only ye do not enter yourselves, but ye suffer not those to enter, who are willing to do so. 14 Woe to you, scribes and Pharisees, hypocrites; for by affecting to make long prayers; ye devour widows' houses. For this very thing, ye shall undergo the greater condemnation. 15 Woe to you, scribes and Pharisees, hypocrites; for ye compass sea and land to make one proselyte, and when he is become so, ye render him doubly more worthy of Gehenna than yourselves. 16 Woe to you, blind guides, who say, If any one swears by the temple, the oath is not binding;

V. 11. Mat. xx. 26, 27. V. 12. Luke xiv. 11. xviii. 14. Job xxii. 29. Prov. xv. 33. xxix. 23. Eccles. iii. 19. Jam. iv. 6. 1 Pet. v. 5. V. 13. Ezek. xxii. 25. 2 Tim. iii. 6. Tit. i. 11. V. 14. Mark xii. 40. Luke xx. 47.

another as brethren. What our Saviour condemns here, is the abuse and too eager desire of the like titles, which may indeed, upon some occasions, be allowed of, provided they do not tend to rob God and *Jesus Christ* of that supreme authority, which they ought to have over men's consciences.

V. 13. *Shut up.*] As *Jesus Christ* opened the kingdom of heaven, by the preaching of the gospel, the scribes and Pharisees, by reviling and persecuting him, might properly be said to shut that kingdom.

V. 14. *Widows.*] Whom you impose upon by your hypocrisy, and by the long prayers which you pretend to offer up to God for their sake.

V. 15. *A proselyte.*] I am inclined to believe that this is meant of the proselytes of the Pharisees in particular. We do not find that the Jewish nation

was very earnest in gaining proselytes, but the Pharisees were extremely zealous in getting men over to their party. And as in point of ill examples the disciple commonly outdoes the master, *Jesus Christ* had therefore much reason to say, that the proselytes of the Pharisees were twice more worthy of Gehenna than they themselves.

*Worthy of Gehenna.*] Gr. *The son of Gehenna.*] This is an Hebraism, which signifies *worthy of hell*. Concerning the word *Gehenna* see above, Mat. v. 22.

*Doubly more than themselves.*] To the same purpose is what *Justin Martyr* said to *Trypho* the Jew; *Your proselytes do not only disbelieve Christ's doctrine, but are twice more blasphemous against him, than you yourselves are; undoubtedly to convince thereby the world of the sincerity of their conversion.*



binding; but if he swears by the gold of the temple, he must keep his oath. 17 Foolish and blind! For which is of greater consideration, the gold, or the temple, which makes the gold holy? 18 *Ye say* also, if any one swears by the altar, the oath is not binding; but if he swears by the offering, which is upon the altar, he must keep his oath. 19 Foolish and blind! For which is of greater consideration, the offering, or the altar which makes the offering holy? 20 He therefore that swears by the altar, swears *both* by the altar and by all things that are thereon. 21 And, whoever swears by the temple, swears *both* by the temple, and by him that dwells therein. 22 In like manner, he that swears by heaven, swears by the throne of God, and by him that sits thereon. 23 Woe to you, scribes and Pharisees, hypocrites! For ye pay tithes of mint, anise, and cummin, whilst ye neglect the more weighty things in the law, *namely*, justice, mercy, and faithfulness: These are the things which ye should have practised, without however neglecting the others. 24 Blind

V. 16. Mat. v. 33, 34. xv. 14. V. 19. Exod. xxix. 37. V. 21. 1 Kings viii. 13. 2 Chron. vi. 2. Psal. xxvi. 8. cxxxii. 14. V. 23. Luke xi. 42. 1 Sam. xv. 22. Hosea vi. 6. Micah vi. 8. Mat. ix. 13. xii. 7.

V. 16. *Gold of the temple.*] *i. e.* The treasure kept in the temple, called otherwise *Corban*, Mat. xxvii. 6. This vow made by *Corban*, was held as sacred among the *Jews*, as oaths where-in the name of God was used, and undoubtedly covetousness and interest had a great share in this judgment of theirs. Concerning the *Corban*, see above, Mat. xv. 5, 6. and Mark vii. 10, 11.

V. 18. *The oath is not binding.*] Gr. *It is nothing.*

*He must keep his oath.*] Gr. *He is a debtor* (ὀφείλει) This word may also be rendered, *he is guilty.*

V. 19. *The altar which makes the offering holy.*] See Exod. xxix. 37. *Whatsoever toucheth the altar shall be holy.*

V. 16, 17, 18, 19, 20, 21, 22.] The *Jews* had borrowed several

profane oaths from the heathens, and provided the name of God was not expressly mentioned in them, they fancied that such oaths were not binding. It was this profane and abominable custom, still so common among Christians, which *Jesus Christ* condemns in these verses.

V. 23. *Mint.*] *i. e.* Of the most common and insignificant herbs, which consequently could not pass for the fruits of the earth, of which tithes were to be paid according to the law, Deut. xiv. 22 and xxvi. 12.

*Without however neglecting.*] Though the giving the tithes of herbs were not expressly enjoined by the law, *Jesus Christ* doth not however disallow of it, because it was a thing that was not evil in itself, and that had moreover been instituted by the *Jewish* church,

Blind guides, who strain at a gnat, but swallow a camel. 25 Woe to you, scribes and Pharisees, hypocrites! For ye clean the out side of the cup and dish. But the inside is full of rapine and excess. 26 Blind Pharisees, clean first the inside of the cup and dish, that the outside may be clean also. 27 Woe to you, scribes and Pharisees, hypocrites! for ye are like whited sepulchres: They appear beautiful on the outside; but within they are full of dead men's bones, and all manner of filthiness. 28 Just so it is with your outside; ye appear righteous in the eyes of men; but within are full of hypocrisy and wickedness. 29 Woe to you, scribes and Pharisees, hypocrites! because ye erect the tombs of the prophets, adorn the monuments of the righteous, 30 And say, If we had been in the time of our fathers, we should not have conspired with them to shed the blood of the prophets. 31 Thus ye bear testimony to yourselves, that ye are the children of those who put the prophets to death. 32 Fill up then the measure of your forefathers. 33 Serpents, generation of vipers, how will ye avoid the punishment of Gehenna? 34 For I shall send

V. 25. Mat. xv. 20. Mark vii. 4. Luke xi. 39. V. 26. Tit. i. 15. V. 27. Luke xi. 44. Acts xxiii. 3. V. 29. Luke xi. 47. V. 32. Wilsd. xix. 4. Isa. i. 15. V. 33. Mat. iii. 7. V. 34. Luke xi. 49.

V. 24. *Strain at a gnat.*] *i. e.* Which strain what you drink, for fear of swallowing a gnat. This is an allusion to a custom the Jews had of straining their liquors before they drank, for fear of swallowing any insect.

V. 25. *Excess.*] Or of uncleanness and intemperance; for it is what the original ἀκασία may signify. Some manuscripts read ἀδικίας, of injustice.

V. 26. *That the outside.*] The meaning of this is, that when a man hath a conscience free from guilt, and a pure and unspotted mind, outward things cannot defile him. See Tit. i. 15.

V. 27. *Whited sepulchres.*] The Jews were wont to paint or whiten their sepulchres and tombs at certain seasons of the year, that people might discern

they were polluted places, and consequently should not go near them. See the Introduction.

V. 29. *Ye erect.*] Concerning this custom, see 1 Macc. xiii. 27, 28, 29.

V. 29, 30, 31, 32.] That is, you pretend to honour the memory of the prophets, and to blame your fathers for having been so cruel as to persecute and kill them; but notwithstanding all your protestations, your whole conduct shews, and will hereafter more plainly demonstrate that you are the genuine offspring of such parents, and you will fill up the measure of their iniquities.

V. 32. *Fill up.*] See a like expression, John xiii. 27. *Do quickly what thou dost.* Two days after they put Jesus Christ to death.

send you prophets, wise men, and scribes, and some ye will kill and crucify, others ye will scourge in your synagogues, and persecute from city to city; 35 To the end all the innocent blood, which has been shed upon earth, may fall upon you, from the blood of righteous Abel, to the blood of Zacharias, son of Barachias, whom ye murdered between the temple and the altar. 36 Assuredly I tell you that all these things shall happen to this present generation.

37 O Jerusalem, Jerusalem, thou that murderest the prophets, and stonest those that are sent to thee, how often would I have gathered thy children together, as the hen gathers her chickens under her wings; but ye would not.

38 Know therefore, that your habitation is going to be deso-

Acts v. 40. vii. 52, 59. xii. 2. xxii. 19. 2 Cor. xi. 24, 23. Rev. xviii. 24. 2 Chron. xxxvi. 15. Neh. ix. 26. 3 Esdr. i. 51. 4 Esdr. i. 32. V. 35. Gen. iv. 8. Heb. xi. 4. 1 John iii. 12. 2 Chron. xxiv. 21, 22. V. 37. Luke xiii. 34. 4 Esdr. i. 30. Deut. xxxii. 11, 12.

V. 34. *I send you.*] There is in St. Luke, *The wisdom of God saith, I will send unto them.* See the note on Luke xi. 49.

*Wise men and scribes.*] Jesus Christ calls to the first preachers of the gospel, to adapt himself to the style of the Jews.

*Crucify.*] Jesus Christ ranks himself here among those prophets and doctors, which the Jews were to kill and persecute.

V. 35. *To the end that.*] Or, *so that.* For this seems rather to denote the event than the design and intention of God.

*All the innocent blood.*] These words are not to be literally taken: That is, "As by your cruel and persecuting temper, you seem to approve of all the murders that have been committed since the foundation of the world, you shall be as severely punished as if you had been yourselves the authors of them."

*Zacharias.*] It could be no other than Zacharias, the son of Jehoiada, whom Joas ordered

to be stoned, as we find it related, 2 Chron. xxiv. 20, 21. for no other, but he was slain between the sanctuary, and the altar of whole burnt-offerings, which stood without the temple. If it be objected that Zacharias is here named the son of Barachias, and not of Jehoiada, in answer to this, it must be observed, that there were persons among the Jews, that frequently changed their names, for some of much the same signification. Jehoiada signifies one that *consecrates the Lord* and Barachias, *one that blesses the Lord.* Besides, we learn from St. Jerom, that in the Hebrew gospel, according to the Nazarenes, Zacharias was called the son of Jehoiada.

V. 36. *These things*] i. e. The punishments that are justly due to the crimes of the scribes, of the Pharisees, and of the greatest part of the Jewish nation.

V. 38. *Habitation.*] Or, *your house.* Which may be understood of Judea, Jerusalem, and the temple.

desolate; 39 For I tell you, that from henceforth ye shall see me no more, till ye shall say; Blessed is he, that comes in the name of the Lord.

V. 39. Pſal. cxviii. 26. Mat. xxi. 9.

V. 39. *Henceforth.*] This relates to the times that immediately followed the ascension of *Jesus Christ* into heaven; the sending down of the Holy Ghost, and the destruction of *Jerusalem*: For then great numbers of *Jesus*, being persuaded that

he was the *Messiah*, embraced his gospel, and would have been glad to have uttered those *Hosannas*, which they could not hear the children pronounce without anger and indignation, Mat. xxi. 9. See this prophecy fulfilled, Acts ii. 37, 41, 47.



## CHAP. XXIV.

*The destruction of the temple. Seducers. Wars. Famines, 1—8. Persecutions. False Christs, false prophets. Charity will grow cold; Perseverance, 9—14. Abomination in the holy place. Flight. Grievous calamities, 15—22. False Christs. The elect almost seduced. Extreme tribulation, 23—28. The sun darkened. The coming of Jesus Christ; his word shall be performed, 29—35. The last day shall be unexpected. The one taken, the other left. To watch always, 36—44. The wise servant rewarded; and the wicked one condemned, 45—51.*

**I**N going out of the temple, as *JESUS* was walking along, his disciples came to him, to cause him to observe the structure of the temple. 2 But *JESUS* said to them, Ye behold all these things, assuredly I tell you, There shall not be left here one stone upon another, but what shall be thrown down.

3 After

V. 1. Mark xiii. 1, &c. Luke xxi. 5, &c. V. 2. Luke xix. 44, 1 Kings ix. 7. Mich. iii. 12. Jer. xxvi. 18.

V. 1. *The structure.*] You may see a description of all these buildings in *Josephus* de Bell. Jud. l. vi. c. 6.

V. 2. *Thrown down.*] This was literally fulfilled, as is manifest from *Josephus* de Bell. Jud. l. vii. c. 11.

3 After this, as he was sitting down on the mount of Olives, his disciples came and said to him in private, Tell us when these things shall happen, and what shall be the sign of your coming, and of the end of the age.

4 And Jesus answered them; Take care that no man deceive you; 5 For many shall come under my name, saying, I am the Christ, and shall impose upon a great many people. 6 Ye shall hear likewise of wars and rumours of wars; be sure not to be disturbed at them, because all these things must happen, but the end shall not be yet. 7 For nation shall rise against nation, and kingdom against kingdom, and there shall be famines, pestilences, and earthquakes in many places. 8 Still all this shall

V. 4. Mark xiii. 5. Eph. v. 6. Colof. ii. 8. 2 Thes. ii. 2, 3. 1 John iv. 1, 3. V. 5. Luke xxiv. 21. V. 6. Jer. iv. 27. ver. 10. 18. 4 Esdr. xv. 35. Mat. xxiv. 8, 14. V. 7. 4 Esdr. ix. 3. xiii. 13. xv. 5, 19. xvi. 19, 20, 21. Acts xi. 28. V. 8. 4 Esdr. xiv. 15. xvi. 18.

V. 3. *Your coming, and the end of the age.*] Or, *of the world.* The Jews were wont to join together the coming of the *Messiah* and the end of the world, considering the days of the *Messiah* as the last days, Heb. i. 1. Acts ii. 17. 1 Tim. iv. 1, 2. 2 Pet. iii. 3. after which, nothing was to be expected, but the end of the world.

V. 5. *Many shall come.*] Never did so many impostors and false prophets appear in the world, as there did some few years before the destruction of *Jerusalem*. See *Joseph* Antiq. l. xx. c. 6. undoubtedly because that was the time wherein the Jewish nation expected the *Messiah*, grounding this their expectation on the prophecy of *Daniel*, ch. ix.

V. 6, 7. *Ye shall hear.*] Whoever hath the least knowledge of the *Roman* and *Jewish* history of those times, may observe, that this chapter contains so exact a description of the state of things, before the destruction of *Jerusalem*,

that it may seem rather to be an historical narration, than a prophecy. See *Josephus*, *ibid.*

V. 6. *The end.*] Of God's judgment on the Jewish nation.

V. 7. *Nation against nation.*] The meaning of this is either that one nation shall rise against another, as happened between the Jews and Syrians, some time before the taking of *Jerusalem*, *Joseph. de Bello Jud. l. ii. c. 19.* or that part of one nation shall rise against the other, as happened between *Otho* and *Vitellius*, and between *Vitellius* and *Vespasian*, *Tacit. Hist. l. i. and iii.* and between the Jews themselves during the siege of *Jerusalem*. See *Joseph. de Bello Jud. l. v. c. 2.*

*Famines.*] Among which we may place the famine that happened in *Judea*, under the empire of *Claudius*, Acts xi. 28.

*Pestilences.*] The pestilence generally follows a famine. See Rev. vi. 8.

*Earthquake.*] *Eusebius* makes mention in his chronicle, of a great

shall be but the beginning of sorrows. 9 Then shall ye be delivered up to be tormented, and ye shall be put to death, and hated by all nations for my sake. 10 There shall be many also, that shall fall off, and betray, and hate one another. 11 Many false prophets shall arise, and seduce many people. 12 And because iniquity shall be extremely great, the love of many shall grow cool. 13 But he that shall have persevered to the end, shall be saved. 14 And this gospel of the kingdom, shall be preached over all the world, to serve for a testimony to all nations, and then it is that the end shall come.

15 When therefore ye shall see, in the holy place, the abomination of desolation, foretold by the prophet Daniel  
(which

V. 9. Mat. x. 17. Mark xiii. 9. Luke xxi. 12. John xv. 20. xvi. 2. Rev. ii. 10. Acts iv. 1, 3, 5, &c. v. 18. vii. 59. xii. 1, &c. xvi. 22, &c. 1 Pet. iv. 16. V. 10. Mat. xi. 6. xiii. 57. 2 Tim. i. 15. iv. 10, 16. V. 11. Mat. vii. 15. Acts xx. 29. 1 Cor. xi. 19. 2 Cor. xi. 13. 1 Tim. iv. 1. 2 Tim. ii. 17. 2 Pet. ii. 1. Jude ver. 4, 18. V. 12. 4 Esdr. v. 2, 10. xv. 6. Heb. x. 24, 25. V. 13. Rev. ii. 10. Dan. xii. 12. V. 14. Rom. x. 18. Col. i. 6, 23. V. 15. Mark xiii. 14. Luke xxi. 20. comp. xix. 3. Dan. ix. 25, 26, 27. xii. 11.

great earthquake that happened in *Asia*, under *Tiberius*, and *Tacitus* observes, that it was accompanied with a pestilence. *Tacit. Annal. ii.*

V. 10. *Shall fall off.*] Gr. *Shall be scandalized.*

V. 12. *Iniquity.*] *i. e.* Persecution and imposture.

*Extremely great.*] Gr. *Shall be multiplied.*

*The love.*] *i. e.* The love of God, or zeal for religion. As persecution shall increase, so will rebellions become more common.

V. 13. *Shall be saved.*] Either from those dangers, to which men are exposed, upon account of the profession of the gospel, or else from those terrible calamities which the destruction of *Jerusalem* was attended withal. This also may be understood of eternal salvation.

V. 14. *Over all the world.*] Not universally, and without any exception; for it is what is not even

yet come to pass, but in general, throughout all parts of the world, not only in *Judea*, but also in other countries, and it is what happened before the destruction of *Jerusalem*. St. Paul says, that he planted the gospel in all that part of the world, which reaches from *Jerusalem* to *Illyricum*. We may judge of the rest of the Apostles in proportion. See Rom. x. 18. Colos. i. 6, 23.

*The end shall come.*] *i. e.* The end of this dreadful judgment of God on the *Jewish* nation.

V. 15. *In the holy place.*] Before *Jerusalem*, which is called *the holy city*, Mat. iv. 5. or even in the land of *Judea*, which was *holy* in opposition to those that were inhabited by heathens. [See the Introduction.]

*The abomination of desolation.*]

*i. e.* The wasting and destroying abomination. These words are borrowed from *Daniel* ix. 27. and xii. 11. St. Luke gives this

(which let him that reads understand.) 16 Then let those who are in Judea, fly to the mountains; 17 Let him that shall be on the roof, not come down into the house, to take any thing thence. 18 And let him that shall be in the country, return not to the city to take his clothes. 19 But woe to the women that shall be with child, or that give suck in those days. 20 Pray God, especially that your flight may not happen in winter, or on the sabbath-day. 21 For there shall be then so great a desolation, that the like has not been, since the beginning of the world, neither shall ever be again. 22 And unless those days were shortened, no one could escape. But for the sake of the elect, they shall be shortened.

23 At that time, if any one say to you, Christ is here, or he is there; believe him not. 24 For there shall arise false Christs, and false prophets, who shall do such great miracles,

V. 19. Luke xxiii. 29. 4 Efd. xvi. 34. V. 20. Acts i. 12. Exod. xvi. 29. 1 Macc. ii. 34. V. 21. Dan. xii. 1. Joel ii. 2. V. 22. 4 Efd. ii. 13, 27, &c. ix. 7, &c. V. 23. Mark xiii. 21. Luke xvii. 23. xxi. 8. V. 24. Mark xiii. 22. 2 Pet. iii. 17. Mat. vii. 15.

this clear explanation of them, *When you shall see Jerusalem compassed about with armies.* The Roman armies were indeed an abomination to the Jews, because they had for their standards, the images of their gods and emperors; or only because they consisted of heathens.

V. 17. *The roof.*] See Mat. x. 27. and Deut. xxii. 8.

V. 16, 17, 18.] These verses are not to be literally understood. The meaning of them is only this, that there will then be no time to lose, and that people will be obliged to use the utmost speed, upon account of the swift progress of the Roman arms. See Luke xvii. 51.

V. 18. *Clothes.*] i. e. The garment which the Jews put over the tunic, and which they were wont not to wear in the country.

V. 20. *On the sabbath*] The Jews reckoned it unlawful to walk above two thousand paces [or one of our miles] on the sab-

bath-day. See Exod. xvi. 29. Acts i. 12.

V. 21. *There shall be then so great a desolation.*] During the siege of Jerusalem, the inhabitants were afflicted, at the same time, with famine, pestilence, conflagrations, massacres, robberies, and war.

V. 22. *Shortened.*] This agrees well with history. Josephus acknowledgeth, that the shortness of the expedition was owing to a very particular dispensation of providence. See *de Bello Jud.* l. vi. c. 16.

*No one.*] Gr. *Noslesh.* See Mat. xvi. 17.

*For the sake of the elect.*] By the elect here, must be understood the Jews converted to christianity. See Luke xviii. 7. Those whom God was pleased to chuse from among that corrupted people.

V. 23. *Christ.*] Or, *Messiah.*

V. 24. *False Christs.*] Or, *False Messiahs.*

miracles, and such wonderful things, that they would deceive, if it were possible, the very elect themselves. 25 You see, I have told you *this* beforehand. 26 If therefore it is said, He is in the desert, go not thither: He is in the most retired part of the house, give no credit to it. 27 For as a flash of lightning, which comes out of the east, is seen in an instant, as far as the west, such shall be the coming of the Son of man. 28 And where the carcase is, there will the eagles come.

29 Now immediately after those days of affliction, the sun shall be darkened, and the moon shall not shine, the stars shall fall from heaven, and the powers of the heaven shall be shaken. 30 Then shall the sign of the Son of man

V. 28. Job xxxix. 33. Luke xvii. 37. V. 29 Mark xiii. 24, 26. Luke xxi. 25. Ezek. xxxii. 7. Isai. xlii. 10, 13. xxxiv. 4. Joel ii. 10, 31. iii. 15. Acts ii. 20. Amos v. 20. viii. 9. Zephani. i. 15. V. 30. Rev. i. 7. Mat. xvi. 27. xxvi. 64. Mark xiv. 62. Zech. xii. 10, 12. Dan. vii. 13.

*So great miracles.]* The *Jewish* nation was then very much addicted to sorcery and magick. So that any false teachers that did but accompany their lying impostures with magick, could not but seduce the people, and the more, because there was among them a general expectation of the *Messiah*. For a further explanation of this verse, see *Josephus* Antiq. l. xx. c. 6. *de Bello Jud.* l. vii. c. 31. *Euseb.* Hist. Ecclesiast. l. iv. c. 6.

V. 26. *In the desert.]* See Acts xxi. 38. and *Joseph. de Bello Jud.* l. vii.

*In the most retired part of the house.] i. e.* Retired to such or such a place.

V. 27. *For as a flash of lightning.]* This comparison gives a lively representation of the swiftness and noise that was to attend the dreadful judgment, which Christ was going to inflict on the *Jewish* nation.

V. 28. *The carcase.]* This is a proverb, see Job xxxix. 33. Habak. i. 8. The application *Jesus Christ* makes of it here, is

both just and sublime. The *dead body* is the *Jewish* state ready to expire; it is *Jerusalem*, that was going to fall a prey to the *Romans*, who had eagles for their standards.

V. 29. *Those days of affliction.]* After those dreadful preparations, which will cast *Judea* into the utmost consternation, then will come the last stroke.

*The sun shall be darkened.]* The prophet *Isaiab* uses the same expressions, when foretelling the destruction of *Jerusalem*. It is a prophetick style, which must not be literally understood. *Jesus Christ* gives in these words, a description of the total overthrow of the *Jewish* state, that was closely to follow the destruction of *Jerusalem*. See Isa. xlii. 10.

*The powers of heaven.] i. e.* The stars, which are, in scripture styled *the host of heaven*. The same figure is still continued.

V. 30. *Then shall the sign.]* Then shall the supreme power and authority of the *Messiah*, so conspicuously appear, that all the



man appear in heaven; then also shall the tribes of the earth lament, and shall see the Son of man coming on the clouds of heaven with great power and glory. 31 And he shall send his angels, who, at the loud sound of the trumpet, shall gather together his elect from the four winds, from one extremity of heaven to the other. 32 Learn this by a comparison, taken from the fig-tree; when its branches begin to be tender, and shoot forth leaves, ye know that summer is at hand. 33 In like manner, when ye shall see all these things happen, know, that *the kingdom of God* is near, and at your *very* door. 34 Assuredly, I tell you, that this generation shall not come to an end, till all these things have happened. 35 Heaven and earth shall pass away; but for my words, they are irrevocable.

36 As to that day and hour, no one knows it, no, not even the angels, it is my Father alone *that knows it*. 37 But the same thing shall happen, at the coming of the Son of man, as in the days of Noe. 38 For as in the time before the flood, men went on eating and drinking, marrying and giving in marriage, till the *very* day that  
Noe

V. 31. Mat. xiii. 41. 1 Cor. xv. 52. 1 Thes. iv. 16. V. 33. Jam. v. 9. V. 34. Mat. xi. 16. xvi. 28. xxiii. 36. Mark xiii. 30, 31. Luke xxi. 32, 33. V. 35. Mat. v. 18. Isa. li. 6. Psal. cii. 26. 2 Pet. iii. 7, 10. V. 36. Mark xiii. 32. Mat. xxiv. 42, 44. Acts i. 7. 2 Pet. iii. 10. 1 Thes. v. 2. V. 37. Luke xvii. 26. 1 Pet. iii. 20. Gen. vi. 3, 45. vii. 4, 5.

the nations of the earth shall acknowledge him in this dreadful judgment.

*The earth.] i. e. Judea.*

V. 31. *His angels—] i. e.* His messengers; namely, the ministers of the gospel, who after the destruction of *Jerusalem*, and the total extirpation of the *Jewish* worship, caused the sound of the gospel more clearly to be heard all over the world.

*From the four winds.] i. e.* From the four quarters of the world. See *Isai.* xliii. 5, 6.

*Of heaven.] i. e.* Of the world, which is under heaven. See *Deut.* iv. 32. and xxviii. 64.

V. 33. *When ye shall see—] This* is a kind of recapitulation: “When you shall see all the things I have now mentioned,

“come to pass, you may judge, “that the destruction of *Jerusalem*, and the end of the *Jewish* nation is at hand, and that the “Son of man will soon come to “execute that judgment.

*The kingdom of God.] We have* added these words from *Luke* xxi. 31.

V. 43. *This generation.] i. e.* Those that are now living. See *Mat.* xi. 16. and xxiii. 36. And indeed, a great number of those that were then alive, were witnesses of the destruction of *Jerusalem*. See *Mat.* xvi. 28. and *John* xxi. 22.

V. 35. *Are irrevocable.] Gr.* *Shall not pass.*

V. 36. *It is my Father alone.] Gr.* *But my Father only.* See *Mark* xiii. 32.

Noe entered into the ark. 39 And as they thought not of the flood, till it came unawares, and carried them all away; so it shall be at the coming of the Son of man. 49 Of two persons, which shall be then in a field, one shall be taken and the other left. 41 Of two women, who shall be grinding at a mill, one shall be taken, and the other left. 42 Watch therefore, for ye know not at what hour your Lord is to come. 43 And consider, that if a master of a house knew in which watch of the night the thief would come, he would watch, and not suffer his house to be broke open. 44 Wherefore be ye also prepared; for the Son of man will come at an hour, when ye think not of it.

45 If there is a faithful and discreet servant, whom his master has set over his family, to distribute to them, in due season, the food *they have occasion for*; 46 Happy is that servant, if his master, at his coming, finds him thus employed. 47 Assuredly, I tell you, he will establish him over all his estate. 48 But if it is a wicked servant, who says to himself, My lord delays his coming, 49 And falls to beating his fellow servants, and to eating and drinking with the drunkards: 50 The Lord of that servant will come at a day, when he expects him not, and at an hour which he is not aware of. 51 He will separate him *from the rest*, and rank him with the hypocrites, where shall be weeping and gnashing of teeth.

V. 40. Luke xvii. 35. 4 Esdr. xvi. 28. V. 42. Mat. xxv. 13. Mark xiii. 33, 35, &c. Luke xxi. 34, &c. V. 43. Luke xii. 39. 1 Thes. v. 2. 2 Pet. iii. 10. Rev. iii. 3. xvi. 15. V. 44. 1 Thes. v. 6. 2 Pet. iii. 12. V. 45. Luke xii. 42. 1 Cor. iv. 2. Gal. vi. 10. Heb. iii. 5. Acts xx. 28. John xxi. 15. V. 46. Rev. xvi. 15. V. 47. Mat. xxv. 21. Luke xii. 44. xxii. 29, 30. Gen. xxxix. 4. V. 51. Mat. viii. 12. xiii. 42, 50. xxii. 13. xxv. 30.

V. 39. *Thought not of.*] Gr. *Knew not. i. e.* Those sensual men did not take the least notice of *Noah's* admonitions.

V. 40. *Of two persons.*] These words are an allusion to the history of *Lot*, whom the angels took by the hand, with his wife that staid behind, Gen. xix. 16, 26. and Luke xvii. 28, 32.

*In a field.*] Or, *In the country.*

V. 51. *He will separate him.*] In this verse, wherein mention is made of *Hypocrites*, that is of wicked and counterfeit christians, and of *weeping and gnashing of teeth*, *Jesus Christ* makes an indirect application of this parable to what the supreme judge of all things will do at the last day. See Mat. xxv. 32.

## C H A P. XXV.

JESUS Christ recommends to his disciples, watchfulness, a constant application to their duty, and to make a good use of their talents, in two parables. In the first he shews them the difference that was made between the wise virgins, that stood ready to receive the bridegroom, and the foolish ones, which for want of foresight, were excluded out of the wedding, 1—13. In the second, he gives them a representation of the future happiness or misery of men, under the different condition of those servants; some of whom, having improved the talents of their master, were rewarded for it; while he, who buried the one talent he had been entrusted with, was ignominiously turned out, 14—30. Making an application of these parables, he represents the different judgments God will pass upon men at the last day, according to their different characters: he recommends, at the same time, the necessity of good works, especially of beneficence and charity; and shews the close union there is between him and his true disciples, 31—46.

**I** AT that time the kingdom of heaven shall be like ten virgins, who took their lamps, in order to go and meet the bridegroom. **2** And five of them were wise, and five were foolish. **3** Those that were foolish, in taking their lamps, had not taken any oil with them. **4** Whereas the wise ones had taken oil in their vessels, with their

V. 1. Psal. xlv. 13, 14. Rev. xix. 7.

V. 1. *At that time.*] Jesus Christ intending that his disciples should consider the judgment he was going to inflict on the Jewish nation, as a forerunner and emblem of that universal judgment he is to exercise at the last day, gives in this chapter a description of the last judgment.

*The kingdom of heaven.*] i. e. Much the same thing as what is

represented in this parable, shall happen in the kingdom of heaven.

*Ten—*] The Jews never used to be less than ten, either at a wedding, or a burying, or at any other solemnity whatsoever.

V. 2. *Foolish.*] i. e. Imprudent, careless, and without foresight.

D d

their lamps. 5 Now as the bridegroom delayed his coming, they all grew drowsy, and fell asleep. 6 But at midnight, a cry was heard, The bridegroom is coming, go out to meet him. 7 Immediately all the virgins got up, and trimmed their lamps. 8 And the foolish ones said to the wise, Give us some of your oil, because our lamps are gone out. 9 The wise ones made answer; for fear there should not be enough for us and you, go rather to them that sell oil, and buy for yourselves. 10 But whilst they were gone to buy, the bridegroom came; those that were ready, entered with him into the wedding-room, and the door was shut. 11 Afterwards the other virgins came also, and said; Lord, lord, open to us. 12 But he answered them, I declare to you, I know you not. 13 Watch therefore, since ye know neither the day nor the hour, when the Son of man will come.

14 For *it is with him* as with a man, who, being to take a long journey, called his servants, and committed his substance to them. 15 To one he gave five talents, to another, two, and to another, one, to each according to his ability; and forthwith departed. 16 He then that had received five talents, went and traded, and gained five other talents. 17 In like manner, he that had received two, gained also two others. 18 But he that had received but one, went and dug a hole in the ground, and hid his lord's money. 19 A long time after, the lord of these servants

V. 5. Jam. iii. 2. Rom. xiii. 11. Mark xiii. 35. V. 6. Matth. xxiv. 31. 1 Thes. iv. 16. V. 7. Luke xii. 35. V. 10. Luke xiii. 25. V. 11. Mat. vii. 21. V. 12. Mat. vii. 23. Psal. i. 6. v. 5. Hab. i. 13. 1 Cor. viii. 3. Gal. iv. 9. 2 Tim. ii. 19. V. 13. Mat. xxiv. 42. Mark xiii. 33, 35. Luke xxi. 34, 36. 1 Cor. xvi. 13. 1 Pet. v. 8. Rev. xvi. 15. V. 14. Luke xix. 12, &c. V. 15. Rom. xii. 6. 1 Cor. xii. 7, 11, 29. Ephes. iv. 11. V. 18. Eccus. xx. 31.

V. 5. *They all fell asleep.*—] The wisest of men are apt to slumber, *i. e.* to remit more or less of that exact watchfulness, wherewith they ought to wait for the appearance of their Lord. See Rom. xiii. 11. Jam. iii. 2.

V. 12. *I know you not.*] *i. e.* I do not look upon you as the companions of the bride.

V. 13. *Watch therefore.*] This verse may be applied either to the judgment which *Christ* was to inflict on the *Jewish* nation, or else to the hour of death, and the day of judgment.

V. 15. *Talents.*] See the note on ch. xviii. 24.

*Abilities.*] His faculties, strength, abilities and industry.

servants returned, and reckoned with them. 20 Then he that had received five talents, came and presented five other, saying, Lord, you intrusted me with five talents, and there are five more, which I have gained. 21 His lord said to him; Well done, good and faithful servant, you have been faithful in things of small concern, I will intrust you with great matters; enter into the joy of your lord. 22 Then he that had received two talents, came also, and said, Lord, you intrusted me with two talents, here are two others, which I have gained besides. 23 And his lord said to him; Well done, good and faithful servant, you have been faithful in things of small concern, I will intrust you with great matters; enter into the joy of your lord. 24 But he that had received but one talent, came in his turn, and said, Lord, I knew that you were a hard man, who reap where you have not sown, and gather where you have not sowed. 25 And therefore fear caused me to hide your talent in the ground; here it is, you have what belongs to you. 26 But his lord replied to him, Wicked and slothful servant *as you are*, you know that I reaped where I have not sown, and gathered where I have not sowed. 27 You should therefore have put out my money to the bankers, and at my return, I should have received my own with usury. 28 Take from him then the talent which he has, and give it to him that has ten. 29 For to him that has *already*, shall be given, and he

V. 21. Mat. xxiv. 47. Luke xii. 44. xxii. 29, 30. Gen. xxxix. 4, 6. Mat. xxv. 34, 46. Isa. lxi. 7. 2 Cor. i. 7. 2 Tim. ii. 12. 1 Pet. i. 8. V. 23. Mat. xxv. 21. V. 26. 2 Tim. ii. 2. V. 29. Mat. xiii. 12. Mark iv. 25. Luke viii. 18. xix. 26. John xv. 2. Rev. xxii. 11.

V. 21. *Into the joy.*] By *joy* is here meant the place appointed for feasting and rejoicings, as is evident from *ver.* 30. where we read, that the wicked servant is turned out into outer darkness, in opposition to the lights that illuminated the feasting room. See Luke xii. 37.

V. 24. *Hard.*] *i. e.* Unjust, tyrannical, exacting.

V. 26, 27. *Wicked and slothful.*] The master doth not shew here-

by, that he approves of usury, but he would only convince his creditor how absurd his excuse was; as if he had said, Suppose that I am such an one as you represent me, your business then was to put my money into the bank, &c.

V. 29. *To him that has.*] See the note on Mat. xiii. 12. *He that hath*, is he that makes a good use of what he hath. And *he that hath not*, is he that makes

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no

he shall have still more; but for him that has nothing, even that which he has shall be taken from him. 30 As for the unprofitable servant, let him be cast into the darkness which is without; where shall be weeping and gnashing of teeth.

31 Now when the Son of man shall come in his majesty, attended by all the holy angels; he shall sit upon a glorious throne. 32 Then all nations, being assembled before him, he will separate one from another, as a shepherd separates the sheep from the goats. 33 And placing the sheep on his right hand, and the goats on his left, 43 The king shall say to those on his right hand, Come, ye that are blessed of my Father, inherit the kingdom, which was prepared for you from the creation of the world: 35 For I was hungry, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye entertained me; 36 Naked, and ye clothed me; I was sick, and ye took care of me; I was in prison, and ye visited me. 37 Then the righteous shall answer him, Lord, when was it that we saw you hungry, and gave you meat, or thirsty, and gave you drink? 38 When was it that we saw you a stranger, and entertained you; or naked, and clothed you? 39 Or when was it that we saw you sick, or in prison, and visited

V. 30. Mat. viii. 12. xiii. 42. xxii. 13. xxiv. 51. Ecclus. xx. 31. Luke xvii. 10. V. 31. Zech. xiv. 5. Mat. xvi. 27. xix. 28. Mark viii. 38. 1 Thes. iv. 16. 2 Thes. i. 7. Jude ver. 14. Acts i. 11. Rev. i. 7. V. 32. Mat. xiii. 49. Rom. xiv. 10. 2 Cor. v. 10. Ezek. xx. 38. xxxiv. 17, 22. Rev. xx. 12. V. 34. Rom. viii. 17. 1 Pet. i. 3, 9. Rev. xxi. 7. Mat. xx. 23. 1 Cor. ii. 9. Heb. xi. 16. 4 Esdr. ii. 13. V. 35. Isa. lvi. 7. Ezek. xviii. 7. Ecclus. vii. 33. Jam. i. 27.

no better use of what he hath than if he had it not.

V. 30. *Into the darkness which is without.*] See the note on ver. 21.

V. 32. *The sheep from the goats.*] See Ezek. xxxiv. 17, 18, &c. The *sheep* and the *goats* are good and bad christians, that are mixed together in the church.

V. 35. *I was a stranger.*] Or, *I knew not where to lodge.*

V. 36. *Took care.*] This is the meaning of the original Gr.

word ἐμεσκέψατε, which the vulgate hath rendered *ye have visited*. Christ doth not speak here of visiting, but of taking care of the sick. See Jam. i. 27. where the same word is used for taking care of widows and orphans.

*Visited*] Prisoners, above all others, want and deserve to be visited; because they are commonly solitary, and forsaken by the rest of the world.

visited you? 40 And the king shall say to them; Assuredly, I tell you, as ye have done these things for one of the least of my brethren here, it is for me that ye did it. 41 After this, he will say to those on his left hand; Depart from me, cursed as ye are, go into the eternal fire, which is prepared for the devil and his angels. 42 For I was hungry, and ye gave me no meat; I was thirsty, and ye gave me no drink; 43 I was a stranger, and ye entertained me not; naked, and ye clothed me not; sick, and in prison, and ye visited me not. 44 Then shall they reply also; Lord, when was it that we saw you hungry, or thirsty, or a stranger, naked, sick, or in prison, and gave you no relief? 45 He will answer them; Assuredly, I tell you, as ye have not done it for one of the least of these, ye did it not for me. 46 And these shall be condemned to eternal punishment, whereas the righteous shall go into eternal life.

V. 40. Mat. x. 42. Mark ix. 41. Prov. xiv. 31. xix. 17. Heb. vi. 10. V. 41. Mat. vii. 23. Luke xiii. 27. Psal. vi. 9. 2 Pet. ii. 4. comp. with Jude, ver. 6. V. 45. Prov. xiv. 38. xvii. 5. Acts ix. 5. V. 46. Dan. xii. 2. John v. 29. Rev. xiv. 11, xx. 10.

V. 40. *Here.*] On my right hand.



## CHAP. XXVI.

*The chief priests consult together, when it would be the properest time to apprehend JESUS, 1—5. At a feast, where JESUS was at Bethany four days before, a woman having poured on his head a box of precious perfume; this serves Judas for an occasion and pretence of executing the design he had of betraying him; accordingly he bargains with the high-priest, 7—16. The disciples are set by Jesus Christ, to get the passover ready, 17—19. In the evening he sits down at table, with the twelve; where he foretels, that Judas would betray him. After they had eat the passover, he instituted the Lord's supper, 20—30. While he was upon the Mount of Olives, he*

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foretold

foretold that his disciples would run away, and that Peter in particular, would forsake him, notwithstanding his repeated protestations to the contrary, 31—35. He takes three of his disciples along with him, to be witnesses of his anguish, and withal, of his submission to the will of God. The weakness of his disciples at that juncture, 36—46. JESUS is apprehended upon the signal that was given by Judas, Peter cuts off the ear of one of the high-priest's servants, 47—56. JESUS is led to Caiaphas, where Peter denies him, and repents of it, 57—75.

1 **W**HEN JESUS had finished all these discourses, he said to his disciples; 2 Ye know that in two days the passover will be celebrated; then the Son of Man shall be delivered up to be crucified.

3 At the same time the chief priests, scribes, and elders of the people, met together in the palace of the high-priest, whose name was Caiaphas; 4 And consulted how they might apprehend JESUS by surprize, and put him to death. 5 But it was said, this must not be done during the festival, lest some tumult should happen among the people.

6 Now

V. 1, 2. Mark xiv. 1. Luke xxii. 1. John xi. 55. xiii. 1. V. 3. John xi. 47. Psal. ii. 2. comp. Acts iv. 26. V. 4. Psal. xli. 6, 7. V. 5. John vii. 12, 13, 40.

V. 1. *When Jesus.*] The Tuesday in the evening.

*All these discourses.*] Which Jesus Christ made that day, both to his disciples, and to the Jews in the temple, and on the mount of Olives, and which begin at the 23d verse of chap. xxi.

V. 2. *Then the Son.*] Gr. And — Jesus Christ had foretold several times to his disciples, that his death was at hand, Mat. xvi. 21. xvii. 22, 23. xx. 17, 18. but he had not yet expressly told them, as he doth here, on what day it was to happen.

V. 3. *At the same time—met—*] This was the second time the Sanhedrim met to consult about this matter. See John xi. 47.

*Caiaphas.*] Joseph Caiaphas was made high-priest by Valerius Gratus, as we learn from Josephus Antiq. l. xviii. c. 3. and afterwards deposed by Vitellius, ib. xviii. c. 6. One may infer from Acts v. 17. that Caiaphas was of the sect of the Sadducees.

V. 4. *By surprize.*] i. e. Privately, in some place remote from the people, Luke xxii. 6.

V. 5. *Tumult.*] The solemn feasts were the likeliest times for such insurrections, because of the vast numbers of people that were then at Jerusalem. For this reason the Roman governors were wont to double the watch upon such occasions. Joseph. Antiq. l. xx. c. 4.



6 Now whilst Jesus was at Bethany, in the house of Simon the Leper; 7 There came to him a woman with an alabaster box full of precious ointment, which she poured upon his head, as he sat at table. 8 His disciples seeing this, were very angry at it, and said; To what purpose is this profuseness? 9 For this ointment might have been sold for a good deal, and the money given to the poor. 10 But Jesus, who took notice of this, said to them, why disturb ye the woman? she has done a commendable action. 11 For ye shall have always poor among you; but me ye shall not have always. 12 When she poured this ointment on my body, she did it to anticipate my burial. 13 Assuredly, I tell you; in what part of the world soever this

V. 6. Mark xiv. 3. Luke vii. 37. John xi. 2. xii. 3. V. 11. Deut. xv. 11. John xii. 8. xiii. 33. xiv. 19. xvi. 5, 28. xvii. 11. Mat. xxviii. 20.

V. 6. *Whilst Jesus.*] It was now the fourth day since that had happened. See John xii. 1. This then is a digression the Evangelist makes, to shew what was the occasion of Judas's treachery, and served as a preface for it.

*The leper.*] i. e. That had been so, and had ever since retained that name.

V. 7. *Alabaster-box.*] These boxes were called only *alabasters*; not because they were all made of alabaster, for there were some of glass. The greatest part of them were of a kind of alabaster, called *onyx*, and made in the shape of a pyramid.

V. 8. *His disciples.*—] It appears from John xii. 4. that none but Judas found fault with what this woman had done. St. Matthew hath put here the disciples in general, for one of the disciples, as he saith elsewhere, with St. Mark, that the thieves reviled Jesus Christ, though it is evident from St. Luke xxiii. 39. that there was but one that was guilty of that crime. Thus all the children of Israel are charged with the sin of Achan, Josh. vii. 1, 21. Thus likewise St.

Luke xxxiii. 36. and St. John xix. 29. ascribe to the soldiers in general, that, which according to Mat. xxvii. 48. and Mark xv. 36. was done only by one of them.

V. 11. *Ye shall have always poor.*] By the *poor* here, is not meant so much the beggars, as the indigent, that can hardly subsist by their own industry, or with the little they have: such as those, of whom it is said, Deut. xv. 11. that they shall never cease out of the land of Israel. The Jesus themselves own, that it was to be so under the reign of the Messiah.

V. 12. *To anticipate.*] We have added here from St. Mark, the word to *anticipate*, which very well expresses Jesus Christ's meaning: *She hath done it to anoint me before-hand, for my burying*, Mark xiv. 8. This was not indeed the design of Mary, but our Saviour puts this construction upon what she did, that he might confirm thereby what he had said to his disciples concerning his approaching death, Mat. xx. 18.

V. 13. *This gospel.*] i. e. This part of the gospel-history.

this gospel shall be preached, what this woman has now done, shall likewise be told in memory of her.

14 Then one of the twelve, namely, Judas Iscariot, went to the chief priests, and said to them; 15 What will ye give me, and I will deliver him into your hands? They agreed therefore to give him thirty pieces of silver. 16 And from thenceforward he watched for a favourable opportunity to betray him.

17 Now on the first day of unleavened bread, the disciples came to Jesus, and said to him; where will you have us dress the Paschal Lamb for you? 18 He answered; Go into the city, at such a man's house, and say to him, the master sends us to tell you, that his time is at hand, and that he is coming to keep the passover at your house, with his disciples. 19 Accordingly the disciples did as Jesus had ordered them, and they made ready the passover.

20 In the evening, he sat at table with his twelve disciples. 21 And as they were eating, he said to them; assuredly, I tell you, that one of you shall betray me.

22 At

V. 14. Mat. x. 4. Mark xiv. 10. Luke xxii. 4. V. 15. Zech. xi. 12. V. 17. Mark xiv. 12. Luke xxii. 7. Exod. xii. 6. V. 21. Mark xiv. 18. Luke xxii. 21. John xiii. 21. Psal. xli. 10. comp. John xiii. 18. Acts i. 16.

V. 14. *Then.*] The Evangelist returns here from his digression, and goes on to relate what was transacted in the assembly mentioned, ver. 3.

V. 15. *They agreed.*] Or, *They paid him.*

*Thirty pieces.*] i. e. Thirty shekels, which made about 3*l.* 1*s.* 6*d.* of our money. Thirty shekels were the price of a slave [and the ransom of a servant's life.] Exod. xxi. 32.

V. 17. *The first day of unleavened bread.*] We learn from St. Mark xiv. 12. and Luke xxii. 7. that this was done the very day on which the paschal lamb was killed: for though the feast of unleavened bread did not, properly speaking, begin till the 15th of April, Levit. xxiii. 5. Numb. xxviii. 16, 17. yet they began to abstain from leavened bread on the evening of the fourteenth day, Exod. xii. 18.

*The paschal lamb.*] Gr. *The passover.* This word was often used to denote the Lamb itself, that was killed and eat during the celebration of this solemnity. See Exod. xii. 43. 2 Chron. xxxvii. 12, 13. Mark xiv. 12. Luke xxii. 7. (See the introduction, p. 134.)

V. 18. *The city.*] i. e. To Jerusalem, which was called the city, by way of eminence, as Rome was styled by the Latin writers *urbs*, or the city, without the addition of any other word.

*Such a man's.*] There is a description of him in St. Mark xiv. 13. and St. Luke xxii. 10.

*To keep.*] Eat the Paschal Lamb.

V. 19. *The disciples.*] Peter and John. See Luke xxii. 8.

V. 20. *In the evening.*] After sun-set.

V. 21. *As they were eating.*] The Paschal Lamb.

22 At this they were exceedingly troubled, and began every one to say to him; Lord, Is it I? 23 And he replied; he that dips his hand with me in the dish, he it is that shall betray me. 24 As for the Son of Man, he is going according to what has been written of him; but woe to him by whom the Son of Man shall be betrayed; it had been better for that man, if he had never been born. 25 Then Judas, he that was to betray him, said to him; master, is it I? you have said it, replied JESUS.

26 After they had done eating, JESUS took bread, and having given God thanks, he broke it, and gave it to his disciples.

V. 23. Mark xiv. 20. Luke xxii. 21. V. 24. Psal. xxii. Ifai. liii. 3. Dan. ix. 26. Luke xxiv. 26, 46. Acts xvii. 3. xxvi. 23. John xvii. 12. V. 25. John xiii. 2. Mat. xxvi. 64. comp. Mark xiv. 62. V. 26. 1 Cor. xi. 24. Mark xiv. 22. Luke xxii. 19.

V. 23. *He that dips.*] We may suppose that this is what Judas was doing at that very instant.

*Dish.*] It was a vessel full of vinegar, wherein they dipped the bitter herbs.

V. 24. *Is going.*] Thus doth Jesus Christ describe his approaching death. See a like expression, Gen. xv. 2. comparing the Hebrew with the Seventy.

V. 25. *You have said it.*] This expression is equivalent to a positive assertion, both in sacred and profane authors, comp. Mat. xxvi. 64. with Mark xiv. 62. The first time Jesus Christ discovered that he should be betrayed, he only told it in John's ear, that Judas was to be the author of that black piece of villany. John told it to Peter, but the rest knew nothing of it. Now Jesus Christ plainly points at him.

V. 26. *Had done eating.*] Jesus Christ instituted the holy communion after the Paschal feast. See Luke xxii. 20. and 1 Cor. xi. 25. This passage may otherwise be rendered, *they were yet eating*, when, &c.

*Took Bread.*] Or, *a loaf*. Which, according to custom, was unleavened. The loaves of the Jews

were round, flat, thin, and consequently very easy to break.

*Given God thanks.*] To bless, and to give thanks, are one and the same thing. See the note on Mat. xiv. 19.

*This is my body.*] This loaf [or bread] which I now have in my hand, and order you to take and eat, is my body.

*Is—*] i. e. *Signifies*, or *represents*, according to the style of the sacred writers. Thus Gen. xl. 12. *The three branches are three days*, ver. 18. *The three baskets are three days*, ch. xli. 26. *The seven fat cows are seven years*. Dan viii. 20. *The ram with two horns, are the kings of Media and Persia*. Gal. iv. 24. St. Paul having spoken of Sarah and Hagar, adds, *These are the two covenants*. Rev. i. 20. *The seven stars are the angels of the seven churches*. Lastly, Exod. xii. 11. After God had spoken of the Paschal Lamb, he says, *This is the Lord's passover*. Now our Saviour substituting the holy communion to the passover, follows the style of the Old Testament, and uses the same expressions as the Jews were wont to use at the celebration of the passover.

*Body—*

disciples, saying, take, eat, this is my body. 27 Then he took the cup, and having given thanks, he gave it them, saying; drink ye all of this; 28 For this is my blood, *the blood of the new covenant*, which shall be shed for many, for the remission of sins. 29 Now I declare to you, that from henceforth I will drink no more of this fruit of the vine, till I drink it new with you in the kingdom of my Father.

30 And

V. 27. 1 Cor. x. 4. V. 28. Mat. xx. 28. Rom. v. 15. Hebr. ix. 22. Levit. xvii. 11. V. 29. Mark xiv. 25. Luke xxii. 18. Acts x. 41.

*Body*—] The word *σῶμα*, that is used in the original, signifies properly a dead body, without blood. Thus the *Jews* were wont to call the Lamb they eat at the Paschal supper, *The body of the Lamb*. The *Syriack* translator hath rendered the original word by another, signifying a *dead carcase*. Several fathers of the church, instead of *this my body*, have translated *this is my flesh*. It is very plain, that *Jesus Christ* meant it so, since he makes mention of the effusion of his own blood. (See the Introduction, p. 133.)

V. 27. *Then he took the cup.*] Namely, after supper, according to the custom of the *Jews*, who were wont to conclude the Paschal feast by drinking a cup, which they styled the cup of blessing.

V. 28. *This is my blood.*] This is to be understood of the blood, as separated from the body. Every sacrifice consisted of two parts, of flesh and blood; and the most considerable part of the sacrifice, was the blood. See Levit. xvii. 11. and Exod. xxiv. 8.

*The blood of the new covenant.*] The first covenant was ratified with blood. See Exod. xxiv. 8. where it is said of the blood of the sacrifices; *This is the blood of the covenant*, &c. As to *Jesus*

*Christ's* calling *wine, blood*, there is nothing in the expression that ought to seem strange. See Ecclesiasticus i. 17. Maccab. vi. 34.

*For many.*] *i. e.* For all mankind. In the *Hebrew* and *Greek* languages; the word *many* is frequently used for *all*. Thus St. *Chrysostom* and *Theophylact* understood this passage. See Mat. xx. 28.

V. 29. *I will not drink.*] He continues to give them notice of his approaching death and sufferings.

*This fruit of the vine.*] The *Jews* made use of the same circumlocution to denote wine, when they were celebrating the passover.

*Till I drink.*] The *Jews* were wont to describe future happiness by the words *eating* and *drinking*, Mat. viii. 11.

*New.*] *i. e.* Of a quite different nature, in the same sense as we meet with *new heavens*, *a new earth*, *the new Jerusalem*, &c.

*In the kingdom of my Father.*] *i. e.* Either in heaven, or after the resurrection, which was in a manner the opening and beginning of that kingdom, which God is to administer by his Son. (This verse is thus paraphrased by Dr. Clark; "I will have the *Jewish* passover commemoration no longer

30 And when they had sung the Hymn, they went into the Mount of Olives. 31 Then Jesus said to them; I shall be to you all, this night, an occasion of falling; for it is written; I will strike the shepherd, and the sheep of the flock shall be dispersed. 32 But when I am risen again, I will go before you into Galilee. 33 Whereupon Peter said to him; though you shall be, to all the rest, an occasion of falling, yet you shall never be so to me. 34 Jesus replied to him, I tell you for certain, that this very night, before the cock has crowed, you shall deny me three times. 35 But Peter said to him; though I was to die with you, I would not deny you; and all the disciples said the same.

36 After this, JESUS went with them to a place called Gethsemane, and said to them; sit down here, whilst I go yonder

V. 30. John xviii. 4. V. 31. Mat. xi. 6. Mark xiv. 27. John xxi. 32. Zech. xiii. 7. V. 32. Mat. xxviii. 16. Mark xiv. 28. xvi. 7. V. 33. John xiii. 37. V. 34. Mark xiv. 30. Luke xxii. 34. John xiii. 38. V. 36. Mark xiv. 32. Luke xxii. 39. John xviii. 1.

"longer continued; but the things of which these were the figures, shall now be fulfilled, and accomplished in the kingdom of the Messiah." See Dr. Whitby, Note on Mark xiv. 25.)

V. 30. *The hymn.*] The Jews were ordered to drink four cups at the celebration of the passover; and the fourth concluded the whole ceremony. After the master of the house had drunk it, they sung one Psalm, and then went their ways. This cup was called the cup of thanksgiving, and the Psalm was styled the Hymn of release: They sung six Psalms during the celebration of the passover, namely, Psal. 113, 114, 115, 116, 117, 118. some before, and some after the Paschal supper. [See Introduction, p. 137.]

*The mount of Olives.*] Which stood over against the temple of Jerusalem about fifteen stadia from the city. Thither Jesus Christ was generally wont to retire after having taught in the temple. Luke xxi. 37. xxii. 39.

John viii. 1.

V. 31. *I shall be to you all.*] Or, *You shall all forsake me.* Gr. *You shall be all scandalized in me.* Now this expression, *to be scandalized in any one*, signifies frequently in the gospels, and especially in that of St. Matthew, to fall away, *to forsake a person in adversity*, not to discharge the office of a friend, or a disciple towards him. See ch. xi. 6. xiii. 21. xxiv. 10. Mark iv. 17. xiv. 27. Luke vii. 23. John xvi. 1. In all these passages, the word *to scandalize*, cannot be used. [See the Translator's Preface, p. 6.]

V. 32. *Into Galilee.*] See Mat. xxviii. 7, 10, 16, 17.

V. 34. *Crowed.*] i. e. Before the cock hath done crowing; for the cock crows at several times. See Mark xiv. 30. [and the Introduction, p. 131.]

V. 36. *Gethsemane.*] A village at the bottom of the mount of Olives, where was a garden.

*Sit down here.*] These are the very words that Abraham said to his servants, when he went to sacrifice Isaac, Gen. xxii. 5.

yonder to pray. 37 But he took with him Peter, and the two sons of Zebedee : then he began to be seized with sorrow and anguish. 38 And he said to them ; my soul is sorrowful, even to death, stay here, and watch with me.

39 Then going a little further, he prostrated himself on his face, and prayed in this manner : O my Father, if it be possible, let this cup pass from me ; however, let thy will be done, and not mine. 40 He returned afterwards to his disciples, and having found them sleeping, he said to Peter ; is it possible that you could not watch with me one hour ? 41 Watch and pray, lest ye sink under temptation ; for the spirit indeed is willing, but the flesh is weak. 42 Having left them a second time, he prayed thus ; If it be not possible that this cup pass from me without my drinking it, thy will be done. 43 Then returning, he found his disciples again sleeping, for their eyes were heavy. 44 He left them once more, and went and prayed the third time, using the same words. 45 Then he returned to his disciples, and said to them ; sleep on now, and

V. 37. Mat. iv. 21. John xii. 27. V. 38. Psal. cxvi. 3. V. 39. Hebr. v. 7, 8. John v. 30. vi. 38. xii. 27. Mat. xx. 22. Phil. ii. 8.

V. 37. *Peter, &c.*] The same that he had taken along with him to be witnesses of his transfiguration.

V. 38. *Sorrowful to death.*] See a like expression, Jonas iv. 9.

V. 39. *Going a little further.*] About a stone's cast, Luke xxii. 41. so that the apostles could both hear and see him.

*Cup.*] *i. e.* This kind of death, this punishment according to the style of the *eastern* nations. See Ezek. xxiii. 31, 32, 33. Rev. xiv. 10. Mat. xx. 23.

V. 40. *Sleeping.*] It was then very late in the night ; for after supper Christ made them a long discourse. See John xiv, xv, xvi, xvii. and besides, they were oppressed and surprised with sorrow. See Luke xxii. 45.

*Could ye not.*] This reproof is chiefly directed to St. *Peter*, as is manifest from St. *Mark* xiv. 37. and also from the *Alexandrine manuscript*, and St. *Chrysostom*,

who read, *that thou couldest not*, in the singular number.

V. 41. *Sink under.*] See the note on Mat. vi. 13.

*The spirit is willing.*] This reflection is chiefly levelled at *Peter*, who was so forward to boast that he would follow his master, even unto death. Every one is too apt to flatter himself when he is out of danger, that he can easily withstand temptations, but without a particular care and watchfulness, the passions are generally known to prevail over reason, at the prospect of any danger.

V. 42. *Pass from me.*] *i. e.* That I may not drink it.

V. 43. *Heavy.*] They were grown dispirited and sleepy with sorrow. Luke xxii. 45.

V. 45. *Sleep on.*] Or, *Do you sleep now, and take your rest, at such a time as this ?* which is a reproof that very well agrees with ver. 40, and 41. and the words

and take your rest ; the hour draws near, the Son of Man is just going to be delivered into the hands of sinners. 46 Rise, let us go ; he that is to betray me, is at hand.

47 And whilst he was speaking, appeared Judas, one of the twelve, and with him a great company of men, armed with swords and clubs ; who were sent by the chief priests and elders of the people. 48 Now he that was to betray Jesus, had given them this signal ; he whom I shall kiss, is *the person*, lay hold of him. 49 Forthwith therefore, coming up to Jesus, he said to him ; master, I salute you, and kissed him. 50 Jesus said to him ; friend, with what design are you here ? And the *others* coming forward, laid hands on Jesus, and apprehended him.

51 Then one of those, who were with Jesus, having laid his hand on his sword, drew it, and striking at a servant of the high-priest, cut off his ear. 52 But Jesus said to him ; put up your sword in its place : for all those who shall have taken the sword, shall perish by the sword. 53 Do you think that if I should desire my Father, he would not send

V. 47. Mark xiv. 43. Luke xxii. 47. John xviii. 3. Acts i. 16. V. 48. John xviii. 3, 12. V. 49. 2 Sam. xx. 9. V. 51. John xviii. 10. V. 52. Gen. ix. 6. Ezek. xxxv. 5, 6. Rom. xii. 19. Rev. xiii. 10. V. 53. Dan. vii. 10. 2 Kings vi. 17.

words following this passage. Some have taken it for a kind of irony, as if *Christ* had said to them ; this is now indeed a time to sleep when I am going to be delivered up. Both these meanings are good and natural.

*Sinners.*] *i. e.* Of the *Gentiles*, according to the style of the *Hebrews*, Gal. ii. 15. Heb. xii. 3. Such as were the soldiers, whom *Judas* had along with him, John xviii. 3.

V. 46. *That is to betray me.*] Or, *That hath betrayed me.*

V. 47. *Great company.*] A company of *Roman* soldiers, together with the officers belonging to the Sanhedrim, John xviii. 3.

*By the chief priests.*] That is, the Sanhedrim, which had resolved to apprehend *Jesus Christ*.

V. 48. *Had given them.*] Namely, to the *Roman* soldiers that did not know *Jesus*.

V. 51. *One of those.*] *viz.* *Peter*, John xviii. 10. *St. Luke* tells us that some of the disciples asked *Jesus* whether they should strike with the sword ; but *Peter* did not stay for an answer. Luke xxii. 49.

*Servant.*] Whose name was *Malchus*, John xviii. 10.

V. 52. *All those.*] This is a general maxim that must not be understood literally, and without restriction. These words may moreover be looked upon as a prediction of what hath happened to the *Jews* and *Romans*.

V. 53. *Twelve legions.*] That is, a great number. A legion consisted generally of six thousand men, Dan. vii. 10.

send me in an instant, more than twelve legions of angels ;  
54 But how then should the scriptures be accomplished,  
*which say*, that thus it must happen.

55 At the same time Jesus said to the company ; ye are come here with swords and clubs, as after a robber, to apprehend me. I sat every day among you, teaching in the temple, and ye seized me not. 56 But all this is come to pass, that the predictions of the prophets might be fulfilled. Then all the disciples forsook him and fled.

57 And they that had apprehended Jesus, carried him to Caiaphas the high-priest, where the scribes and elders were assembled. 58 Peter followed him at a distance, to the high-priest's palace, and going in, he sat down among the officers to see what the event would be.

59 In the mean time, the chief priests, the elders, and the whole council, were in search for some false evidence against Jesus, whereby they might condemn him to death. 60 But they found none, and although several false witnesses appeared, they met with none sufficient. However, at last there came two false witnesses, which said :  
61 He declared, I can pull down the temple of God, and rebuild

V. 54. *Isai. liii. 3, 7, 8, 10. Psal. xxii. Dan. ix. 26. Luke xxiv. 26, 46. Acts xvii. 3, xxvi. 23. V. 56. John xviii. 28. V. 57. Mark xiv. 53. Luke xxii. 54. John xviii. 12, 24. V. 59. Mark xiv. 55. Psal. xxvii. 12. xxxv. 11. V. 60. Deut. xix. 15. V. 61. Mat. xxvii. 40. John ii. 19. Acts vi. 13.*

V. 54. *The scriptures.]* See above, *ver. 24.* and *Isai. liii. 8.*

V. 55. *I sat every day.]* See Luke xxi. 37, 38.

*In the temple.]* In a synagogue in the temple, where the doctors were wont to sit. [See the Introduction, p. 47.]

V. 56. *Of the prophets.]* After having said that he is used like a robber, he adds, that this, as well as the rest, is come to pass, that the prophecies might be fulfilled. See *Isai. liii. 12.* he was numbered with the transgressors or robbers, and Mark xv. 28. where this prophecy is quoted.

V. 57. *To Caiaphas.* It appears from John xviii. 13. that Jesus was first led to *Anas*, because he was the father-in-law

of *Caiaphas*, besides that having been himself a high-priest, and very much concerned in this whole matter, it was but natural that he should have this honour done him. *St. Matthew* makes no mention of *Anas*, because nothing remarkable happened at his house, *Jesus Christ* having staid there no longer than what was just necessary, to acquaint the council that they were going to lead him to *Caiaphas*.

V. 58. *Peter.]* With another disciple, John xviii. 15.

*Palace.]* As far as the porch of the palace.

*Officers.]* That had been sent by the Sanhedrim, to apprehend Jesus, John xviii. 3.

V. 61. *He declared, I can.]* *St. Mark*



rebuild it in three days. 60 Then the high-priest rose up, and said to him; do you make no answer? what is it that these *people* witness against you? 63 But Jesus made no reply. And the high-priest said to him; I charge you, by the living God, to tell us whether you are the Christ, the Son of God? 64 Jesus answered him; you have said it: moreover, I declare to you; hereafter shall ye see the Son of Man sitting on the all-powerful right hand of God, and coming on the clouds of heaven. 65 Then the high-priest rent his clothes, and said; he has blasphemed; what further occasion have we for witnesses? ye yourselves have just

V. 63. *Isai. liii. 7. comp. Acts viii. 32. xiii. 32. Heb. i. 5. John i. 50. Mat. xvi. 16. V. 64. Mat. xvi. 27. xxiv. 30. xxv. 31. Luke xxi. 27. John vi. 62. Acts i. 11. Rom. xiv. 10. 1 Thes. iv. 16. Rev. i. 7. Psal. cx. 1. Dan. vii. 13. V. 65. 2 Kings xix. 1.*

*Mark xiv. 58* tells us, that these false witnesses alledged, that *Jesus Christ* had said, *I will destroy this temple, made with hands*: Now it is in the addition of these last words, that consists their false testimony, because it restrains to the temple of *Jerusalem*, the expression of *Jesus Christ*, which might otherwise be understood, both of that temple and of his body, and which indeed he meant of the latter. Besides, *Jesus Christ* had not said, *I will destroy*; but, *Do you destroy this temple*: which shews the malice of these false witnesses. See *John ii. 19.*

V. 62. *Rise up.*] Discovering thereby the violence of his passion. The *Rabbins* say that a judge stands up, when he hears witnesses deposing that some person hath blasphemed.

V. 64. *Answered him.*] *Jesus Christ* would not vouchsafe to give an answer to so frivolous an accusation, as was that brought against him above, *ver. 60.* But when he is put to own so important a truth, as that contained in this verse; a truth which he came to reveal to the world, and for the maintaining of which he ventured even the loss of his

life, then he speaks boldly and openly.

*Ye shall see.*] Namely, by the sending down of the Holy Ghost, *Acts ii. 33.* by the wonderful progress of the gospel, and by the destruction of *Jerusalem*, of the temple and of the *Jewish* state, which were unquestionable proofs and demonstrations of the infinite power wherewith *Jesus Christ* was invested.

*On the right hand.*] See the notes on *Mat. xix. 28.* and *xxii. 44.* [By the right hand of power or greatness is meant the right hand of God, who by the *Jews* is called *power*, saith *Dr. Whitby*, note in *loc.*]

*On the clouds.*] In the same manner as he is represented in *Daniel vii. 13, 14.* See the note on *Mat. xxiv. 30.*

V. 65. *Rent his clothes.*] It was the custom among the *Jews*, and especially among their judges, to rend their clothes, when they heard, or fancied they heard a blasphemy uttered; as they falsely pretended they did now, because *Jesus Christ* had said he was the Son of God. See *2 Kings xviii. 37. xix. 1. Acts xiv. 14. 1 Macc. xi. 71.*

just heard his blasphemy. 66 What is your opinion? he is worthy of death, replied they. 67 Then they fell to spitting in his face, buffeting him, and striking him with the palms of their hands, 68 Saying; prophesy to us, Christ, who it is that strikes thee.

69 In the mean while, as Peter was sitting without in the entry, a maid servant came and said to him; you were also with JESUS, the Galilean. 70 But he denied it before them all, saying; I know not what you say *to me*. 71 And as he was at the gate, going out, another maid servant seeing him, said to those that were present; this *man* was likewise with JESUS of Nazareth. 72 But he denied it again, *affirming* with an oath, I know not the man. 73 A little after some of the standers by coming forward, said to Peter; certainly, you also were one of these people; for your speech discovers you. 74 Then began he to make imprecations, and to swear, saying; I know not the man; presently after the cock crowed. 75 And Peter called to mind what JESUS had said to him; before the cock has crowed, you shall deny me three times; and after he was gone out, he wept bitterly.

V. 67. Mat. xxvii. 30. Isai. l. 6. liii. 3. V. 68. Mark xiv. 65. Luke xxii. 64. V. 69 Mark xiv. 66. Luke xxii. 55. John xviii. 17, 25. V. 73. Luke xxii. 59. V. 74. Mark xiv. 71. V. 75. See above, ver. 34. Luke xxii. 61.

V. 67. *Then.*] After Jesus had declared that he was the Son of God, the Sanhedrim undoubtedly ordered him immediately to be carried out while they were consulting what they should do to him, as Acts iv. 15. and then it was that the soldiers that kept him began to insult and abuse him.

V. 68. *Prophecy.*] Or, *guess*. They had blindfolded him. See Mark xiv. 65. Luke xxii. 64.

V. 69. *In the entry.*] Or, *in the court*.

*With Jesus.*] i. e. One of his disciples, as St. John xviii. 17. words it.

V. 71. *At the gate.*] He passed from the court into a kind of fore-court. See Mark xiv. 68.

V. 73. *Your speech.* We are

told by the *Jeaus* that the *Galileans* had a clownish and uncouth way of speaking, for which they were ridiculed by the inhabitants of *Judea*. The people of the several provinces of one and the same country, are commonly known to have a different accent and dialect. See Judges xii. 6.

V. 74. *Crowed.*] The second time, Mark xiv. 72.

V. 75. *Called to mind.*] St. Luke observes that Jesus Christ who, in all likelihood, was not yet carried back before the Sanhedrim, looked upon Peter, when the cock crowed, which made the Apostle call to mind what his master had foretold him. See the note on ver. 34. and Luke xxii. 61.

# ST. MATTHEW'S GOSPEL.

## CHAP. XXVII.

**JESUS** is carried before Pilate, 1, 2. Judas repenting, or rather being struck with despair for what he had done, carries back the money he had received from the high-priests, and goes and hangs himself. What use the high-priests put this money to, 3—10. After JESUS had plainly declared that he was the king of the Jews, he would no more answer to any accusation that was brought against him, 11—14. Pilate is advised by his wife, not to have any thing to do with JESUS. In the mean time the people having, at the instigation of the priests, desired of Pilate, that he would release Barabbas; he complied with their request, and after having declared that Christ was innocent, he delivered him up to them to be crucified, after he had caused him to be scourged, 15—26. He is put into the hands of the soldiers, by whom he is insulted several ways. They compel Simon the Cyrenian, to carry his cross, 27—32. He comes to Calvary, where they give him wine mixed with gall, which he refuses to drink, 33, 34. They crucify him between two thieves. And set up over his head the cause of his condemnation. They divide his garments. He is insulted by those that go by, by the high-priests, and even by the thieves. They give him vinegar to drink, 35—49. JESUS gives up the ghost. Several miracles are performed at his death. The centurion is converted, 49—54. Some pious women that had followed JESUS from Galilee, do not forsake him. Joseph of Arimathea begs leave to have the body of JESUS, which is granted him. He buries it. A watch is set before the sepulchre, 54—66.

**AS** soon as it was day, all the chief priests and the elders of the people, held a consultation against JESUS,

V. 1. Mark xv. 1. Luke xxii. 66. xxiii. 1. John xviii. 28. Psal. ii. 2. comp. Acts iv. 26.

V. 1. *As soon as it was day.*] were forced to stay till the morning, that they might more regularly proceed in the resolution they had taken the night before, in the house of Caiaphas, of putting Jesus to death.

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JESUS, how they might put him to death. 2 They caused him then to be bound, and went and delivered him to Pontius Pilate, governor of *Judea*.

3 At the same time Judas, who had betrayed Jesus, finding that he was condemned, repented, and carried back the thirty pieces of silver to the chief priests and elders, saying; 4 I have sinned in betraying the innocent blood; but they said to him; What is that to us? Look you to that. 5 Then Judas threw down the pieces of silver in the temple, and withdrawing, went and hanged himself. 6 But the chief priests, having taken up the money, said; It is not lawful to put it into the holy treasury, because it is the price of blood. 7 So after having consulted together about the matter, they purchased the potter's field with it for a burying-place for strangers. 8 This is the reason that the field is still called at this day, The

V. 2. John xviii. 12, 23. Acts iii. 13. V. 3. Mat. xxvi. 66. V. 4. Mat. xxvii. 24. Acts xviii. 15. V. 5. Acts i. 18, 19. Tob. iii. 10. 2 Sam. xvii. 23. V. 8. Acts i. 19.

V. 2. *To be bound.*] Undoubtedly for the second time, for he had been bound once before. See John xviii. 12.

*Governor.*] Pilate was, properly speaking, no more than *procurator* of *Judea*, but he was called *governor*, because this name was better known, and that besides Pilate discharged all the functions of a governor, namely, in taking cognizance of criminal causes as his predecessors had done, and as the procurators were wont to do in the smaller provinces of the empire, where there were no proconsuls. See *Joseph. de Bello Jud. l. ii.* and *Tacitus.*

V. 4. *Betraying.*] Or, *In delivering.*

V. 5. *In the temple.*] In that part of the temple, where the sanhedrim assembled, and where it was at that time.

*He went and hanged himself.*] Gr. *Going away he hanged himself.* The original word ἀνέγχετο may also signify, that Ju-

das was so overpowered with melancholy, and the despair in which the remorse of his guilt threw him, as to be choaked. In such a case it may be supposed, that all the vessels of his body being stopped, he burst in the middle, as is related Acts i. 18. But after all, the most natural and common signification of the word ἀπαγχωμαί is *to be hanged*, or *to hang one's self*.

V. 6. *Treasury.*] Gr. *Corbanan.* The place where the gifts that were set apart for the service of the temple, and other pious uses, were laid, 2 Kings xii. 10. Mark xii. 41, 42.

*Price of blood.*] Such an offering would have been as much an abomination to the Lord, as the hire of a whore, or the price of a dog, Deut. xxiii. 18.

V. 7. *Strangers.*] Those *Jesus* that were not inhabitants of *Jerusalem*, or proselytes, and even heathens, of whom there were considerable numbers in *Jerusalem*.

The field of blood. 9 Then was accomplished what had been said by the prophet Jeremiah; They received thirty pieces of silver, the price of him that was valued by the children of Israel: 10 And gave them for the potter's field, as the Lord had commanded me.

11 JESUS then appeared before the governor, who examined him in these words: Are you the king of the Jews? JESUS replied, you say it. 12 At the same time being accused by the chief priests and elders, he returned no answer. 13 Pilate therefore said to him; Do you not hear how many things they lay to your charge? 14 But he made no reply to any thing, so that the governor was very much surprized.

15 Now it was customary, that at *this* festival, the governor

V. 9. Zech. xi. 12. Jer. xxxii. 9. V. 11. Mark xv. 2. Luke xxiii. 3. John xviii. 33, 37. 1 Tim. vi. 13. V. 12. Mat. xxvi. 63. Isa. liii. 7. comp. Acts viii. 32, 34. V. 13. John xix. 10. V. 14. Mat. xxvii. 12. V. 15. Mark xv. 6. Luke xxiii. 17. John xviii. 39. Mat. xxvi. 2, 5. John iv. 45. comp. with ii. 14. Luke xxii. 1.

V. 8. *The field of blood.*] Because it was bought with the money, which Judas received for betraying his master. Some ancient authors have even supposed that this was the place where Judas hanged himself, and was buried. St. Jerome, that had been upon the place, tells us, that they shewed still this field, in his time, that it lay south of mount Sion, and that they buried there the poorest and meanest of the people.

V. 9. *Jeremiab.*] These words are found in Zech. xi. 13. with some little variation. But the Evangelist hath mentioned here, *Jeremiab.*, because it was by the Jews placed first in the volume of the prophets, as is manifest from Mat. xvi. 14. So that by quoting *Jeremiab.*, one quoted the book of the prophets, or the collection of prophecies in general; just as by the *psalms*, they meant the *Hagiographa*, or the moral books in scripture, in general, because the psalms were placed at the head of this col-

lection, Luke xxiv. 24.

*They received.*] By following the Syriack version, this passage may be translated in a very clear manner, and very agreeably to the original text of *Zechariab.*, *I have received of the children of Israel thirty pieces of silver, the price of him that was valued, to buy the potter's field, as the Lord commanded me.*

V. 11. *The king of the Jews.*] It appears from Luke xxiii. 2. that the Jews had accused Jesus Christ of making himself a king.

*You say it.*] See the note on Mat. xxvi. 25.

V. 12. *He returned no answer.*] He thinks it sufficient to have plainly told Pilate, that he is the king of the Jews, that is the Christ, and of having informed him of the nature of his kingdom, by saying that it is *not of this world*, as he doth, John xviii. 36.

V. 15. *Now.*] Pilate had already sent Jesus to Herod, when he learnt that he belonged to Galilee, and Herod had sent him

vernor released a prisoner of the people's choosing. 16 There was then a notorious one named Barabbas. 17 As they were therefore gathered together, Pilate said to them; Which are ye willing I should release to you, Barabbas or Jesus, who is called Christ? 18 For he was very sensible that they had delivered him up purely out of envy.

19 Whilst Pilate was sitting on his tribunal, his wife sent him word; Have nothing to do with that just person, for I have suffered very much this day on his account in a dream. 20 But the chief priests and elders persuaded the people to demand Barabbas, and to put Jesus to death. 21 The governor then having asked them, which of the two they were willing he should release to them, they replied, Barabbas. 22 What shall I do then with Jesus, who is called Christ, said Pilate to them? They all say to him; Let him be crucified. 23 But said the governor, What evil has he done? And they cried out still more earnestly; Let him be crucified. 24 Pilate perceiving then that he could do nothing *with them*, but that on the contrary, the tumult increased, took water, washed his hands in the sight of all the people, and said; I am innocent of the blood of this just person; be ye answerable for it. 25 And all the people replied; Let his blood be on us and on our children.

26 Then he released to them Barabbas; and after he had caused Jesus to be scourged, he delivered him up to be crucified. 27 After this, the governor's soldiers, having

V. 17. Mat. xxi. 9, 11. Mat. xxvii. 22. John ix. 22. xii. 42. V. 18. Acts vii. 9. V. 20. Mark xv. 11. Luke xxiii. 18. John xviii. 40. V. 21. Acts iii. 14. V. 24. Deut. xxi. 6. V. 25. Josh. ii. 19. Deut. xix. 10. 2 Sam. i. 16. V. 26. Mark xv. 15. Luke xxiii. 24. John xix. 1.

back to him, Luke xxiii. 6, 7, 8, 9.

*At this festival.*] That is the passover, as we are informed by St. John xviii. 39.

V. 16. *Notorious.*] See Mark xv. 7. Luke xxiii. 19. John xviii. 40.

V. 19. *Have nothing to do.*] This is a Hebraism, the meaning of which is, Have no hand in condemning this just man.

V. 24. *Just.*] That is, *innocent*, as above, ver. 19.

V. 25. *His blood be on us*] This is a Hebraism, signifying, "We shall be answerable for it; If there is any guilt in this matter, let it lie upon us and our posterity."

V. 26. *Caused to be scourged.*] Gr. *When he had scourged.* This is the Hebraeus' way of speaking, they say that a man hath done what he hath caused or ordered to be done by another. Here let it be observed, that it was the custom of the Romans to cause

having brought him into the judgment hall, got the whole cohort together about him. 28 And after they had stripped him, they clothed him with a scarlet robe. 29 Then having made a crown of thorns, they set it on his head, with a cane in his right hand, and kneeling down to him, they said to him in derision, O king of the Jews, I salute you. 30 And spitting upon him, they took the cane, and struck him on the head with it. 31 After having thus mocked him, they took off the scarlet robe, and having put his own clothes on again, they led him away to crucify him.

32 As they were going out, they met one Simon a Cyrenian, whom they compelled to carry Jesus's cross. 33 And when they were come to the place called Golgotha, that is to say, the place of a skull, 34 They gave him wine

V. 30. Isa. i. 6. Mat. xxvi. 67. V. 32. Mark xv. 21. V. 33. Mark xv. 22. Luke xxiii. 33. John xix. 17. V. 34. Psal. lxix. 21. comp. John xix. 28.

cause those that were to be crucified, to be first scourged. [See *Livy*, l. 34, and 28.]

V. 27. *Judgment hall*.] The governor's palace, and the place where he administered justice. See Mark xv. 16.

*Cohort*.] This was a body of foot, commanded by the governor, that was appointed to prevent disorders and tumults among the people, especially upon solemn occasions.

*Whole cohort*.] i. e. That detachment of soldiers from the forementioned body, that was to take care of the execution.

V. 29. *A cane*.] Or, *A reed*, instead of a sceptre.

*Kneeling down to him*.] To deride and mock Jesus, they addressed themselves to him, as the eastern nations were wont to do to their monarchs, *Corn. Nep. Con. iii. 2. Curt. l. viii. 5. Tit. Liv. ix. 18.* [See also *Briffonius de regio Persar. principat. p. 11. Paris 1591.*]

*I salute you*.] Thus they formerly used to salute their em-

perors; and so we find the inhabitants of *Alexandria* speaking to *Agrippa*. See *Philo in Flucum*.

V. 31. *To crucify him*.] Among the Romans the execution of criminals was performed by the soldiers; and this *Tertullian* makes use of as a motive to dissuade men from going to war. *Tertul. de Cor. Milit.*

V. 32. *Cyrene*.] A town in Africa, where there were abundance of Jews, *Acts vi. 9. xi. 20. Josephus de Bello Jud. l. vii. and contra Appion l. ii.*

*Carry the cross*.] St. John xix. 17. tells us that Jesus carried it himself at first, [as they that were crucified used to do, see *Lipsius de Cruce*] but he sinking under the weight of it, they compelled *Simon* to bear it.

V. 33. *Golgotha*.] A Syriack word, that signifies a *skull* or *head*. This place was so called because malefactors were beheaded there.

V. 34. *Of wine*.] The Greeks used to call adulterated wine

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wine mixed with gall, but when he had tasted it, he refused to drink. 35 After they had crucified him, they parted his clothes among them, casting lots for them, that this saying of the prophet might be accomplished; They parted my clothes among them, and for my robe they cast lots. 36 And sitting down, they guarded him there. 37 They put up also over his head this inscription, denoting the cause of his condemnation: THIS IS JESUS THE KING OF THE JEWS.

38 There were crucified at the same time with him two robbers, one on his right hand, and the other on his left.

39 And

V. 35. Mark xv. 24. Luke xxiii. 34. John xix. 23. Psal. xxii. 19. V. 36. Mat. xxvii. 54. V. 37. Mark xv. 26. Luke xxiii. 38. John xix. 19. V. 38. Isa. liii. 12. Luke xxiii. 33.

𐤀𐤅𐤁, which signifies also *vinegar*. We have therefore made no manner of scruple of rendering it *vine*, and the more because some copies have expressly the word *wine*, which properly signifies wine, as hath also St. Mark xv. 23.

*Gall.*] That is in general some bitter and nauseous stuff, as wormwood, according to the *Syriack* version, or myrrh, according to St. Mark xv. 23. or else frankincense.

*He refused to drink.*] Because this portion was given the criminal, on purpose to intoxicate and stupify him, and render him insensible of pain. [But as our Saviour needed none of these arts to diminish his sense of pain, that he might therefore shew his patience and readiness to suffer, he refused to drink it. See Dr. *Whitby*, in loc.]

V. 35. *They parted.*] This was the custom of the *Romans*. The soldiers performed among them the office of executioners, and divided among themselves the spoils of the criminals. There was only Christ's tunick, which they did not divide, but cast lots to see whose it should be. See John xix. 23, 24.

*Prophet.*] David, Psal. xxii. 19.

V. 36. *They guarded him there.*] They used to appoint a guard to tarry by the crucified persons, that no body might come and take them away.

V. 37. *Inscription.*] This again was the custom of the *Romans*.

V. 38. *Robbers.*] Some of those robbers wherewith *Judea* then swarmed, and who under pretence of standing up for the publick liberty, filled *Judea* with all kinds of violence and robberies, and by stirring up the people against the *Roman* government, brought down upon their own nation all the miseries it afterwards underwent. See *Josephus*, in his *life*, in book iv. *de Bello Jud.* and *Antiq.* l. xx.

*Two robbers.*] It was not usual to crucify several persons at once, unless they were guilty of the same crime: two seditious men are here crucified with *Jesus Christ*, because he had been charged with sedition.

*One on his right, and——*] They set *Jesus* in the middle, by way of derision, as in the most honourable place, as they had before put on him a scarlet robe, and a crown, and given him a reed in his hand.



39 And those that passed by, reviled him and said, shaking their heads at him; 40 Thou that pullest down the temple, and buildest it again in three days, save thyself. If thou art the Son of God, come down from the cross.

41 The chief priests derided him also, with the scribes and elders. 42 He saved others, said they, but cannot save himself; if he be the king of Israel, let him descend this instant from the cross, and we will believe in him. 43 He relied upon God; if then God delights in him, let him now deliver him, for he said, I am the Son of God. 44 The robbers also, who were crucified with him, reproached him in the same manner.

45 Now from the sixth hour, to the ninth, the whole land was covered with darkness. 46 And about the ninth hour Jesus cried out with a loud voice, ELI! ELI! LAMA SABACHTANI? that is to say; My God! my God! why hast thou forsaken me? 47 Some of those that were standing by, having heard him, said, He calls upon Elias. 48 And immediately one ran and took a sponge,

V. 39. Psal. xxii. 8. cix. 25. 2 Kings xix. 21. Isa. xxxvii. 22. Jer. xviii. 16. Lamen. ii. 15. V. 40. John ii. 19. Mat. xxvi. 61. xxvii. 43, 54. comp. Luke xxiii. 35. Mat. iv. 3, 6. Wisdom ii. 13, 16. v. 5. V. 42. Wisdom ii. 18. V. 43. Psal. xxii. 9, xviii. 19. Mat. xxvi. 64. V. 44. Luke xxiii. 39, &c. V. 45. Amos viii. 9. V. 46. Psal. xxii. 2. V. 47. Mat. xvii. 10. Mal. iv. 5. Eccles. xlviii. 10. V. 48. Psal. lxix. 22. Mark xv. 36. Luke xxiii. 36. John xix. 29.

V. 42. *Saved.*] Or, *Delivered.* Jesus Christ had cured abundance of sick persons, and raised several from the dead.

V. 44. *The robbers.*] One of the thieves, saith St. Luke xxiii. 39. The plural being here put for the singular. See the same expression, Mat. xxvi. 8. and the note on that place.

V. 45. *From the sixth hour.*] According to the Jewish way of reckoning; from our twelve of the clock, till three in the afternoon.

*Over the whole land.*] Or, *Over the whole country.* Probably Judea, as Luke iv. 25. and Mat. xxiv. 30.

V. 46. *Eli! Eli! lama sabach-tani?* These words were spoken

in the Syrochaldaick language, which was then the vulgar tongue in Judea.

V. 47. *He calls upon Elias.*] The Jews had a tradition among them, that Elias was to come and rescue the unfortunate and miserable. Some of those therefore that stood by the cross, either mistaking the word *Eli*, for *Elias*, fancied that Christ called upon that prophet to come and assist him, or else giving a malicious turn to words, which they very well understood, they insulted upon Jesus, because he called in vain for Elias to come to his relief.

V. 48. *One.*] One of the soldiers. See Luke xxiii. 36.

sponge, filled it with vinegar, and having put it on a reed, gave it him to drink. 49 But the rest said, Let him alone, let us see whether Elias will come to save him. 50 Then Jesus having cried out again, with a loud voice, gave up the ghost.

51 At the same instant the vail of the temple was rent in two, from top to bottom, the earth trembled, the rocks cleaved, 52 The graves opened, and the bodies of many holy men, who were dead, arose, 53 And going out of their tombs, they entered, after his resurrection, into the holy city, and appeared to many.

54 Now the centurion, and those that were with him to guard Jesus, having seen the earthquake, and all that had happened, were seized with great fear, and said; Certainly this man was the Son of God.

55 There

V. 50. Mark xv. 37. Luke xxiii. 46. John xix. 30. Heb. v. 7. V. 51. Exod. xxvi. 31. 2 Chron. iii. 14. Heb. x. 19. V. 54. Mark xv. 39. Luke xxiii. 47. Mat. xxvii. 56, 43. Widd. ii. 13. v. 5.

*Vinegar.*] On purpose, either to prolong his sufferings by reviving his spirits with this liquor, or else to affront and abuse him, because *vinegar* was the drink of the meanest of persons, such as slaves and common soldiers.

*Reed.*] The Gr. word *καλαμῶς*, properly signifies a reed; but it is also used to denote the stem and branches of such trees and plants as produce any kind of wood. The *καλαμῶς* here spoken of then, was a stick of hyssop, of which there is one kind in Judea, that shoots forth boughs or stalks, strong enough for the use it is put to here. See John xix. 29.

*To drink.*] St. John tells us, ch. xix. 28. that Jesus cried out, *I am a thirst*: then was fulfilled the prophecy contained in Psal. lxxix. 2.

V. 49. *Let him alone.*] Or, *Well, let us see.*

V. 51. *The vail.*] That vail which separated the *Holy of Holies* from the *sanctuary*, Exod.

xxvi. 31. and xxxii. 33. Heb. ix. 3. (See the Introduction.) The sudden rending of this vail was a supernatural sign of the destruction of the temple's being at hand, and of the dissolution of the Jewish æconomy, as St. Chrysostom hath observed.

*The earth trembled.*] In token of God Almighty's wrath being kindled against the Jewish nation, upon account of the horrid impiety they were guilty of, Psal. xviii. 8. Rev. xvi. 18, 19, 20.

*The rocks cleaved.*] This was another sign of God's indignation, Nahum i. 6.

V. 53. *After his resurrection.*] There is an ancient Greek manuscript that reads *after their resurrection*, and this reading is followed by the Arabick and Ethiopick versions.

*Into the holy city.*] i. e. Jerusalem. See Mat. iv. 5. and Luke iv. 9.

V. 54. *The centurion.*] The officer that commanded those soldiers that guarded the body, as was customary upon such occasions.

55 There were also several women, who looked on at a distance, and had followed JESUS from Galilee, assisting him with their service. 56 Among whom were Mary Magdalen, Mary mother of James and Joses, and the mother of the sons of Zebedee.

57 In the evening, a rich man of Arimathea, named Joseph, who had also been disciple of JESUS, 58 Went to Pilate, to beg the body of JESUS, and Pilate ordered the body to be given him. 59 Joseph then having taken the body, wrapped it in a clean linen cloth, 60 And laid it in a new sepulchre which he had caused to be cut out in the rock; then having rolled a large stone, at the entrance of the sepulchre, he departed. 61 In the mean time Mary Magdalen, and the other Mary, were sitting down over against the sepulchre.

62 On the morrow, which was the day after the preparation of the sabbath, the chief priests and Pharisees went together to Pilate, 63 And said to him; Sir, we remember that this impostor, when he was alive, declared, In three days I will rise again. 64 Order therefore that the sepulchre be guarded till the third day, lest his disciples come in the night and steal away the body, and then say to the people, He is risen from the dead; for this last imposture

V. 55. Luke viii. 2. V. 57. Mark xv. 42. Luke xxiii. 50. John xix. 38. V. 60. Isa. liii. 9. V. 63. Mat. xxvi. 61 John ii. 19. vii. 12. Luke xxiii. 2.

V. 56. *Mary Magdalen.*] Concerning *Mary Magdalen*. See Mark xvi. 9. Luke viii. 2.

*Mary mother of James.*] The wife of *Cleopas*, and sister or near relation of the virgin *Mary*, John xix. 25.

*Joses.*] This is the same name as *Joseph*.

*The mother of the sons of Zebedee.*] *Salome*, Mark xv. 40. she was the mother of *John* and *James* the greater.

V. 57. *Arimathea.*] A city of *Judea* (where *Samuel* was born and brought up, called by the Hebrews *Ramathaim Sophim*. Dr. *Hammond*, in loc.) Luke xxiii. 51.

*Joseph.*] St. Mark xv. 42. de-

scribes him under these two characters, 1. That he was an honourable counsellor. 2. That he waited for the kingdom of God; and St. Luke xxiii. 51. adds, that he had not consented to the condemnation of *Jesus* with the rest of the sanhedrim.

*Disciples.*] But privately for fear of the *Jews*, John xix. 38.

V. 60. *New sepulchre.*] Luke xxiii. 53. *In which no man was ever laid before*, John xix. 41. And it was so ordered by providence, that there might be no pretence for saying that any other but *Jesus* was come out of that sepulchre.

V. 62. *The day after.*] Which was the sabbath. John xix. 31.

## A NEW VERSION OF

posture would be more dangerous than the first. 65 Pilate said to them ; Ye have a guard, go and have it guarded as ye think fit. 66 Accordingly they went, and to secure the sepulchre, sealed the stone and set a guard.

V. 66. Dan. vi. 17.

V. 65. *A guard.*] See ver. 54. vered the den wherein *Daniel*  
V. 66. *Sealed.*] Thus *Darius* was cast, Dan. vi. 17.  
himself sealed the stone that co-



## C H A P. XXVIII.

*There was an earth-quake. An angel comes down from heaven, and rolls the stone away from the mouth of the sepulchre. The soldiers that were set to watch the body are frightened at it ; the angels declare to the women that were come to embalm JESUS, that he was risen again, and order them to acquaint his disciples with it, 1—8. JESUS appears to them. The high-priests bribe the soldiers with a large sum of money, to say that the body of JESUS was stolen while they were asleep, 9—15. JESUS appears to his disciples in Galilee, where he orders them to go and teach, and baptize all nations.*

**1** **T**HE sabbath being over, and the first day of the week hardly beginning to appear, Mary Magdalen and the other Mary came to see the sepulchre. 2 Now there had been a great trembling of the earth ; for an angel of the Lord, descended from heaven, had come and rolled away the stone from before the sepulchre, and  
was

V. 1. Mark xvi. 1. Luke xxiv. 1. John xx. 1. Mat. xxvii. 56.

V. 1. *The sabbath being——*] xvi. 1.  
Gr. *In the evening of the sabbath,* V. 2. *There had been.*] All this  
*i. e.* Late in the night after the had happened before the arrival  
sabbath, the Sunday morning of these women to the sepulchre.  
early. They set out before day See Mark xvi. 4. Luke xxiv. 2.  
and did not come to the sepul-  
chre till after the sun was up, *An angel.*] St. Luke speaks of  
having undoubtedly staid in the two angels : St. Matthew and St.  
way to get several things ready Mark mention but one, undoubt-  
in order to embalm *Jesus*, Mark edly because there was but one  
that spoke.

was fitting upon it. 3 His countenance was like lightning, and his clothes white as snow. 4 The guards had been so terrified, that they were become like dead men. 5 But the angel speaking to the women, said to them; as for you, be not frightened, I know that ye seek for JESUS, who was crucified. 6 He is not here; he is risen again, according as he had said; come, see the place where the Lord was laid, 7 And go immediately, and tell his disciples that he is risen from the dead, and that he goes before you into Galilee; there ye shall see him; observe, I have told you *before hand*.

8 They presently went out of the sepulchre, seized with fear and joy, and ran to tell this good news to his disciples. 9 As they were going along, JESUS himself met them, and said to them, I salute you; and they coming up to him, embraced his feet, and adored him. 10 Then JESUS said to them; Be not afraid, go, bid my brethren repair to Galilee, where they shall see me.

11 When they were departed, some of the guards, who were gone into the city, informed the chief priests of all that had happened. 12 Whereupon they assembled with the elders, and after having consulted together, they gave a good sum of money to the soldiers, and said to them; 13 Give out, that his disciples came in the night and stole away the body, whilst ye were asleep. 14 And if the governor comes to know it, we will appease him, and bear you harmless. 15 Having then taken the money, they did as they were directed, and this report is spread among the Jews to this day.

16 Ln

V. 3. !Dan. x. 5. V. 6. Mat. xii. 40. xvi. 21 xvii. 23. V. 7. Mat. xxvi. 32. xxviii. 10. Mark xiv. 28. John xxi. 1. Acts i. 3. x. 41. xiii. 31. 1 Cor. xv. 5. V. 9. Mark xvi. 9. John xx. 14, 16. V. 10. Mat. xxviii. 7. John xx. 17. Acts i. 2. Psal. xxii. 23. comp. Heb. ii. 12. Rom. viii. 29.

V. 8. *From the sepulchre.*] From the grotto where the sepulchre was.

*Fear.*] It is evident from St. John xx. that their joy was not yet compleat, because they were still wavering, and afraid they should have been deceived.

V. 9. *Met them.*] This appearance of Christ was made to

Mary Magdalen, Mark xvi. 9. and John xx. 14. There was in all probability some woman of less note along with them. And this is the reason why St. John and St. Luke have made mention but of one woman.

V. 14. *Appease him.*] Or, We will persuade him of it.

## A NEW VERSION, &c.

16 In the mean time, the eleven disciples went into Galilee to a mountain, where JESUS had commanded them to meet. 17 When they saw him, they paid him adoration; even those who had doubted. 18 And JESUS coming up to them, said, All power has been given to me in heaven and on earth; 19 Go therefore, instruct all nations, baptizing them in the name of the Father, of the Son, and of the Holy Ghost; 20 And teaching them to observe all those things which I have enjoined you; and io, I am always with you, to the end of the world. *Amen.*

V. 16. Mat. xxvi. 32. V. 18. Mat. xi. 27. xvi. 28. John iii. 35. xiii. 3. xvii. 2. Heb. i. 2. ii. 8. Dan. vii. 13. 1 Cor. xv. 24. Rom. xiv. 9. Acts ii. 36. Luke i. 32. Eph. i. 10, 20. Phil. ii. 9. 1 Pet. iii. 22. Rev. i. 13, 16. 20. xvii. 14. xix. 16. Col. i. 16. V. 19. Mark xvi. 15. Luke xxiv. 47. 1 Cor. i. 13, 15. x. 2. comp. Exod. xiv. 31. Acts ii. 38. viii. 12. Isa. ii. 3. lii. 10. Rom. x. 18. Col. i. 23.

V. 17. *Even those that doubted.*] Or, *But some doubted.*

